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EPIGRAPHIA INDICA

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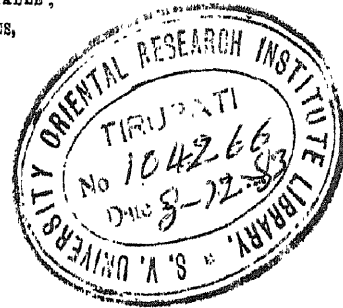
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„ 341, text line 61,— insert the figure [2] after च्छेद्य.

„ 394, column 1, line 9,—*for* Vîṟpêḍu-nâḍu, *read* Viṟpêḍu-nâḍu.

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Page 19, note 4,—*for* Odegany, *read* Odegary.
„ 23, note 4,—*for* Kaśâkûḍi, *read* Kâśâkuḍi.
„ 27, line 5 from bottom,—*for* Godâvarî, *read* Gôdâvarî.
„ 30, last line,—*for* Khajurâho, *read* Khajurâhô.
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„ „ „ 20,— „ „ „ „
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„ 79, note 7, line 6,—*for* Mêdinimîsvaragaṇḍa, *read* Mêdinimîśvarag
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„ 86, last line,—*for* fee ot, *read* feet of.
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VOLUME VII.

No. 1.— DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 285.)

A.—PARANTAKA I.

55.— In the Kêśava-Perumâḷ temple at Kûram.[1]

1 Svast[i] śr[î] [||*] [Ma]d[irai ko]ṇḍ=Î[ḻam] pu[gun]da [kô]=Pparakkê[sa]ri[pan]-ma[r*]k[ku] yâṇḍu nāṟpadâvadu . . . . . .
2 i[v*]v-âṭ[ṭ]ai . . . [ḍa]ga-[2]nâya[ṟ]ṟu apara-pa[ksha*]t[tu]=Chchaṉi-kkiḻamaiyum nava[m]iyum peṟṟa Urôyaṇi-nâḷ irâtri.

"In the fortieth year (*of the reign*) of king Parakêsarivarman who took Madirai and entered Îḻam,— at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkaṭa]ka in this year."

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D. 900 and 985 the only years for which the date would be quite regular are A.D. 919 and 946.

For A.D. 919 the date would correspond to **Saturday, the 24th July,** which was the 30th day of the month of **Karkaṭaka,** and on which the 9th *tithi* of the dark half (of the month Śrâvaṇa) ended 4 h. 41 m., and the *nakshatra* was **Rôhiṇi** for 17 h. 44 m., after mean sunrise.

And for A.D. 946 it would correspond to **Saturday, the 25th July,** which was the last day of the month of **Karkaṭaka,** and on which the 9th *tithi* of the dark half (of the month Śrâvaṇa) ended 13 h. 11 m. after mean sunrise, and the *nakshatra* was **Rôhiṇi** the whole day.

B.— KULOTTUNGA-CHOLA I.

56.— In the Lakshminârâyaṇa temple at Kâvântaṇḍalam.[3]

1 Svasti śrî [||*] Tiru ma[ṉṉi] viḷaṅga . . . .

[1] No. 34 of the Government Epigraphist's collection for 1900.
[2] Read perhaps *Kaṟkaḍaga-*.
[3] No. 206 of the Government Epigraphist's collection for 1901; *South-Ind. Inscr.* Vol. III. No. 77.

2 . . . . . . kôv=Irâjakêśarivatmar=âṉa uḍaiyâr śrî-[R]âjêndra-Śôḻadêvaṟk k[i]-
yâṇḍu 4âvadu . . .
3 . . . . . . ivv-âṭṭai Mṟi(vṟi)śchika-nâyaṟṟu pûrvva-pakshattu [1]shashṭiyu t
Tiruvôṇamum peṟṟa Vi[y]âḻa-kkiḻamai-nâ[ṉ]ṟu.

"In the 4th year (*of the reign*) of king **Râjakêsarivarman** *alias* **the lord, the glorious Râjêndra-Chôḻadêva,**— on a Thursday which corresponded to (*the day of*) **Śravaṇa** and to the sixth *tithi* of the first fortnight of the month of **Vṛiśchika** in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to **Thursday, the 7th November A.D. 1073.** This was the 12th or 13th day of the month of **Vṛiśchika**, and on it the 6th *tithi* of the bright half (of the month Mârgaśira) *commenced* 1 h. 38 m. after mean sunrise, while the *nakshatra* was **Śravaṇa**, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhânta the whole day.

C.— VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,[2] and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (*the day of the nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be **Sunday, the 22nd June A.D. 1113**; and counting backwards from this day, I obtained **the 18th July A.D. 1108 as the day of the commencement of the king's reign.**

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Ṛishabha." Guided by the result obtained under No. 10, I found this date to correspond to **Monday, the 20th May A.D. 1112,** when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of **Ârdrâ**, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Siṁha." Guided again by the result obtained under No. 10, I found that this date would correspond to **Monday, the 19th August A.D. 1112**; but there was the difficulty that on this day *the nakshatra was Punarvasu, not Ârdrâ.*

No. 41 (above, Vol. VI. p. 279).—"In the . . . sixteenth year . . . in the month of Vaiśâkha, in the second fortnight, at the time known as Monday combined with an Uttarâ (*nakshatra*)." Again guided by the result obtained under No. 10, I found that **Monday, the 5th May A.D. 1124,** would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyaishṭha." This date for Śaka-Saṁvat 1049 expired (which was Plavaṅga, *not* Plava) was found to correspond to **the 27th May A.D. 1127**, but the result obtained under No. 10 led me to assume *that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.*

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

[1] Read *shashṭhiyun=*.

[2] I omit here the date No. 43, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôḷa's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents :—

No. 21, of the 4th year, would correspond to **Monday, the 1st May A.D. 1122.** This was the 7th day of the month of **Vṛishabha,** and on it the 8th *tithi* of the dark half (of the month Vaiśâkha) ended 13 h. 28 m., while the *nakshatra* was **Śatabhishaj,** by the equal space system and according to Garga *from* 0 h. 39 m., and by the Brahma-siddhânta *from* 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to **Monday, the 31st July A.D. 1122.** This was the 4th day of the month of **Siṁha,** and on it the 11th *tithi* of the dark half (of the month Śrâvaṇa) ended 4 h. 24 m., while the *nakshatra* was **Ârdrâ,** by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to **Monday, the 16th April A.D. 1134,** when the 6th *tithi* of the dark half of Vaiśâkha ended 13 h. 11 m., and the *nakshatra* was **Uttarâshâḍhâ,** by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhânta for 17 h. 4. m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced **between** approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner— better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was **Ârdrâ,** whereas on the equivalent previously given for the same date the *nakshatra* was found to be Punarvasu (instead of the *nakshatra* Ârdrâ, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some **day between approximately the 28th May and the 31st July A.D. 1118.** The new dates of Vikrama-Chôḷa may be expected to shew whether his reign really commenced at the time here given or on **the 18th July A.D. 1108.**

* * * * * *

57.— In the Tyâgarâja temple at Tiruvârûr.[1]

8 . . . . . [Tribhuvana]cha[kra]vatti[gaḷ] śr[î-Vikrama]-Ch[ô]ḷa[dêvarkku y]âṇḍu añjâvadu Midhuna-nâyaṟṟ[u pûrvva]-paksha[t*]tu pa[ñchami]y[u]m Magamum peṟṟa Vi[yâ]ḻa-[kk]iḻamai-nâḷ.

"**In the fifth year** (*of the reign*) **of the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,**— on a **Thursday** which corresponded to (*the day of*) **Maghâ** and to the fifth *tithi* of the first fortnight of the month of **Mithuna.**"

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Thursday, the 19th June A.D. 1113,** which was the 26th day of the month of **Mithuna,** and on which the 5th *tithi* of the bright half (of the month Âshâḍha) *commenced* 5 h. 15 m., and the *nakshatra* was **Maghâ,** by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to **Thursday, the 31st May A.D. 1123,** which was the 6th day

[1] No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna,** and on which the 5th *tithi* of the bright half (of the first Âshâḍha) *ended* 11 h. 37 m., and the *nakshatra* was **Maghâ,** by the Brahma-siddhânta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system *from* 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123,** would be preferable because the *tithi* of the date *ended* on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.— In the Divyajñânêśvara temple at Kôviladi.[1]

1 Svasti śrî [||*] I(ti)ribuva[na]śakkaravattigaḷ śrî-Vikkirama-Śôḷadêvaṟk=iyâṇḍu 11âva[d]u Magara-nâyaṟṟu [p]û[rvva]-

2 pakshat[t]u trai(tra)yô[da*]śiyum Śaṉi-kiḻamaiyum peṟṟa P[u]ṉarbuda-nâḷ.

"**In the 11th year** (*of the reign*) **of the emperor of the three worlds, the glorious** Vikrama-Chôḷadêva,[2]— on the day of **Punarvasu,** which corresponded to a **Saturday and** to the thirteenth *tithi* of the first fortnight of the month of **Makara.**"

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara, and** on which the 13th *tithi* of the bright half (of the month Pausha) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were Mṛigaśîrsha and Ârdrâ.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1129,** which was the 13th day of the month of **Makara,** and on which the 13th *tithi* of the bright half (of the month Pausha) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu,** by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system *from* 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which— in entire agreement with the original *data*— absolutely faultless equivalents have now been given, shew beyond a doubt that **the reign of Vikrama-Chôḷa must have commenced between approximately the 1st June and the 31st July A.D. 1118.**

* * * * *

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of Mithuna of the 5th year of the king's reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the *nakshatra* of No. 57 is Maghâ (10), while that of No. 10 is Hasta (13). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123.** This day was the 9th day of the month of **Mithuna,** and on it the *nakshatra* was **Hasta,** by the Brahma-siddhânta for 22 h. 59 m., and by the equal space system and according to Garga *from* 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, *not* the 7th *tithi*, of the bright half.

[1] No. 276 of the Government Epigraphist's collection for 1901.

[2] It is impossible to say *a priori* whether the son of Kulôttuṅga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the **accession of Vikrama-Chôḷa must have taken place on (approximately) the 29th June A.D. 1118.**[1]

* * * * *

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśâkha. When previously examining it, I found that for Śaka-Saṁvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśâkha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to **Thursday, the 18th April A.D. 1135,** when the third *tithi* of the bright half of Vaiśâkha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôḷa's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanâtha temple at Tirumalavâḍi.[2]

This inscription is dated in the 15th year of the reign of "**king Parakêsarivarman** *alias* **the emperor of the three worlds, the glorious Vikrama-Chôḷadêva.**" In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:[3]—

24 . . . . . . =ppattâm=âṇḍil [Ś]i[t]tirai-ttiṅga[ḷ] Atta-

25 m peṟṟa Âdittavârattu=[t]tiru-vaḷar-madiyin trayôdaśi=ppakkat[tu].

"**In the tenth year,** (*in*) the month of **Śittirai,** on a **Sunday** which corresponded to (*the day of*) **Hasta,** (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mêsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to **Sunday, the 15th April A.D. 1128,** which was the 23rd day of the month of **Śittirai,** and on which the 13th *tithi* of the bright half (of the month Vaiśâkha) ended 1 h. 25 m. after mean sunrise. But the *nakshatra* on this day was Chitrâ, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhânta for 14 h. 27 m., after mean sunrise.— If the week-day of the

[1] The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118:—

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ârdrâ* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashṭamiyum*.

[2] No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

[3] The same date is quoted in the introduction of an inscription of the 11th year at Âlaṅguḍi (No. 165 of 189[illegible]

1, 4 f.).

date were Saturday, the date would correspond to **Saturday, the 14th April A.D. 1128**, when the 13th *tithi* of the bright half *commenced* 2 h. 33 m., and the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhânta for 14 h. 27 m., after mean sunrise.— The earliest year of Vikrama-Chôḷa's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* Hasta.

D.—KULOTTUNGA-CHOLA III.

60.—In the Sômanâthêśvara temple at Sômaṅgalam.[1]

1 . . . . . . Tribhuvanachchakravarttigaḷ Maduraiyum=[Î]ḷamuṅ=goṇḍ=aruḷiṉa śrî-Kulôttuṅga-Śôḷadêvaṟku yâṇḍu 14âvadu Magara-nâyaṟṟu pû[r]vva-pakshattu Viyâḷa-kkiḷamaiyum Pû[śa]mum prathamaiyum=âṉav=aṉṟu.

"In the 14th year (*of the reign*) of the emperor of the three worlds, the glorious **Kulôttuṅga-Chôḷadêva** who was pleased to take Madurai and Îḷam,— on a day which was **Thursday**, (*the day of*) **Pushya**, and the first *tithi* of the first fortnight of the month of **Makara**."

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the *first* fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to **Thursday, the 2nd January A.D. 1192**, which was the 8th day of the month of **Makara**, and on which the first *tithi* of the *dark* half (of the month Pausha) ended 10 h. 12 m., and the *nakshatra* was **Pushya**, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhânta for 1 h. 58 m., after mean sunrise.

* * * * * *

For convenience of reference I give below a list of all the dates of Chôḷa kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of **Parântaka I., No. 55**, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.— Râjarâja I. Râjakêsarivarman.[2]

(Between the 25th June and the 25th July A.D. 985.)[3]

No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.
No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.
No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.[4]
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

[1] No. 188 of the Government Epigraphist's collection for 1901.
[2] Or Kêsarivarman.
[3] See Vol. VI. p. 20.
[4] In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

B.— Râjêndra-Chôḷa I. Parakêsarivarman.

(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)

No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.
No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.
No. 5 (Vol. IV. p. 69).—Year 31 (for 21),[1] Śaka 954: Monday, the 23rd October A.D. 1032.
No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.
No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.— Râjâdhirâja Râjakêsarivarman.

(Between the 15th March and the 3rd December A.D. 1018.)

No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1039.
No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.
No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.
No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.[2]
No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1053.[3]

D.— Râjêndradêva Parakêsarivarman.[4]

(The 28th May A.D. 1052.)

No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.
No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.
No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

E.— Kulôttuṅga-Chôḷa I. Râjakêsarivarman.

(Between the 14th March and the 8th October A.D. 1070.)[5]

No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.
No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.[6]
No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.
No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D 1114.
No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.
No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

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[1] See Vol. VI. p. 22.

In the original date the second *tithi* (*dvitigaiyum*) is wrongly quoted instead of the third (*tritīyaiyum*).

[3] In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Râjâdhirâja's reign would have commenced after (approximately) the 23rd May A.D. 1018.

[4] In No. 37 surnamed Râjakêsarivarman.

[5] If the dates 5 and 6 given by Dr. Hultzsch above, Vol VI. p. 221, from No. 389 and No. 386 of 1893 can be trusted — and I see no reason to suspect them— *the king's reign must have commenced on approximately the 9th June A.D. 1070.* The first day of his 37th year w uld have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mêsha-(Vishuva-)saṁkrânti and Chaitra-vadi 13 of Śaka 1029 expired.

[6] In the original date the month Mâgha is wrongly quoted instead of Phâlguna.

No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.[1]

No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.

Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.[2]

F.—Vikrama-Chôḷa Parakêsarivarman.

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.

No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.

No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.

No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.[3]

No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.

No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.[4]

No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.

No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.

No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulôttuṅga-Chôḷa III. Parakêsarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.

No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.

No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.[5]

No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.[6]

No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.

No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.[7]

No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.

No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.

No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.

No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.

No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

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[1] The original date contains the expression *uttarâyaṇa-vyatîpâta-nimittamuna*, the exact import of which here and elsewhere is doubtful.

[2] In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

[3] In the original date the 7th *tithi* (*saptamiyum*) is wrongly quoted instead of the 8th (*ashṭamiyum*).

[4] In the original date either the *nakshatra* or the week-day is quoted incorrectly.

[5] In the original date the first fortnight is wrongly quoted instead of the second.

[6] In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

[7] In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.— Râjarâja III. Râjakêsarivarman.[1]

(Between the 17th March and the 13th August A.D. 1216.)[2]

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.
No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.
No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.
No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.
No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.
No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234.[3]
No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1238.[4]
No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.
No. 53 (Vol. VI. p. 284).—Year opposite to 22: Wednesday, the 2nd March A.D. 1239.
No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1239.[4]

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (*of the reign*) of **Virarâjêndra Râjakêsarivarman**, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for **Monday, the 10th September A.D. 1067**,[5] and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarâjêndra Râjakêsarivarman must have **commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.**

POSTSCRIPT.

Date of the Chellûr plates of Kulôttuṅga-Chôḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śâk-âbdânâṁ pramâṇê rasa-viśikha-viyach-chaṁdra-saṁkhyâṁ prayâtê . . . s-Ârdra-rkshê pûrvva-ma(pa)kshê vishuvati su-tithâ(thau)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—*i.e.* in Śaka-Saṁvat 1056— . . . . "at the **equinox** combined with the **Ârdrâ** *nakshatra*, **in the bright half**, on an excellent *tithi*."

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ârdrâ *nakshatra*.

In the twenty Śaka years from 1047 to 1066 the date is correct only for **Śaka-Saṁvat 1065 expired.** In this year the Mêsha-vishuva-saṁkrânti took place 16 h. 37 m. after mean sunrise

[1] This surname occurs only in the date No. 45.

[2] The latest date of this Râjarâja, known to me, is from the month of Karkaṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Râjarâja's reign could not have commenced after the last day of the month of Karkaṭaka in A.D. 1216, *i.e. not later than the 27th July A.D. 1216.*

[3] In the original date either the *nakshatra* Uttiraṭṭâdi (Uttara-Bhadrapadâ) has been wrongly quoted instead of Uttiram (Uttara-Phalgunî), or the first fortnight instead of the second.

[4] In the original date the 4th *tithi* has been wrongly quoted instead of the 14th.

[5] The day was the 15th day of the month of Kanyâ, and on it the 14th *tithi* of the dark half (of the month Bhâdrapada) ended 9 h. 21 m. after mean sunrise; the *nakshatra* was Uttara-Phalgunî, by the Brahma-siddhânta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system *from* 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra *commenced* 8 h. 9 m., and the *nakshatra* by the equal space system was Ârdrâ for 23 h. 48 m., after mean sunrise; *i.e.* the **equinox** took place while the moon was in the *nakshatra* **Ârdrâ**, during the 7th *tithi* of the **bright half.** This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an **excellent** *tithi;* for, a seventh *tithi* of the bright half, on which — as *is* the case in the present instance — a Saṁkrânti takes place, is called *Mahâjayâ*, and for making donations is superior even to an eclipse.[1]

For these reasons I have no doubt whatever that **the 24th March A.D. 1143** is the proper equivalent of the date, and that the Śaka year intended is 1065, *not* 1056. The writer of the date has wrongly written *rasa-viśikha-*, instead of *viśikha-rasa-*.

No. 2.—DATES OF PANDYA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(*Continued from Vol. VI. page 315.*)

I herewith publish thirteen more **Pâṇḍya dates**, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pâṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.[2]

A.—VIRA-PANDYA.

31.—In the Kailâsapati temple at Śrîvaikuṇṭham.[3]

2 . . . . śrî-Vi(vî)ra-Pâṇḍiyadê[va]ṟkku yâ-
3 ṇḍu 15vadu Kâ[r*]tt[i]gai-mâ[da*]ttu 13 tiyad[i]yum apara-pakshattu saptam[i]yum Viyâḻa-kkiḻamaiyum peṟṟa Magattu nâḷ.

"**In the 15th year** (*of the reign*) **of the glorious Vîra-Pâṇḍyadêva,**— on the day of **Maghâ**, which corresponded to a **Thursday**, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of **Kârttigai.**"

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-saṁkrânti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchika (or **Kârttigai**) therefore was **Thursday, the 10th November A.D. 1267**; and on this day the 7th *tithi* of the dark half (of the month Kârttika) ended 8 h. 9 m., and the *nakshatra* was **Maghâ**, by the equal space system for 19 h. 42 m., by the Brahma-siddhânta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

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[1] Compare *Ind. Ant.* Vol. XXVI. p. 178.

[2] The date No. 32, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pâṇḍya dates.

[3] No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshêśvara temple at Achcharapâkkam.[1]

1 Svasti śrî [||*] Tribhuvanach[cha]kra[va]ttiga[ḷ] śr[î]-Vî[ra]-Pâṇḍi[ya]dêvaṟkku [y]âṇḍu 7[va]du Kaṟkaḍaga-ṉâyaṟṟu apa[ra]-pakshattu N[â]-
2 yaṟṟu-k[i]ḻamai[yu]m saptamiyum peṟṟa Aśvati-ṉâ[ḷ].

"**In the 7th year** (*of the reign*) **of the emperor of the three worlds, the glorious Vîra-Pâṇḍyadêva,**— on the day of **Aśvinî**, which corresponded to a **Sunday** and to the seventh *tithi* of the second fortnight of the month of **Karkaṭaka.**"

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to **Sunday, the 13th July A.D. 1259,** which was the 17th day of the month of **Karkaṭaka,** and on which the 7th *tithi* of the dark half (of the month Âshâḍha) ended 11 h. 3 m., and the *nakshatra* was **Aśvinî** for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that **the reign of Vîra-Pâṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.**

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Ṛishabhêśvara temple at Śeṅgama.[2]

1 Svasti śrîḥ [||*] Śakâ[bda][m*] 1262ṉ mêl kô Mârapaṉmar T[i]ru(ri)bu-[va*]ṉaśakravattigaḷ śrî-Parâkrama-Pâṇḍiyadêvaṟkku yâṇḍu 6[vadu] Vṛiś-chika-nâyaṟṟu pûrvva-pakshattu dvâdaśiyum Budaṉ-ki[ḻamaiyum peṟṟa*]
2 Uttaraṭṭâdi-n[â][ḷ*].

"After the Śaka year 1262 (*had passed*), **in the 6th year** (*of the reign*) **of king Mâravarman** (*alias*) **the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,** — on the day of **Uttara-Bhadrapadâ**, which corresponded to a **Wednesday** and to the twelfth *tithi* of the first fortnight of the month of **Vṛiśchika.**"

For Śaka-Saṁvat 1262 expired this date regularly corresponds to **Wednesday, the 1st November A.D. 1340,** which was the 5th day of the month of **Vṛiśchika,** and on which the 12th *tithi* of the bright half (of the month Kârttika) ended 22 h. 56 m., and the *nakshatra* was **Uttara-Bhadrapadâ** for 1 h. 19 m., after mean sunrise.

34.—In the Kailâsanâtha temple at Maṉṉârguḍi.[3]

1 Svast[i] śr[î] [||*] Kô [M]âṟapaṉmar Tr[i]bhu[va]nachakra[vatti]gaḷ [śrî]-Parâkrama-Pâ[ṇ]ḍiyadêvarkku yâ[ṇḍu 8vadu] Dhanu-[n]âyaṟṟu apara-pakshattu navamiyu[m] V[e]ḷḷi-kk[i]ḻam[ai]yum peṟ[ṟa]
2 Attattu nâḷ.

"**In the [8th] year** (*of the reign*) **of king Mâṟavarman** (*alias*) **the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,**— on the day of **Hasta,** which corresponded to a **Friday** and to the ninth *tithi* of the second fortnight of the month of **Dhanus.**"

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Saṁvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

[1] No. 243 of the Government Epigraphist's collection for 1901.
[2] No. 113 of the Government Epigraphist's collection for 1900.
[3] No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds— for Śaka-Saṁvat 1274 expired— to **Friday, the 30th November A.D. 1352**, which was the 4th day of the month of **Dhanus**, and on which the 9th *tithi* of the dark half (of the month Mârgaśirsha) *commenced* 0 h. 17 m., and the *nakshatra* was **Hasta**, by the Brahma-siddhânta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that **the reign of Mâravarman Parâkrama-Pâṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.**

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chôḷêśvara temple at Chôḷapuram near Nagercoil.[1]

1 ௳ Svasti śrî [||*] Śakâbdam 1293ṉ mêl . . . .
3 . . . . śr[î-k]ô=Chchaḍaipaṉmar=âṉa Tribhuvaṉa-
4 chchakravarttigaḷ śrî-Parâkrama-Pâṇḍiyadêvar . . . . iyâṇḍu añjâ-
5 vadiṉ edir pattâvadu Makara-ñâyiṟṟu pûrvva-pakshattu triti(tî)yai-
6 yum Veḷḷ[i]-kki[ḻa]m[aiyum] peṟṟa Śadaiyattiṉ nâḷ.

"After the Śaka year 1293 (*had passed*), **in the tenth** (*year*) **opposite to the fifth year** (*of the reign*) **of the glorious king Jaṭâvarman** *alias* **the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,**— on the day of **Śatabhishaj**, which corresponded to a **Friday** and to the third *tithi* of the first fortnight of the month of **Makara.**"

For Śaka-Saṁvat 1293 expired this date regularly corresponds to **Friday, the 9th January A.D. 1372**, which was the 14th day of the month of **Makara**, and on which the third *tithi* of the bright half (of the month Mâgha) ended 19 h. 59 m., and the *nakshatra* was **Śatabhishaj**, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, *i.e.* of the 15th year of the king's reign, the date would shew that **the reign of Jaṭâvarman Parâkrama-Pâṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.**

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttâlanâtha temple at Kuttâlam.[2]

1 . . . . . . Śakâbdam 1377 mêl [ś]ellâniṉṟa . . . .
. . Parâkkiṟa[ma*]-Pâṇḍyadêvaṟku yâṇḍu 31vadiṉ edir y[i]raṇḍâvadu Mi(mî)ṉa-jñâyaṟṟu irubattettân=diyadiyum pûrvva-pakshat[t]u shashayam[3] Tiṅgat-[k]iḻamaiya(yu)m [pe]ṟṟa Mṛigaś[îr]shattu n[âḷ].

"**In the second** (*year*) **opposite to the 31st year** (*of the reign*) **of Parâkrama-Pâṇḍyadêva**, which was current after the Śaka year 1377 (*had passed*),— on the day of **Mṛigaśirsha**, which corresponded to a **Monday**, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of **Mîna.**"

In solar Śaka-Saṁvat 1377 *current* the Mîna-saṁkrânti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mîna. The 28th day of the month of **Mîna** therefore was **Monday, the 24th March A.D. 1455**; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śaka-Saṁvat 1377 *expired*) ended 15 h. 44 m., and the *nakshatra* was **Mṛigaśirsha**, by the equal

[1] No. 30 of the Government Epigraphist's collection for 1896.
[2] No. 203 of the Government Epigraphist's collection for 1895.
[3] Read *shashṭhiyum*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanâtha temple at Teṉkâśi.[1]

1 Svasti śrî [||*] Kô Jaṭilavarmmar=âṉa Tribhuvanaścha(cha)kravarttigaḷ śrî-Parâkrama-Pâṇḍyadêvaṟku yâṇḍu muppattoṉṟâvadiṉ edirâvadu Ka[r]kkaṭaka-ñâyaṟṟu irubattoṉṟân=diyadiyum pûrvva-pakshattu chcha(cha)turddaśiyum Tiṅgaṭ-kiḻamaiyum peṟṟa Uttirâḍattu nâḷ.

" (*In the year*) **opposite to the thirty-first year** (*of the reign*) **of king Jaṭilavarman** *alias* **the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,**—on the day of **Uttarâshâḍhâ, which** corresponded to a **Monday,** and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of **Karkaṭaka.**"

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkaṭa-saṁkrânti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of **Karkaṭaka** therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrâvaṇa) ended 14 h. 14 m., and the *nakshatra* was **Uttarâshâḍhâ,** by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhânta for 11 h. 50 m., after mean sunrise. But the day found was a **Thursday,** *not* a **Monday.**— Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take **Thursday, the 19th July A.D. 1453,** to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttâlanâtha temple at Kuttâlam.[2]

1 Svasti śrî [||*]. Kô [Ś]eḍilavaṉmar=â[ṉa] Tribhuvaṉa[cha]kravatt[i]gaḷ śr[î]-Parâkk[i]ṟama-Pâṇḍi[yad]êvaṟku yâṇḍu muppattoṉṟ[â]vadiṉ edir ṉâ[l]â[va]du Mi(mî)ṉa-ñâyiṟṟu iru[badân=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budaṉ-kiḻamaiyum peṟṟa Anisha[tti=n]âḷ.

"**In the fourth** (*year*) **opposite to the thirty-first year** (*of the reign*) **of king Jaṭilavarman** *alias* **the emperor of the three worlds, the glorious Parâkrama-Pâṇḍyadêva,**— on the day of **Anurâdhâ,** which corresponded to a **Wednesday,** and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of **Mîna.**"

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to **Wednesday, the 16th March A.D. 1457.** In A.D. 1457 the Mîna-saṁkrânti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of **Mîna** therefore was **Wednesday,** the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phâlguna) ended 10 h. 25 m., and the *nakshatra* was **Anurâdhâ,** by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhânta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanâtha temple at Teṉkâśi.[3]

1 Sakâbdam âyirattu-muṉṉûṟṟu-eṉbattu-oṉṟiṉ mêṟ=chellâniṉṟa . . . . . . Ar[i]keśar[i]dêvar=âṉa Parâkkiṟama-Pâṇḍiyadêvaṟku yâṇḍu 31[vadu] edir 8vadu Miduṉa-ñâyaṟṟu irubattumu(mû)-

[1] No. 195 of the Government Epigraphist's collection for 1895.
[2] No. 204 of the Government Epigraphist's collection for 1895.
[3] No. 199 of the Government Epigraphist's collection for 1895.

2 ṉṟâṉ=diyadiyum pûṟuva-pakshattu=tde(tta)śamiyumyum[1] Budaṉ-kiḻamaiyum peṟṟa Śôdi-nâḷ.

"In the 8th (*year*) opposite to the 31st year (*of the reign*) of **Arikêsaridêva** *alias* **Parâkrama-Pâṇḍyadêva**, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),— on the day of **Svâti**, which corresponded to a **Wednesday**, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of **Mithuna**."

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parâkrama-Pâṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, *i.e.* of the 39th year, of the same reign should therefore fall in either A D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be **Wednesday**, the **17th June A.D. 1461.** On this day the 10th *tithi* of the bright half (of the month Âshâḍha) ended 17 h. 51 m., and the *nakshatra* was **Svâti**, by the equal space system for 19 h. 42 m., by the Brahma-siddhânta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (*not* the 23rd) day of the month of **Mithuna**,[2] and fell in Śaka-Saṁvat 1383 (*not* 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṁvat 1381 *expired* would yield no satisfactory result at all. For Śaka-Saṁvat 1381 *current* the date might be said to correspond to **Wednesday, the 21st June A.D. 1458,** on which day the 10th *tithi* of the bright half (of the month Âshâḍha) ended 15 h. 35 m., and the *nakshatra* was **Svâti,** by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (*not* the 23rd) day of the month of **Mithuna**[3] (and would fall in the 36th or 37th, *not* the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (*i.e.* by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is **Wednesday, the 17th June A.D. 1461.** And accepting this result as correct, it would follow that **the king's reign commenced between (approximately) the 18th** June and **the 19th July A.D. 1422.**

E.— JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.— In the Viśvanâtha temple at Teṉkâśi.[4]

1 Śubham=astu [||*] Śakâbdam 1421 *l* mêl śellâniṉṟa [|*] svasti śrî [|*] Kô Jaṭilavarmmar=âna Tribhuvanachchakravattigaḷ Kâ[r*]ttigai-nâḷ piṟanda Parâkki[ra*]ma-Pâṇḍiyadêvar

2 âṉa Kulaśêgaradêvar nam yâṇḍu irubadâvadu Virichchiga-nâyaṟṟu padiṉañjâṉ=diyadiyum [5]pûrvvava-pakshattu dvâdaśiyum Bṛihaspati-vâramum peṟṟa

3 Rêba(va)ti-nâḷ.

"In the twentieth year (*of the reign*) of king **Jaṭilavarman** *alias* **the emperor** of the **three worlds, Parâkrama-Pâṇḍyadêva** *alias* **Kulaśêkharadêva who was born on the day of Kṛittikâ,** which (*year*) was current after the Śaka year 1421 (*had passed*),— on the day of **Rêvatî,** which corresponded to a **Thursday,** and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of **Vṛiśchika.**"

[1] Cancel the second *yum*.

[2] In A.D. 1461 the Mithuna-saṁkrânti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

[3] In A.D. 1458 the same Saṁkrânti took place 12 h. 4 m. after mean sunrise of Sunday, the 28th May.

[4] No. 197 of the Government Epigraphist's collection for 1895.

[5] Read *pûrvva-*.

In Saka-Saṁvat 1421 expired the Vṛiśchika-saṁkrânti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of **Vṛiśchika** therefore was **Thursday, the 14th November A.D. 1499,** and on this day the 12th *tithi* of the bright half (of the month Mârgaśirsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be **Rêvatî** exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that **the reign of Jaṭilavarman Parâkrama-Pâṇḍya Kulaśêkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.**

F.— JATILAVARMAN SRIVALLABHA.

41.— In the Viśvanâtha temple at Teṉkâśi.[1]

2 Śakâbdam âyirattu-nânûṟṟu-aṉbattu-oṉbadil mêṟ=chellâniṉṟa . . . .
4 . . . . . kô Jaṭilavarmmar=âna Tribhuvanachchakrava[r]tti Kônêrmaikoṇḍ[â]ṉ . . . . .
5 Perumâḷ Śrîvallabhadêva[ṟ]ku yâṇḍu mu(mû)ṉṟâvadu [Ê]viḷambi-va[r]sham Vṛiśchika-[ravi iruba]t[tu]-oṉbadâ[n]=diyadiyum [a]para-pakshattu [ê]kâ[da]śiyu-
6 m Budha-vâramum peṟṟa Śôdi-nâḷ.

"In the [H]êvilambin year, the **third year** (*of the reign*) of **king Jaṭilavarman** *alias* **the emperor of the three worlds, Kônêrmaikoṇḍâṉ . . . . . . Perumâḷ Śrî-vallabhadêva,** which (*year*) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),— on the day of **Svâti,** which corresponded to a **Wednesday,** and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in **Vṛiśchika.**"

The Jovian year **Hêvilambin (Hêmalamba)** by the southern luni-solar system corresponds to Śaka-Saṁvat 1459 expired. In this year the Vṛiśchika-saṁkrânti took place on Tuesday, the 30th October A.D. 1537, by the Ârya-siddhânta 9 h. 48 m., and by the Sûrya-siddhânta 12 h. 30 m., after mean sunrise. By the Sûrya-siddhânta therefore— and by the Ârya-siddhânta also in case the Malabar rule was followed[2]— the month of **Vṛiśchika** commenced on the 31st October, and the 29th day of that month was **Wednesday, the 28th November A.D. 1537.** On this day the 11th *tithi* of the dark half (of the month Mârgaśirsha) ended 9 h. 34 m. after mean sunrise, and the *nakshatra* was **Svâti,** by the equal space system during the whole day, by the Brahma-siddhânta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that **the reign of Jaṭilavarman Śrîvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.**

G.— MARAVARMAN SUNDARA-PANDYA.

42.— In the Kailâsapati temple at Gaṅgaikoṇḍâṉ.[3]

1 Svasti śrî [||*] Kô Mâṟa[vaṉ]mar=âṉa Tribhuvaṉachśa(cha)kravat[t]i Kôṉêrmaikoṇḍâ[ṉ] śrî-Sundara-Pâṇḍiyadêva[ṟ]ku y]âṇḍu 2 âvadu edir 22âvadukkṉ Śakâbda[m*] 1477ṉ mêl śellân[i]ṉṟa Irâkshasa-varusham Âṉi-mâdam[4] 3 têdi[4] pû[rvva]-pakshattu
2 duvâdeśiyum [Manda]-vâramum peṟṟa Śôdi-nâḷ.

[1] No. 200 of the Government Epigraphist's collection for 1895.
[2] See Sewell and Dikshit's *Indian Calendar*, p. 12.
[3] No. 171 of the Government Epigraphist's collection for 1895.
[4] The two words *mâdam* and *têdi* are expressed by their modern abbreviations.

"In the Râkshasa year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king Mâṟavarman *alias* the emperor of the three worlds, Kôṇêrmaikoṇḍâṉ, the glorious Sundara-Pâṇḍyadêva,— on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṇi."

The Jovian year Râkshasa by the southern luni-solar system corresponds to Śaka-Saṁvat 1477 expired. In this year the Mithuna-saṁkrânti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Âṇi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyaishṭha), and on it the *nakshatra* by the equal space system was Svâti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, *i.e.* of the 24th year of the king's reign, the date would shew that the reign of this Mâravarman Sundara-Pâṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulaśêkharamuḍaiyâr temple at Teṉkâśi.[1]

2 . . . . Śakâ[bda]m 1489 *l* mêl śellâniṉṟa [|*] svasti śrî [|*] Kô Jaṭilava[r]mmar=âna Tribhuvanachchakrava[r]tt[i] Kônêrmai[k]o[ṇ]ḍâṉ Śrî-[P]erumâ[ḷ]

3 Aḻagaṉ-Perumâḷ Ativîrarâmaṉ Śrîva[l*]labha[d]êvaṟku yâṇḍu añ[j]âvadu Piṟabava-varusham[2] Âvaṇ[i]-mâdam[2] 22 têdi[2] apara-[pa]kshastu(ttu)

4 tiṟidigaiyum Śukk[i]ṟa-vâramum Keṇḍa-[yô]gamum Vaṇik-karaṇamum peṟṟa Uttiraṭṭâdi-nâḷ.

"In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kônêrmaikoṇḍâṉ Śrî-Perumâḷ Aḻagaṉ-Perumâḷ Ativîrarâma Śrîvallabhadêva, which (*year*) was current after the Śaka year 1489 (*had passed*),—on the day of Uttara-Bhadrapadâ, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Saṁvat 1489 expired. In this year the Siṁha-saṁkrânti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Siṁha (or Âvaṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month Bhâdrapada) ended 20 h. 28 m., the *karaṇa* Vaṇij ended 8 h. 43 m., the *nakshatra* was Uttara-Bhadrapadâ for 1 h. 19 m., and the *yôga* was Gaṇḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativîrarâma Śrîvallabha commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

[1] No. 202 of the Government Epigraphist's collection for 1895.

[2] The three words *varusham*, *mâdam* and *têdi* are expressed by their modern abbreviations.

A.—Vîra-Pâṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year: July 13, A.D. 1259.
No. 31. 15th year: November 10, A.D. 1267.

B.—Mâravarman Parâkrama-Pâṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262): November 1, A.D. 1340.
No. 34. 8th [for 18th] year: November 30, A.D. 1352.

C.—Jaṭâvarman Parâkrama-Pâṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (*i.e.* 15th year; Śaka 1293): January 9, A.D. 1372.

D.—Jaṭilavarman Parâkrama-Pâṇḍya Arikêsarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (*i.e.* 32nd year): July 19, A.D. 1453.
No. 36. Year 2 opp. to 31 (*i.e.* 33rd year; Śaka 1377): March 24, A.D. 1455.
No. 38. Year 4 opp. to 31 (*i.e.* 35th year): March 16, A.D. 1457.
No. 39. Year 8 opp. to 31 (*i.e.* 39th year; Śaka 1381 [for 1383]): June 17, A.D. 1461.

E.—Jaṭilavarman Parâkrama-Pâṇḍya Kulaśêkhara (November 15, A.D. 1479—November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421): November 14, A.D. 1499.

F.—Jaṭilavarman Śrîvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459): November 28, A.D. 1537.

G.—Mâravarman Sundara-Pâṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (*i.e.* 24th year; Śaka 1477): June 1, A.D. 1555.

H.—Jaṭilavarman Śrîvallabha Ativîrarâma (August 23, A.D. 1562—August 22, A.D. 1563).

No. 43. 5th year (Śaka 1489): August 22, A.D. 1567.

No. 3.— AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA; SAKA-SAMVAT 1437.

BY H. LÜDERS, PH.D.; GÖTTINGEN.

This inscription,[1] which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Saṁnyâsin's* room in the **Amarêśvara** temple at **Amarâvatî** in the Kistna district.

It contains 53 lines of writing. The average size of the letters is $\frac{5}{8}''$. The **alphabet** is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *Ḷa* appears twice (ll. 10 and 14) in the older form of the Biṭragunṭa and Vânapalli plates, but in l. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The *ottu* appears in *ḍha* (l. 35); in the case of *dha* and *bha* it occurs only in a few cases, and it is never

[1] No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *rvâ* in l. 46. In all other cases the secondary sign has been used. The **language** is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrî śrî śrî* in l. 53, the whole text is in verse. As regards **orthography**, it may be noticed that a consonant is doubled after *r* in *dêvair=mmathyamânân* (l. 7), *kurvvan* (l. 22), *sârththâ* (l. 24), *-audâryyas* (l. 43), *arththi-sârththa* (l. 48), *kîrtti-dharmmau* (l. 50), after *anusvâra* in *tuṁgga* (l. 1), *Viniko ṁḍḍaṁ* (l. 32), *Bellakoṁḍḍaṁ* (l. 32), *-âṁttâd* (l. 48), and as first letter of a group in *jâta-ppratishṭhân* (l. 28) and *Amarêśa-pprasâdataḥ* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tadh-dhâma* (l. 4) and *samiṁdhdhê* (l. 49).

The inscription is one of king **Kṛishṇarâya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.[1] New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Narasa) was born by **Nâgamâmbâ** king **Kṛishṇarâya**, who causes pleasure to the world, as the moon, who causes the fragrancy of the water-lilies, was born from the milk-ocean." Kṛishṇarâya's mother is generally called Nâgalâ. However, the variant Nâgâmbikâ is found also in the prose portion of the Hampe and Saṅkalâpura inscriptions.[2]

Of greater interest is verse 9, which praises Kṛishṇarâya as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayâdri**, **Vinikoṇḍa** and **Bellakoṇḍa**, and having captured alive on the battle-field **Vîrabhadra**, the son of the **Gajapati** king, took **Koṇḍavîḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of Kṛishṇarâya's warlike exploits up to the conquest of Koṇḍavîḍu. The enumeration of the events seems to follow the chronological order. The taking of Śivanasamudra, at any rate, appears to have been the first military success in Kṛishṇarâya's career. The ancient city of Śivanasamudra is situated on an island between the two great falls of the Kâvêrî, 9 miles north-east of the modern Koḷḷêgâl in the Coimbatore district. It belonged at that time to the Ummatûr chiefs, who regarded Somêśvarasvâmin, whose magnificent temple may still be seen at Śivanasamudra, as their family god.[3] The Ummatûr chiefs were subject to the kings of Vijayanagara. The then lord of Ummatûr must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the Drâviḍa country about Conjeeveram, Kṛishṇarâya crushed a refractory Râja in the Maisûr country, the Gaṅga Râja of Ummatûr. In the war against the latter Kṛishṇarâya captured the strong fort of Śivanasamudra and the city of Śrîraṅgapaṭṭaṇa, after which all Maisûr submitted to him.[4] We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*[5] the son of the great conqueror gives us an abstract of a letter written by a certain Luiz, a Franciscan friar, who, after the disaster at Calicut in January 1510, was sent by Albuquerque to the court of Vijayanagara with the view of securing Kṛishṇarâya's assistance against the Zamorin. The letter was delivered by the

[1] See *e.g.* Kuppêlûr plates of Kṛishṇarâya, *J. Bo. Br. R.A.S.* Vol. XII. p. 381 ff.; Hampe inscription of the same, *Ep. Ind.* Vol. I. p. 361 ff.; Ûṇamâñjêri plates of Achyutarâya, *ibid.* Vol. III. p. 147 ff., *etc.* Verse 5 of the present inscription is formed by combining the first halves of two *ślôkas* of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv. 7 and 8 of the Ûṇamâñjêri plates).

[2] *Ep. Ind.* Vol. I. p. 365, and Vol. IV. p. 267.

[3] *Ep. Carn.* Vol. IV. p. 60 of the text; compare for the Ummatûr chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

[4] R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV. (I.), p. 39. I regret that these two books are not accessible to me at present.

[5] Translated by Walter de Gray Birch (Hakluyt edit.), Vol. III. p. 35.

ambassadors whom Kṛishṇarâya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Râja of Ummatûr. Pergunda has already been correctly identified by Mr. Sewell[1] with Penakoṇḍa in the Anantapur district, situated about half-way between Vijayanagara and Sivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hôṇakanahaḷḷi in the Guṇḍlupêṭe tâluka,[2] where Chikkarâja-Oḍeyar, the lord of Ummatûr, is given the *biruda Penugoṇḍa-chakrêśvara.* As this inscription is dated in Śaka-Saṁvat 1426, the Krôdhana *saṁvatsara,* during the reign of Narasa, it would seem that the Râjas of Ummatûr had taken possession of Penakoṇḍa already under Kṛishṇarâya's predecessor, and that it was not until Kṛishṇarâya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayâdri, Vinikoṇḍa, Bellakoṇḍa and Koṇḍavîḍu formed part of Kṛishṇarâya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes[3] tells us that Kṛishṇarâya had a special desire of acquiring Udayagiri, because king Narsymga (Narasiṁha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rracholl (Raichûr), Medegulla (Mudkal), and Odigair (Udayagiri).[4] He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikoṇḍa, the modern Viṅukoṇḍa, and of Bellakoṇḍa, generally called Bellaṁkoṇḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍavîḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kâzâ and Koṇḍavîḍu the fortress surrendered on Saturday, the *Harivâsara* of the bright half of the month Âshâḍha in Śaka-Saṁvat 1437, which, for Śaka-Saṁvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Vîrabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Kṛishṇarâya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.[5] Nunes' account is more detailed.[6] He tells us that, after the capture of Koṇḍavîḍu, Kṛishṇarâya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Kṛishṇarâya himself had returned to Bisnaga, he summoned

[1] *A Forgotten Empire* (*Vijayanagar*), p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Kṛishṇarâya's reign.

[2] *Ep. Carn.* Vol. IV. p. 77 of the text.

[3] *Chronica dos Reis de Bisnaga,* p. 19 f.; Sewell, *A Forgotten Empire,* p. 316 f.

[4] *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

[5] *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

[6] *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnarâya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍavîḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that '**in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1),** (*i.e.* Śaka-Saṁvat 1437), **in the year Yuvan, on the twelfth day in the month Âshâḍha,** (the king) duly performed the gift called *tulâpûrusha* and gave away many incomparable *agrahâras* in the presence of the god Śûlapâṇi, who is renowned in the world as **Amarêśa,** on the bank of the **Kṛishṇavêṇi,** which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍavîḍu, the *Harivâsara* mentioned there being only another term for the twelfth day of the bright half of the month Âshâḍha.[1] Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Vîrabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of **Amarêśa** on Krishṇarâya. The Amarêśa mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.[2]

1 शुभमस्तु ॥ नम[स्तुं]ग[शि]रश्चुंबि-

2 चंद्रचामरचारवे । त्रैलोक्य-

3 नगरारंभमूलस्तंभाय शं-

4 भवे ॥ [१*] कल्याणायास्तु तध्वाम[3] प्रत्यू-

5 हतिमिरापहं । यद्गजोप्य[ग]जोद्भू-

6 तं हरिणापि [च] पूज्यते ।[। २*] अस्ति चीरम-

7 [य]ाद्देवैर्मथ्यमानान्महांबुधेः । नवनी-

8 तमिवोद्भूत[मप]नीततमो महः ।[। ३*] तत्[4]

9 वं[शे देवकी]जानिर्दिदीपे तिम्मभूपतिः [।]

10 यशस्वी तुळुवेंद्रेषु यदोः क्ष-

11 णा [इवा]न्वये ।[। ४*] ततो[भू]द्बुक्कमाजा-

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[1] See above, Vol. VI. p. 111, note 4.

[2] From inked estampages supplied to me by Dr. Hultzsch.

[3] Read तद्धाम.

[4] Read तद्वंशे.

12 निरीश्वरक्षितिपालक: । सर-
13 सादुदभूत्तस्मान्नरसावनिपा-
14 लक: ।[। ५*] चेरं चोळं च पांड्यं तमपि
15 च मधुरावल्लभं मानभूषं वीर्यो-
16 द[ग्रं] तुरुष्कं गजपतिनृपतिं चा-
17 पि जित्वा तदन्यान् । आगंगातीरलंका-
18 प्रथमचरमभूभृत्तटांतं नि-
19 तांतं ।[1] ख्यात: क्षोणीपतीनां स्रजमि-
20 व शिर[सां शा]सनं यो व्यतानीत् ॥ [६*] त-
21 तोभून्नागमांबायां कृष्णराय-
22 महीपति: । कुर्व्वंन् कुवलयामोदं
23 क्षीराब्धेरिव चंद्रमा: ।[। ७*] महत्तामर्थि-
24 सार्थ्या[2] श्रियमिह सुचिरं भुंजता-
25 मित्यवेत्य प्राय: प्रत्यूहहेतोस्त-
26 पनरथगतेरालयां[3] देवतानां । त[त्त]-
27 द्दिग्जैत्रवृत्यापि[4] च बिरुदपदैरंकि-
28 तांस्तत्र त[त्र] स्तंभान्[5] जातप्र-
29 तिष्ठान् व्यतनुत भुवि यो भूभृ-
30 दभ्रंकषाग्रान् ॥ [८*] अपि शिवनसमु-
31 द्रं यो बलाच्चोदयाद्रिं तद-
32 पि च विनिकोंडुं बेल्लकोंडुं च
33 धात्र्या [।*] गजपतिनृपसूनुं वी[र]-
34 भद्रं गृहीत्वा समरभुवि सजीवं
35 चाग्रहीत् कोंडवीडुं ॥ [९*] आषाढे-
36 ब्दे युवाख्ये मुनिपुरजलधींदं-
37 किते य: शकाब्दे विख्यातस्यामरेश[6]
38 स्वयमिति भुवने सन्निधौ शूल-
39 पाणे: । तीरे श्रीकृष्णवेण्या हृत-
40 तमसि तुलापूरुषाख्यं च दा-
41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

[1] This sign of punctuation is superfluous.

[2] Read सार्त्थ्या:.

[3] Read पनरथगतेरालयान्.

[4] Read °वृत्त्यापि ; between त्या and पि an original न has been effaced

[5] Read स्तंभाञ्जात°.

[6] Read °श:.

42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०*]
43 [स्तु]त्यौदार्य्यस्सुधीभिस्स विजयन-
44 गरे रत्नसिंह्यानस्थः[1] क्ष्मापालान्
45 कृष्णरायक्षितिपतिरधरीकृत्य
46 नीत्वा नृगादीन् ॥[2] आ पूर्वाद्रे-
47 [3]रधास्तक्षितिधरकटकादा [च]
48 हैमाचलांत्तादा सेतोरर्थिसार्थ-[4]
49 श्रियमिह बहुळीकृत्य कीर्त्यांस्समिंध्धे[5] [॥ ११*]
50 अस्य श्रीकृष्णरायस्य कीर्त्तिधर्म्मौ
51 [स]होद्भवौ । आकल्पं तिष्ठतां लो-
52 [के]ष्वमरेशप्रसादतः ।[। १२*]
53 श्री श्री श्री [॥*]

No. 4.— THREE MEMORIAL STONES.

BY E. HULTZSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavâḍi in the Muḷubâgal *tâluka* of the Kôlâr district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamiḻ and resembles that of the published inscriptions of the same king.[6] The only Grantha letter which occurs is *ḍa* of *Daḍiya°* (l. 2). The language is Tamiḻ. An archaic form is *nâlgâvadu* (l. 2) for *nâṇgâvadu*. Instead of *kâṇga* and *Daḍiyargaḷ* we find the vulgar forms *kâṅga* (l. 5) and *Daḍiyaṅgaḷ* (l. 2 f.). *Mayindiramikkirama* (l. 3) is a Prâkṛit corruption of *Mahêndravikrama*. The word *toṉṟu* (l. 4) is a variant of *toṟu*, 'cattle.'[7]

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasiṁhavikramavarman.[8] It records the death of a hero, who was in the service of Skanda, the *adhirâja* of the Bâṇas,[9] and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,— evidently the chief of Daḍigavâḍi,[10]— an unnamed Bâṇa chief, and a certain Mahêndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

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[1] Read °सिंहासनस्थः.   [2] Read °दीन्।.   [3] Read रधास्त°.

[4] Read °रर्थिसार्थ-.   [5] Read कीर्त्या समिंद्धे.

[6] Above, Vol. IV. No. 22,A. and No. 52.

[7] See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 163.

[8] In two Kīḻ-Muṭṭugûr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasiṁhavarman.

[9] On the title *Bâṇâdhirâja* see above, Vol. V. p. 50 and note 14.

[10] See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 8.

There is another *vîrakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when **Bâṇarasa** together with the *Mahârâja* **Mahâvali-Bâṇarasa** attacked **Noḷamba, Râchamalla, Mayindaḍiya** and **Daḍiga,** and that the **Kaṅgavaḍiyân** (*i.e.* probably the Gaṅga king Râchamalla) assigned land for setting up this stone[1] in memory of the hero. Here Bâṇamahârâja, Bâṇarasa, Mayindaḍiya and Daḍiga correspond to Bâṇâdhirâja, Bâṇarâja, Mahêndravikrama and Daḍiya of the subjoined inscription. If Râchamalla could be identified with one of the three Gaṅga kings named Râchamalla or Râjamalla,[2] this would fix the time of king Vijaya-Narasiṁhavikrama-varman to whose reign the subjoined inscription belongs.

TEXT.[3]

1 **K[ô] Viśaiya-Naraśiṅgavikkirama[pa]ruma[ṟk=i*]-**
2 **yâ[ṇ]ḍu irubattu-nâl[g]âvadu Daḍiyaṅga-**
3 **[ḷu][m*] Vâṇarâśarum Mayindiramikkiramarum** eṟ[i]-
4 nda toṉṟu **Kanda-Vâṇ[â]diaraśar** śêvagar Ś[e]-
5 ḷigar eṟind[u] paṭṭâr=adu Kaṉṉâḍagaruṅ=gâṅ[ga] [|*]
6 idaṟk=aḷi[ppu] . . . . pâda-
7 ga . . . .

TRANSLATION.

In the twenty-fourth year (*of the reign*) of **king Vijaya-Narasiṁhavikramavarman,** Śeḷigar, the servant of **Skanda-Bâṇâdhirâja,** fell, having seized (*back*) the cattle that had been seized by **Daḍiya, Bâṇarâja** and **Mahêndravikrama.** Let the Kaṉṉâḍagas (*i.e.* the Kanarese people) look after[4] this (*stone*) ! [Those who] injure it [shall incur the five great] sins.

II.— HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at **Hanumantapuram** near Pennagaram in the Dharmapuri tâluka of the Salem district. Unlike other *vîrakkals*, the stone bears no sculptures of any kind.

The **alphabet** is Vaṭṭeḻuttu. The letters *k*, *ṭ* and *ṇ* resemble those of the Madras Museum plates of Jaṭilavarman,[5] while *y* is more nearly allied to the *y* of the Cochin and Tirunelli plates.[6] In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kâṭṭiṟai* in l. 4 of A.) the Tamiḻ form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyâṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *â* of *ṭâ* in *paṭṭâṇ* (l. 4 of A. and l. 4 of B.) and the *â* of *kâ* in *Kâṭṭiṟai* (l. 4 of A.) go downwards instead of upwards. The **language** is Tamiḻ. The *ḷ* of *padiṉêḷḷâvadaṉ* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiûr* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in **the 17th year** of the reign of **king Vijaya-Îśvaravarman,** who, to judge from the prefix *vijaya*, seems to have been one of the **Gaṅga-Pallavas,** and record the death of two heroes in the service of **Kâṭṭiṟai.** This title means 'the king of the forest' and is synonymous with **Kâḍavaṉ,** 'the forester,' which according to Mr. V. Kanakasabhai

[1] This seems to be the meaning of the words *kal-nâḍu koṭṭadu*, which occur also on the Doḍḍahuṇḍi stone; see above, Vol. VI. p. 43, note 1.

[2] See Dr. Fleet's Table, above, Vol. VI. p. 59.

[3] From an inked estampage.

[4] The infinitive *kâṇga* is used in a similar manner in l. 105 of the Kaśâkûḍi plates; *South-Ind. Inscr.* Vol. II. p. 351.

[5] *Ind. Ant.* Vol. XXII. p. 57 ff.

[6] Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the **Pallavas**.[1] The correctness of this view is proved by the *Periyapurâṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kâḍavas' and 'the Pallava' are used as synonyms. The Kâḍava king whom the Hoysaḷa king Narasiṁha II. claims to have defeated[2] was probably one of the Pallava chiefs of Noḷambavâḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Îśvaravarman. **Pûdûr**, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.[3]

TEXT.[4]

A.— On the left of the stone.

1 Kô Viśaiya-Îchchuvaraparuma-
2 [ṟ]k=iyâṇḍu padiṉêḻâvada-
3 ṉkaṭ=Kaṉaiûr[5] mâṟṟ-uḍai pa-
4 ḍa=ttâṉ=aṟubaṭṭâṉ Kâṭṭiṟai-
5 gaḷ śêvagaṉ Pûdûr Śâttaṉ [||*]

B.— On the right of the stone.

1 Kô Viśaiya-Îchchuvaraparuma[ṟk=i*]-
2 yâṇḍu padiṉêḻâvadaṉka[ṭ*]=
3 Kâṭ[ṭiṟai]gaḷ śeyi[k]kav=araśar
4 mâṟṟ-uḍai śeṉṟa tâṉ=aṟubaṭṭâṉ
5 K[â]ḍaḍi Kaṟakka[ṉ] [||*]

TRANSLATION OF A.

In the seventeenth year (*of the reign*) of king Vijaya-Îśvaravarman, when Kaṉaiyûr fell into the possession of the enemies,[6] Śâttaṉ of Pûdûr himself, the servant of Kâṭṭiṟai, was cut down.

TRANSLATION OF B.

In the seventeenth year (*of the reign*) of king Vijaya-Îśvaravarman, when Kâṭṭiṟai was victorious, Kâḍaḍi[7] Kaṟakkaṉ himself, who went among the enemies of the king, was cut down.

III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gôpâlakrishṇa temple at **Hebbiṇi** in the Muḷubâgal tâluka of the Kôlâr district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The **alphabet** is Vaṭṭeḻuttu, and the **language** Tamiḻ. The inscription is dated in **the 12th year** of the same king as No. II. and records the death of a hero, who was killed by a **Bâṇa** chief named **Kârôniri** at **Śiṟaiyûr.**

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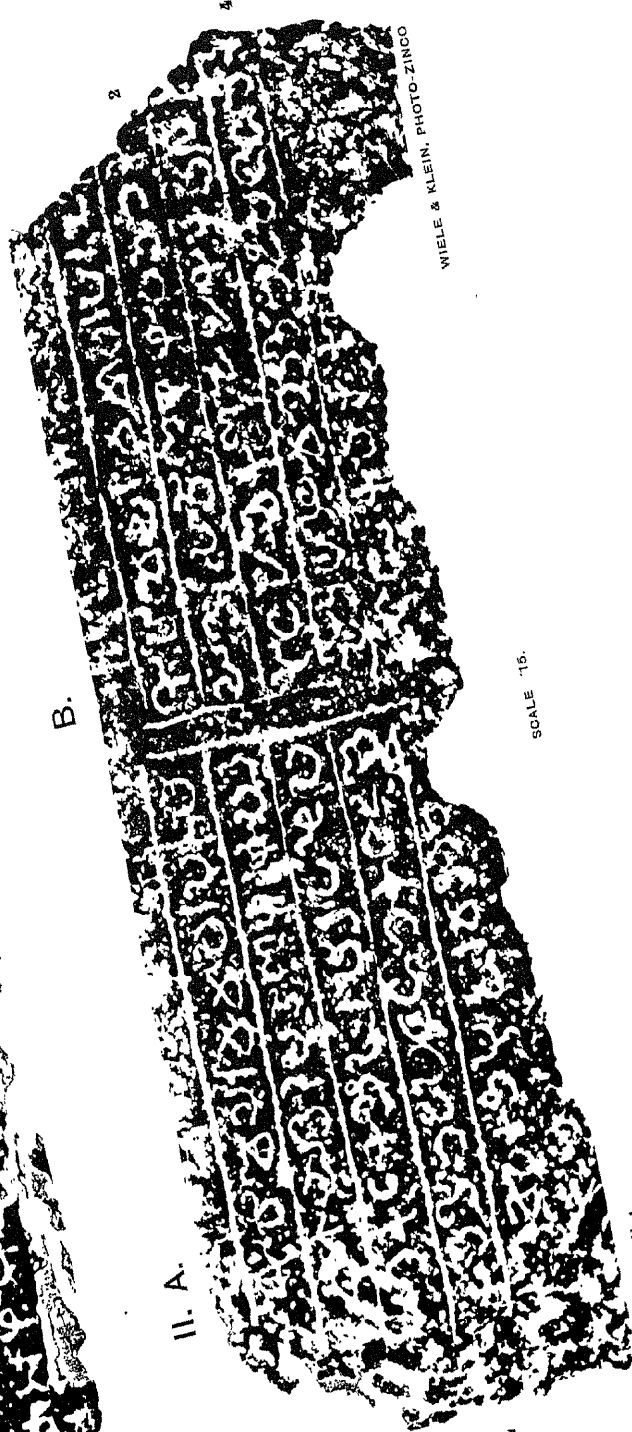
[1] *Ind. Ant.* Vol. XXII. p. 143.
[2] Dr. Fleet's *Dyn. Kan. Distr.* p. 507.
[3] See the *Postal Directory of the Madras Circle*, p. 1088.
[4] From two inked estampages.
[5] Read =*Kaṉaiyûr*.
[6] *Mâṟṟu* seems to be used in the sense of *mâṟṟâr*, 'enemies.'
[7] This portion of the name consists of *kâḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kâṭṭiṟai or Kâḍavaṉ.

Three memorial stones.
I.
II. A.
B.
WIELE & KLEIN, PHOTO-ZINCO
SCALE ·15.
E. HULTZSCH.

TEXT.[1]

1 Kô Viśaiya-Î[ch]chuvara-
2 parumaṟki paṉṉira-
3 ṇḍâvadu Kârôniri
4 Vâṇarâśar=pṟô·[iṟ]=
5 [2]Chiṟaiû[r=e]ṟiya Vâṇa-
6 râśar=[ariya] paṭṭâr=Aḍ[i]y[â][r ||*]

TRANSLATION.

In the twelfth (*year of the reign*) of king Vijaya-Îśvaravarman, when Kârôniri Bâṇarâja seized Śiṟaiyûr in battle, Aḍiyâr fell, cut down by Bâṇarâja.[3]

No. 5.— A ROCK-INSCRIPTION AT TANDALAM.

BY E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at **Taṇḍalam,** a village in the Kârvêṭinagar Zamîndârî, 4½ miles west by north of Arkôṇam Junction. With the exception of the two Grantha words *svasti śrî* in the beginning, the **alphabet** is Tamiḻ, and resembles that of the Vêlûr rock-inscription of Kaṇṇaradêva.[4]

The inscription is dated in **the 10th year** of **Śatti,** the king of the **Kâḍavas,** *i.e.* **Pallavas.**[5] It consists of two Tamiḻ verses, each of which states that **Pallavamahârâja** built a sluice for the **tank at Taṇḍalam.** The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. **Pôḻiyûr-nâḍu,** to which Taṇḍalam belonged, was perhaps named after the present **Pôḻûr,** a village 3 miles north-north-west of Arkôṇam Junction.

The **Veṅkaṭêśa**-Perumâḷ temple on the **Tirupati** hill bears on the north wall of its first *prâkâra* four **Chôḻa** inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of **Vîra-Nârasiṁhadêva-Yâdavarâya.** The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahêndravarman" and "Paratravarman"— evidently misreadings of the copyist for **Parakêsarivarman.** These two inscriptions record gifts by Śâmavai *alias* Kâḍavaṉ-Perundêvi, the daughter of Pallava-Peṟkaḍaiyâr,[6] (and) the queen of Śattiviḍaṅgaṉ *alias* Śrî-Kâḍapaṭṭigaḷ."[7] It is not improbable that this **Pallava** king **Śattiviḍaṅgaṉ** (*i.e.* Śakti-Viṭaṅka),[8] who was a contemporary of the early Chôḻa king Parakêsarivarman,[9] is the same person as the Pallava king Śatti (*i.e.* Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

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[1] From two inked estampages. [2] Read *Chiṟaiyûr=*. [3] Literally, 'while Bâṇarâja cut (him) down.'
[4] Above, Vol. IV. No. 9. [5] See above, p. 23 f.
[6] *Peṟkaḍai* seems to be a Tamiḻ form of the Kanarese *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'
[7] Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kâḍapaṭṭi* seems to be a mistake of the copyist for *Kâḍupaṭṭi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscr.* Vol. III. p. 92 f.). Compare also *Kâḍuvaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kâḍuviṭṭêśvara* (*ibid.* p. 143).
[8] Dantiśakti-Viṭaṅkî *alias* Lôkamahâdêvî, a queen of the Chôḻa king Râjarâja I., built a shrine in the Pañchanadêśvara temple at Tiruvaiyâṟu; see my *Annual Report* for 1894-95, p. 4.
[9] See above, Vol. V. p. 42 and note 7.

TEXT.[1]

1 Svasti śrî [||*] [2]Kâḍavar-daṅ=gôṉ Śatti [poṟ]-ṟôṭṭil=iṭṭa yâṇḍ=êḍ=iyal=i(î)r-aindil=iḍuvittâ=ṉi(ṉî)-
2 ḍiya-śi(śî)r Pa[l*]lavamârâyaṉ paśi ni(nî)kki Taṇḍalattu=kkall-ivar ni(nî)r-êri-kkaliṅgum=aṇḍattu-
3 [l]ôr madippavaṉ [|| 1*] Pôḻi[yu(yû)]r-nâṭṭu=Ttaṇḍalatt=êri-kka-
4 liṅg=amaittâṉṉ=oṉ-Ḍamiḻ-ppâr-maṅgai-dâṉ
5 virumbum Pallavamârâyaṉ=eḻiṟ-pu(pû)-maṅgai-da[ṅ]=
6 gôṉ purindu [|| 2*][௰]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves,[3] (*from*) the year when (*the name of*) Śatti, the king of the Kâḍavas, was entered on a gold leaf,[4]— Pallavamârâyaṉ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmî), Pallavamârâyaṉ, who is beloved by the excellent goddess of the Tamiḻ country, graciously constructed a sluice for the tank at Taṇḍalam in Pôḻiyûr-nâḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.; SAKA-SAMVAT 852.

BY D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambâyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarâtî living at Petlad, which is not very far from Cambay. The Gujarâtî was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13⅝" long by 10⅜" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4⅝" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

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[1] From an inked estampage.
[2] In this verse °ḍ=êḍ=iya° rhymes with nîḍiya and Taṇḍa° with °m=aṇḍa°.
[3] *I.e.* with which all documents issued at this time had to begin.
[4] This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p 185 and note 2.

of the ring are soldered into a roughly square **seal**, which measures 2¼" in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chaurî* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.[1] Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.— The engraving is clear and well executed.— The characters agree fully with those of the other Râshṭrakûṭa records of this period, *viz.* the 10th century. The average size of the letters is about ⅜".— The **language** is Sanskrit throughout. Excepting the introductory *ôṁ svasti*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the **Sâṅglî** charter of the same royal grantor, *viz.* the Râshṭrakûṭa prince Gôvinda IV.—As regards **orthography,** it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, ṇ, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r;* thus it is doubled in *Nâgamâryyasya* in l. 60, but not in *Nâgamâryâya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in °*saṁvaddhyamâna*° in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvâra*, is twice joined to a following *p*, in *pulakam=pâyât* and *phaninâm=patyuḥ* in l. 4.— As regards **prosody,** it is worthy of note that the metre of verse 7, which occurs also in the Sâṅglî grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vritta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajâti.* But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the **Râshṭrakûṭa** prince **Gôvinda IV.** or, as he is described in lines 40-42, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Suvarṇavarsha-dêva-Prithvîvallabha,** the prosperous **Vallabhanarêndradêva,** who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Nityavarsha**, *i.e.* his father Indra III. Govindarâja had, when this charter was issued, gone from his capital **Mânyakhêṭa** to **Kapitthaka** near the bank of the **Godâvarî**, for the festival of *paṭṭabandha*[2] (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brâhmaṇs six hundred *agrahâras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of **Kêvañja,** lying near the holy place **Kâvikâ** and

[1] The figures on this seal are identical with those on that of the Dêôlî plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

[2] The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gôvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sâṅglî plates he is expressly said to have been 'permanently settled at his capital Mânyakhêṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'

situated in the Khêṭaka district of the Lâṭa country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brâhmaṇ of the name of Nâgamârya, son of Mahâdêvayya, a member of the Mâṭhara *gôtra* and a student of the Vâji-Kâṇva *śâkhâ* (ll. 51-52). He is described as staying at **Mânyakhêṭa** and subsisting on the feet of Vallabhanarêndradêva, *i.e.* Gôvinda IV. himself, but is said to have originally resided at Kâvikâ.

The grant is dated, both in words and figures, in **Śaka-Saṁvat 852** expired, in the current cyclic year of **Khara**, on **Monday**, the **tenth** *tithi* of the **bright** half of **Jyaishṭha**, when the moon was near the constellation **Hasta** (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—"This date, for Śaka-Saṁvat 852 expired, regularly corresponds to **Monday, the 10th May A.D. 930**, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhânta for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year **Khara**, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been Vikṛita.]"

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ôṁ svasti*, the inscription opens with a verse (well known to us from other Râshṭrakûṭa records), invoking the protection of Vishṇu and Śiva. The next verse is in honour of the *Sâmavêda*, and the two verses following it (3-4) contain invocations to Vishṇu and Śêsha. In verse 5 we are told that from the **Moon** was descended the race of the **Yadus**, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, **Dantidurgarâja** is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle **Kṛishṇarâja (I.)**, who is represented to have destroyed the **Chalukya** race, as the sun dispels darkness (v. 8). After Kṛishṇarâja I. his eldest son **Gôvindarâja (II.)** came to the throne, and after Gôvindarâja II. his younger brother, who bore the appellation **Nirupama** (vv. 9-10). Dr. Fleet, who strongly holds that Gôvindarâja II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sâṅglî charter, though it places Gôvindarâja II. between Kṛishṇa I. and (Dhruva-)Nirupama, "does not make any assertion that he reigned."[1] This statement can only be understood to mean that verse 6 of the Sâṅglî grant, which is identical with verse 9 of our grant, does not explicitly speak of Gôvindarâja II. as having become a king, but that his name occurs between those of Kṛishṇarâja I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we shall have to suppose that Jagattuṅga(-Gôvinda III.) and Amôgha-varsha (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-) Nirupama and Akâlavarsha(-Kṛishṇa II.). Hence, if Jagattuṅga(-Gôvinda III.) and Amôgha-varsha I. are to be supposed to have reigned, Gôvindarâja II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son **Jagattuṅga(-Gôvinda III.)**, on whom nothing but conventional praise is bestowed (v. 11). After Jagattuṅga(-Gôvinda III.), **Amôghavarsha (I.)** became king, who, in the first half of verse 12, is said to have gratified the god Yama at Viṅgavallî with unprecedented morsels of cakes, which were the **Châlukyas**. This means that he inflicted a crushing defeat on the Eastern Châlukyas at Viṅgavallî, which, I think, probably signifies the **Vêṅgîmaṇḍala**, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

[1] See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. Bo. Br. R. A. S.* Vol. XX. p. 133 f.

which received the name of **Jagattuṅga-sindhu** after Jagattuṅga(-Gôvinda III.), father of Amôghavarsha I.

After Amôghavarsha I. the throne was occupied by his son Akâlavarsha(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of **Khêṭaka**, which, in my opinion, is here meant to denote **Mânyakhêṭa** itself, the capital of the Râshṭrakûṭa princes. Two Eastern Châlukya records[1] mention that Guṇaka-Vijayâditya III. (A.D. 844-888) "frightened the fire-brand Kṛishṇa and completely burnt his city,"[2] and that "king Vallabha did honour to the arms of Vijayâditya (III.)." It, therefore, appears that the Eastern Châlukya prince Guṇaka-Vijayâditya III. defeated the Râshṭrakûṭa king Kṛishṇa II. and was in possession of his capital Mânyakhêṭa, and it is to the act of repulsing this Châlukya prince from Mânyakhêṭa that verse 13 of our grant refers.[3] Verse 14 states that Akâlavarsha(-Kṛishṇa II.) married the daughter of **Kôkkala,** who belonged to the family of **Sahasrârjuna,** *i.e.* the **Chêdi** dynasty. Now, the Bilhari inscription speaks of Kôkkalla as having erected two columns of fame, *viz.* **Kṛishṇarâja** in the south and Bhôjadêva in the north.[4] Similarly, the Benares plates of the Chêdi prince Karṇadêva state that Kôkkalla's hand, which granted freedom from fear, was on (the head of) Bhôja **Vallabharâja,** Śrî-Harsha and Śaṅkaragaṇa.[5] There can hardly be a doubt that the Kṛishṇarâja of the Bilhari inscription is identical with the Vallabharâja of the Benares plates, and that both are identical with the Râshṭrakûṭa prince Akâlavarsha(-Kṛishṇa II.). And the support, which Kôkkala lent to Akâlavarsha(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital Mânyakhêṭa occupied, by the Eastern Châlukya king Guṇaka-Vijayâditya III. The last *pâda* of verse 14 tells us that from the union of Akâlavarsha (-Kṛishṇa II.) and the daughter of Kôkkala sprang **Jagattuṅga,** who, in verses 15 and 16, is said to have married **Lakshmî,** daughter of **Raṇavigraha,** son of **Kôkkala.**[6] Verse 16 speaks of a prince named **Arjuna** as having helped Jagattuṅga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of **Kôkkalla.** Arjuna was thus a brother of Raṇavigraha, and consequently an uncle-in-law of Jagattuṅga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattuṅga and Lakshmî king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated:—"The courtyard (of the temple of the god) Kâlapriya (became) uneven by

[1] *Ind. Ant.* Vol. XX. p. 102.

[2] [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

[3] Verse 13 is also susceptible of another interpretation. Khêṭaka may be taken to denote the modern Kaira, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishṇa II.'s having supplanted the subordinate branch of the Râshṭrakûṭa dynasty, reigning at Khêṭaka. But the word *parityakta* implies that Khêṭaka, before it was occupied by the enemies, was under the sway of Kṛishṇa II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Râshṭrakûṭas of the subordinate branch did not occupy Khêṭaka and the surrounding district at any time during Kṛishṇa II.'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Râshṭrakûṭas does not seem to be appropriate. They are referred to as *śulkika-Râshṭrakûṭas* when their rebellion against Amôghavarsha I. is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bândhavas* when their disaffection towards the Gujarât Râshṭrakûṭa prince Dhruva II. is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mânyakhêṭa was once occupied during Kṛishṇa II.'s life-time by the Eastern Châlukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Râshṭrakûṭa dynasty.

[4] See above, Vol. I. p. 256, verse 17.

[5] *Ibid.* Vol. II. p. 306, verse 7.

[6] The true spelling of the name appears to be Kôkkalla, as attested by the records of the Chêdi dynasty. It is spelt Kôkkala in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kâlapriya is the same as Mahâkâla,[1] whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kâlapriya that the three plays of the poet Bhavabhûti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered :— "His steeds crossed the unfathomable Yamunâ which rivals the sea. He completely devastated that hostile city of Mahôdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahôdaya. The lexicon of Hêmachandra tells us that Mahôdaya and Kuśasthala are both names of Kanyakubja,[2] *i.e.* Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahôdaya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahôdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kuśa* grass' respectively: Mahôdaya, *i.e.* Kanauj, ceased to be *mahôdaya*, *i.e.* highly prosperous, and became *kuśasthala*, *i.e.* a mere spot of *kuśa* grass. Hence, the complete annihilation of the city of Mahôdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.[3] What Indra III. actually did beyond attacking Mahôdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Râshṭrakûṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahôdaya or Kanauj about this period, as determined from the Gwalior, Peheva and Sîyaḍôṇî inscriptions, are as follows :

1. Bhôja, A.D. 862, 876 and 882.
2. Mahêndrapâla, A.D. 903 and 907.
3. Kshitipâla or Mahîpâla, A.D. 917.
4. Dêvapâla, A.D. 948.[4]

Now, as for Indra (III.) we have the dates A.D. 915 and 917[5] and for Kshitipâla or Mahîpâla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipâla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipâla. A Khajurâho

[1] Jagaddhara, in his commentary on the *Mâlatîmâdhava*, says that Kâlapriyanâtha is *tad-dêśa-dêva-bhêda*, *i.e.* a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Îśvarachandra Vidyâsâgara, in his edition of the *Uttararâmacharita*, says in a footnote that Kâlapriyanâtha is the name of a deity installed in Padmapura in Vidarbha, *i.e.* the native town of the poet Bhavabhûti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Îśvarachandra, it seems that the expression *tad-dêśa*° must be understood to mean the country to which Bhavabhûti belonged. In the *St. Petersburg Dictionary*, however, Kâlapriyanâtha is identified with the Mahâkâla of Ujjayinî. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

[2] Hêmachandra's *Abhidhânachintâmaṇi*, v. 273 f.

[3] The king of Mahôdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipâla or Mahîpâla. And we have actual records to show that, after this Kshitipâla, there reigned at Kanauj his successors called Dêvapâladêva, Vijayapâladêva, Râjyapâladêva and Trilôchanapâladêva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Râṭhôrs of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

[4] See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, p. 296.

[5] Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription[1] claims that a king named Kshitipâla was placed on his throne by the **Chandêlla** prince **Harshadêva.** As this Harshadêva flourished at the beginning of the tenth century, the Kshitipâla, whom he re-instated on his throne, can be no other than Kshitipâla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahôdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipâla.

Let us now proceed a step further. The Bhâgalpur grant of Nârâyaṇapâla[2] asserts that **Dharmapâla,** the second prince of the Pâla dynasty, acquired the sovereignty of **Mahôdaya** by conquering **Indrarâja** and others, but bestowed it upon one **Chakrâyudha,** just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrâyudha (Vishṇu). The Bhâgalpur grant thus tells us that Dharmapâla first defeated Indrarâja and others, and obtained the sovereignty of Mahôdaya or Kanauj for himself, but gave it over to one Chakrâyudha. The same event is referred to in the Khâlimpur charter[3] of Dharmapâla himself, in the verse—

भोजैर्मत्स्यैः समद्रैः कुरुयदुयवनावन्तिगन्धारकीरै-
र्भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।
हृष्यत्पञ्चालवृद्धोद्धृतकनकमयस्वाभिषेकोदकुम्भो
दत्तः श्रीकन्यकुब्जस्सललितचलितभ्रूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.[4] Since we have *dattaḥ* in the nominative case,—that which is given, or in this particular case *abhishêk-ôda-kumbhaḥ,* which is in the nominative case, must go with *dattaḥ.* Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrî-Kanyakuv(b)jaḥ* remains unconnected. The sense, however, requires that *śrî-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrî-Kanyakubjaḥ* requires to be corrected into *śrî-Kanyakubjâya,* even at the risk of the break of the *cæsura.* With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of **Kanyakubja** his own golden water-pitcher of coronation, lifted up by the delighted elders of **Pañchâla,** and acquiesced in by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhâra and Kîra kings, bent down while bowing with their heads trembling." What the verse means is, that Dharmapâla earned for himself the sovereignty of Pañchâla, and was consequently entitled to the coronation as king of Pañchâla, which was approved of by the neighbouring rulers, such as Bhôja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchâla country here referred to denotes the upper half of the Dôâb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Râjaśêkhara who flourished about this period.[5] Hence the fact mentioned in the Khâlimpur charter is the same as that reported in the Bhâgalpur grant. And

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[1] See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadêva first vanquished Kshitipâla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadêva placed Kshitipâla on his throne, who was ousted, not by Harshadêva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahôdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipâla himself. This interpretation, again, agrees with what the Khâlimpur and Bhâgalpur charters have to say, as will be shown further on.

[2] *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

[3] See above, Vol. IV. p. 243 ff.

[4] See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

[5] See the *Bâlarâmâyaṇa,* X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapâla defeated a prince named Indrarâja, and acquired for himself the sovereignty of Mahôdaya or Kanauj, *i.e.* the supremacy of Pañchâla, but conferred it upon Chakrâyudha, according to the Bhâgalpur plates, and upon the king of Kanyakubja, according to the Khâlimpur plates. Further, as Dharmapâla wrested the sovereignty of Mahôdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarâja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarâja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapâla. What we find, therefore, from these two charters is, that (i) **Indrarâja** vanquished the king of **Kanyakubja,** but (ii) was afterwards defeated by **Dharmapâla**; and that (iii) the king of **Kanyakubja,** who was ousted by **Indrarâja,** was restored to his throne by **Dharmapâla**; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurâho inscription are, that (i) the Râshṭrakûṭa prince **Indra III.** reduced **Mahôdaya** or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was **Kshitipâla** or Mahîpâla, and that (iii) Kshitipâla or Mahîpâla regained his lost possessions through the assistance of the **Chandêlla** king **Harshadêva.** Thus in both cases we have a king named Indrarâja, who attacked Mahôdaya or Kanauj and ousted the king of Kanyakubja. The Indrarâja,[1] therefore, mentioned in the Bhâgalpur and Khâlimpur grants must be identical with the Râshṭrakûṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipâla or Mahîpâla. But the honour of placing Kshitipâla on his throne is claimed for the Chandêlla prince Harshadêva by the Khajurâho inscription above alluded to, and for Dharmapâla by the Bhâgalpur and Khâlimpur charters. And what in all likelihood must have come to pass is, that both Harshadêva and Dharmapâla placed Kshitipâla on his throne.

There remains another conclusion yet to be deduced from the Bhâgalpur grant. The king of Mahôdaya or Kanyakubja, whom Indrarâja ousted, is mentioned therein as **Chakrâyudha.** And we have just shown that this king of Mahôdaya was Kshitipâla or Mahîpâla. Kshitipâla, therefore, appears to have borne the epithet Chakrâyudha. Now, the Nausârî charters[2] of the Râshṭrakûṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered **Upêndra.** Of course, the terms Indra and Upêndra, according to one sense, refer to the gods Indra and Upêndra; but when we take them in their other sense, what the verse means to state is, that the Râshṭrakûṭa prince Indra III. vanquished a certain prince of the name of Upêndra. Upêndra is another name for Vishṇu, and Vishṇu is also known by the name Chakrâyudha. The allusion, therefore, in the Nausârî grants most probably refers to the defeat of **Kshitipâla,** mentioned by the name Chakrâyudha in the Bhâgalpur charter. The Nausârî and Bhâgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipâla also bore the epithet Chakrâyudha or Upêndra.[3]

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[1] In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Râshṭrakûṭa prince Gôvinda III., is the same as the Indrarâja of the Bhâgalpur charter, and the *Lâṭêśvara-maṇḍala,* which he is mentioned in the Kâvî grant to have received from this Gôvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

[2] *J. Bo. Br. R. A. S.* Vol. XLIX. pp. 259 and 263.

[3] In his note on verse 3 of the Bhâgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upêndra-Chakrâyudha, his younger brother, so Dharmapâla took away the kingdom of a prince named Indra and made it over to the prince Chakrâyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrâyudha points to Âdivarâha, which was another name of Bhôjadêva of Kanauj. In his paper on the Khâlimpur plate of Dharmapâladêva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrâyudha of the Bhâgalpur grant and Indrâyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivaṁśa-Purâṇa,* meaning thereby, if I have correctly understood him, that Indra is identical with Indrâyudha and that both Indrâyudha and Chakrâyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapâla,** who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.[1] But we have seen that Dharmapâla was a contemporary of the Râshṭrakûṭa prince Indra III., for whom the Râshṭrakûṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapâla lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dêvapâladêva tell us that Dharmapâla married **Raṇṇâdêvî,** daughter of the **Râshṭrakûṭa** prince **Śrî-Paravala.** Prof. Kielhorn, who re-edited the inscription, corrects Śrî-Paravala into **Śrî-Vallabha.**[2] If this correction is accepted, the Râshṭrakûṭa king, who was the father-in-law of Dharmapâla, was either Kṛishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapâla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛishṇa II. was the father-in-law of Dharmapâla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married **Vijâmbâ** of the **Haihaya,** *i.e.* Chêdi, dynasty. She is therein said to be the daughter of **Ammaṇadêva,** who himself was the son of **Arjuna** and grandson of **Kôkkalla.** From Indra III. and Vijâmbâ sprang the prince **Gôvinda (IV.),** "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gôvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gôvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gôvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khârêpâṭaṇ grant and in the Dêôlî and Karhâḍ charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."[3] The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."[4] The Dêôlî and Karhâḍ charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, *viz.* that Gôvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gôvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle **Amôghavarsha** to ascend the throne and thereby maintain the **Raṭṭa,** *i.e.* Râshṭrakûṭa, sovereignty, and that accordingly he acceded to their request.[5] Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramârjunavijaya* by the Kanarese poet **Pampa,** which has an important bearing

proved that the Indra, who is associated with Chakrâyudha in the Bhâgalpur charter, was a Râshṭrakûṭa prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrâyudha, who was ruling in the north, and that this Râshṭrakûṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrâyudha, who was king of Kaṇauj.

[1] See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapâla in A.D. 831. Now that we know that Dharmapâla was a contemporary of the Râshṭrakûṭa prince Indra III., the mention of the week-day and the regnal year in his Mahâbôdhi inscription can be utilised to determine much more approximately the date of Dharmapâla's accession, as was first suggested by Cunningham.

[2] *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 99.

[3] Above, Vol. III. p. 298, text line 10.

[4] Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

[5] Above, Vol. IV. p. 284, verse 21; Vol. V, p. 194, verse 19,

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:— "Arikêsari conquered the great feudatories sent by the emperor named Gojjiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadêva, who came placing confidence in him (Arikêsari)."[1] Of the personages mentioned in this passage, Arikêsarin (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jôla country, which in the main coincides with the Dharwar district; Gojjiga was the Râshṭrakûṭa sovereign Gôvinda IV., and Baddegadêva his uncle Vaddiga *alias* Amôghavarsha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gôvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikêsarin II.,[2] rose in rebellion against Gôvinda IV., met him and his tributary allies in battle and killed him; and (iv.) that Arikêsarin II. together with the victorious feudatories requested his uncle Amôghavarsha to occupy the Râshṭrakûṭa throne, which had fallen vacant by the death of Gôvinda IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gôvinda IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, Gôvinda IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was Amôghavarsha (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that Gôvinda IV., in his Sâṅglî charter, describes himself as meditating on the feet of, not his elder brother Amôghavarsha, but his father (Indra-)Nityavarsha.[3] But this conclusion is directly contradicted by the Râshṭrakûṭa and other records. The Bhâdâna and Khârêpâṭaṇ charters, which scrupulously give the list of those Râshṭrakûṭa princes only who reigned, mention therein the name of Amôghavarsha.[4] The Dêôlî and Karhâḍ grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of Amôghavarsha as not having reigned, but on the contrary, furnish positive indications that he did reign.[5] Nay, we may proceed a step further. The last mentioned charters assert that Amôghavarsha II. went to heaven soon after his father's death, as if out of affection for the latter.[6] This indicates that Amôghavarsha II. reigned only for a very short period. This inference receives a strong confirmation from the Bhâdâna grant, which distinctly tells us that Amôghavarsha reigned for a year only. Now, placing together the fact that the duration of Amôghavarsha's reign was very brief, and the implication derivable from the first line of verse 22 that Gôvinda IV. was popularly supposed to have treated his elder brother, *i.e.* Amôghavarsha, cruelly, one is naturally inclined to hold that Gôvinda IV. was chiefly instrumental in shortening the period of Amôghavarsha's reign, or that, in other words, Gôvinda IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, Gôvinda IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amôghavarsha, although the latter was his predecessor. But to conclude from this circumstance that Amôghavarsha did not reign, is entirely to set aside the

[1] Pampa's *Vikramârjunavijaya*, edited by Mr. Rice, Âśvâsa IX. p. 196, ll. 5-9.

[2] Pampa would have us believe that Arikêsarin II. played a prominent part in defeating the allies of Gôvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikêsarin II. actually led the rebellion against Gôvinda IV. as his protégé tells us.

[3] *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

[4] Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 8.

[5] Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 16.

[6] See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV. was known as **Sâhasâṅka** in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation **Prabhûtavarsha**, he was styled **Suvarṇavarsha**, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet Prabhûtavarsha, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of Suvarṇavarsha. And deservedly was he styled Suvarṇavarsha. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV. weighed himself against gold, bestowed upon the Brâhmaṇs no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshṭrakûṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the **Gaṅgâ** and **Yamunâ** are represented as doing service at **Gôvinda IV.**'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshṭrakûṭa prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) Gaṅgâ and Yamunâ, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."[1] This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the Gaṅgâ and Yamunâ among other *insignia* of paramount sovereignty.[2] When, therefore, the Gaṅgâ and Yamunâ are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which **Gôvinda IV.** was known. The topic of the appellations of the Râshṭrakûṭa princes has already been handled in

[1] *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshṭrakûṭas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the Gaṅgâ and the Yamunâ is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

[2] *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.

detail by a much abler antiquarian than myself.[1] I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gôvinda IV. is **Nitya-Kandarpa**, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation **Raṭṭa-Kandarpadêva**,[2] from which it may be inferred that the Râshṭrakûṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is **Châṇakya-Chaturmukha** or '(the god) Brahman (in regard to the art) of Châṇakya,' *i.e.* civil polity. What this phrase signifies is that, just as the Vêdas emanated from the god Brahman, so civil polity originated from Gôvinda IV. His third appellation is **Vikrânta-Nârâyaṇa**. This reminds us of the epithets **Vira-Nârâyaṇa** and **Kirti-Nârâyaṇa**, borne respectively by Amôghavarsha I. and Indra III.,[3] and points to the conclusion that some of the Râshṭrakûṭa *birudas* ended in *Nârâyaṇa*. The last appellation of Gôvinda IV. referred to in the preamble is **Nṛipati-Trinêtra**, which corresponds to **Mahârâja-Śarva**,[4] mentioned by the Gujarât Râsṭrakûṭa records with reference to Amôghavarsha I. The titles of Gôvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, **Kêvañja**, the village granted, is the **Kimôj** or Kìmaj of the present day, **Kâvikâ** the well-known **Kâvî**, and **Sihukagrâma** the modern **Sigâm** or Śigâm. The names of these villages occur in the "Inscriptions from Kâvî"[5] by Dr. Bühler, under the slightly altered forms of **Kêmajju**, **Kâpikâ** and **Sihugrâma**. It deserves to be noticed that Kâvikâ is in our inscription called a *mahâsthâna*, *i.e.* a holy place. This indicates that Kâvikâ or Kâvî was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brâhmaṇism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kêvañja, the village granted, is said in our plates to be situated in the **Khêṭaka** district of the Lâṭa *dêśa*. This implies that the province of Lâṭa included the city of Khêṭaka or Kaira, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indraji[6] that Lâṭa corresponds to the country between the Mahî and the Koṅkaṇ or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch[7] that it extended as far north as the Shêri (Shêḍhi) is correct.

TEXT.[8]

First Plate.

1 ओं[9] स्वस्ति ॥ स[10] वोव्याद्वेधसा धाम यन्नाभिकमलङ्कृतम् । हरश्च यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१*] जयन्ति व्रम्मण:[11] सर्व्वनि-
2 ष्पत्तिमुदितात्मन: । सरस्वतीकृतानन्दा मधुरा: सामगीतय: ॥ [२*] सान्द्रै:[12] श्रीस्तनभारभूरिमकरीकाश्मीरसम्मिश्रितै:

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[1] Above, Vol. VI. pp. 160-198.

[2] *J. Bo. Br. R. A. S.* Vol. XVIII. pp. 259 and 263.

[3] *Ibid.* pp. 258 f. and 262 f.

[4] In *J. Bo. Br. R. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva;' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among *Mahârâjas* or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

[5] *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

[6] *Ind. Ant.* Vol. V. p. 145; *History of Gujarât*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

[7] *Ind. Ant.* Vol. XIV. p. 198.

[8] From the original plates.

[9] Expressed by a symbol.

[10] Metre: Ślôka (Anushṭubh); and of the next verse. This verse, which occurs in almost all the Râshṭrakûṭa records, is, however, not to be found in the Sâṅglî plates.

[11] Read ब्रह्मण:.

[12] Metre: Śârdûlavikrîḍita; and of the next verse. Both these verses do not occur in the Sâṅglî plates.

3 प्रोन्मज्जद्गजराजगैरिकरजःपुञ्जद्रवैः पिञ्जराः[1] । क्षीराब्धेः[2] क्षुभितस्य मन्दर-
गिरिव्यावर्त्तनादुद्गताः कल्लोला जन-

4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनाम्पत्युः फणानां दश द्योतन्ते परितः

5 शतानि समणिज्योतींषि जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरित्सिक्तेन्दु-
कन्दोल्लसज्ज्योत्स्नाकल्पलतालवालव-

6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४*] [3]ताराचक्राजघण्डाहतगगनसरःपद्मि-
नीराजहंसात्त्रैलाक्यैकाधिपत्यस्थितमदनमहारा-[4]

7 जशुभ्रातपत्रात् । लावण्यक्षीरसिन्धोर्द्युतिरजतगिरेर्द्दिग्वधूदन्तपत्राद्वंशः सोमा-
दयं यस्त्रिभुवनकमलावाससौधादुग्रेतः[5] ॥ [५*]

8 [6]तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलव्धकीर्त्तिर्व्वंशो[7] वभूव[8] भु-

9 वि सिन्धुनिभो यदूनाम् ॥ [६*] [9]परिणतपरमण्डलः कलावान्प्रवितत-
वहलयशोंशुपूरिताशः[10] । शशधर इव दन्तिदुर्गराजो यदु-

10 कुलविमलवियत्यथोदियाय ॥ [७*] [11]तस्याद्यं नृपतेः पितृव्य उदयी
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य

11 रविवच्छ्रीकृष्णराजस्ततः । ध्वस्तोद्रिक्तचलुक्यवंशतिमिरः पृथ्वीभृतां मस्तके
न्यस्ताङ्घ्रिः[12] सकलं जगत्प्रविततैस्ते-

12 जोभिराक्रान्तवान् ॥ [८*] [13]तस्माद्गोविन्दराजोभूदिन्दुविम्बशिलावले[14] ।
यस्यारिप्लोषधूम्रोङ्कः प्रशस्तिरिव लक्ष्यते ॥ [९*]

13 [15]तस्याभवद्भुवनपालनवीरवुद्धिरुद्भूत[श]त्रुकुलसन्ततिरिद्धतेजाः[16] । राजानुजो
निरुपमापरनामधेयो यन्मुद्रयाम्वुधिरपि[17] प्रथितः

14 समुद्रः ॥ [१०*] तदनु[18] जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिनृपाः ॥ [११*]

15 [19]तस्माच्चामोघवर्षोभवदतुलवलो[20] येन कोपादपूर्व्वैश्चालुक्याभ्यूषखादैर्ज्जनितर-
तियमः प्रीणितो विङ्गवल्याम्[21] । वैरिंचा-

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[1] Read पिञ्जराः.
[2] Read क्षीराब्धेः.
[3] Metre: Sragdharâ; read °चक्राब्ज°.
[4] Read °त्रैलोक्यै°.
[5] Read °दुपेतः.
[6] Metre: Vasantatilakâ.
[7] Read °लब्ध°.
[8] Read बभूव.
[9] For the metre see the introductory remarks.
[10] Read °बहल°.
[11] Metre: Śârdûlavikrîḍita.
[12] Read न्यस्ताङ्घ्रिः. The middle vertical stroke of the letter *gha* is inadvertently omitted.
[13] Metre: Ślôka (Anushṭubh).
[14] Read °बिम्बशिलातले.
[15] Metre: Vasantatilakâ.
[16] Read °बुद्धि°.
[17] Read °याम्बुधि°.
[18] Metre: Âryâ.
[19] Metre: Sragdharâ.
[20] Read °बलो.
[21] Read °बद्याम्.

16 [1]ण्डोदरान्तर्व्वहिरुपरितल[2] यत्र [3]लब्धावकाशं तोयव्याजाद्विशुद्धं यश इव निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] [4]तस्मादकालवर्षो नृपति-

17 रभूद्यत्पराक्रमत्रस्तैः । सद्यः समण्डलाग्रं खेटकमहितैः परित्यक्तम् ॥ [१३*] [5]सहस्रार्जुनवंशस्य भूषणं कोक्कलात्मजा । तस्याभ-

18 वन्महादेवी जगत्तुङ्गस्ततोजनि ॥ [१४*] [6]गम्भीराद्रत्ननिधेर्भूभृत्प्रतिपक्ष-रक्षणक्षमतः । कोक्कलसुतरणविग्रहजलधेर्लक्ष्मीः स-

19 मुत्पन्ना ॥ [१५*] सा[7] जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र[8] जगत्तुङ्गोदय-

20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी राजमार्त्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्पक्षच्छेदाभिमुक्त-

21 भुजवज्रः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*] [9]यन्माद्यद्विपदन्तघातविषमं[10] कालप्रियप्राङ्गणं तीर्ण्णा

Second Plate; First Side.

22 यत्तुरगैरगाधयमुना सिन्धुप्रतिस्पर्द्धिनी । येनेदं हि महोदयारिनगरं निर्म्मूलमुन्मूलितं नाम्नाद्यापि जनैः कुशस्थ-

23 लमिति ख्यातिं परां नीयते ॥ [१९*] यस्तस्मिन्दशकण्ठदर्प्पदलने श्री-हैहयानां कुले कोक्कलः प्रतिपादितोस्य च गुणज्ये-

24 ष्ठोर्जुनोभूत्सुतः । तत्पुत्रोम्मणदेव [11]इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवाम्बुनिधे-रुमेव[12] हिमवन्नाम्नः क्षमाभृत्प्र-

25 भोः ॥ [२०*] [13]श्रीन्द्रनरेन्द्रात्तस्यां सूनुरभून्नृपतिर्व्विजाम्बायाम्[14] । गोवि-न्दराजनामा कामाधिकरूपसौन्दर्य्यः ॥ [२१*] सामर्थ्ये[15] सति

26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता [16]वन्धुस्त्रीगमनादिभिः कुचरितैराव-र्ज्जितं नायशः । शौचाशौचपराङ्मुखं न च भि-

27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाङ्कोभवत् ॥ [२२*] [17]वर्षन्सुवर्णवर्षः प्रभूतवर्षोपि कनकधा-

28 राभिः । जगदखिलमेककाञ्चमयमकरोदिति[18] जनैरुक्तः ॥ [२३*] कः[19] केनार्थी को दरिद्रः पृथिव्यामित्थं घुष्टे द्वारि लिप्सो-

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1 Read °र्व्वहि°.
2 Read °तले.
3 Read लब्धा°.
4 Metre: Âryâ.
5 Metre: Ślôka (Anushṭubh).
6 Metre: Âryâ.
7 Metre: Ślôka (Anushṭubh).
8 Metre: Âryâ; and of the next verse.
9 Metre: Śârdûlavikrîḍita; and of the next verse. This verse does not occur in the Sâṅglî plates.
10 Read यन्माद्यद्द्विप°.
11 Read °तिबल°.
12 Read °आम्बा° and °वाम्बुनिधे°.
13 Metre: Âryâ.
14 Read °आम्बा°.
15 Metre: Śârdûlavikrîḍita.
16 Read बन्धु°.
17 Metre: Âryâ.
18 Read °काञ्चनमय°.
19 Metre: Śâlinî. This verse does not occur in the Sâṅglî plates.

Cambay Plates of Govinda IV.—Saka-Samvat 852.

ii a.

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29 रभावात् । हेलासिद्धैर्द्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत् ॥ [२४*] [1]यदधिदिग्विजयावसरे सति प्रसभसं-

30 भ्रमभावनयेव भूः । सपदि नृत्यति [2]पालिमहाध्वजोच्छ्रितकरान्यकुलाग्र-विवर्ज्जिता ॥ [२५*] स[ह]ते[3] न हि मण्डलाधि-

31 पं परमेषोभ्युदयी समुद्यतम् । इति जातभियाविवाग्रतो रविचन्द्रावपि यस्य धावतः ॥ [२६*] [4]अवनतपर-

32 मण्डलेश्वरं सहविजयश्रीभिवेश्म शोभितम् । समहिमकरतोरणं चिरं निजतेजस्तति यस्य राजते ॥ [२७*] सह्रत[5]

33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं ननु गङ्गा यमुना च सेवते ॥ [२८*] [6]यस्मिन्राज-

34 नि सौराज्यं निर्ज्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु कदाचन ॥ [२९*] [7]यस्योद्दामप्रतापानलबहलशिखाकज्जलं

35 नीलमेघा विस्फूर्ज्जत्खड्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्व्वारा-रीभकुम्भस्थलदलनगलन्मौक्तिकान्येव ताराश्च-

36 न्द्रक्षीराब्धिशेषा[9] भुतभुवनयशोराशिनिष्यन्दितानि ॥ [३०*] [10]यस्मिन्कराट-कशोधनोत्सुकमनस्यम्भोजनालैर्भियेवोन्मग्नं न पयः-

37 सु कोशवसतिर्ल्लक्ष्मीः कृतोपायनम् । केतक्या पवनोल्लसद्विजरजःपुञ्जान्धकारो-दरे भूगर्भे पनसेन वेत्रलतया [दा]र्व्या-

38 कमुल्के स्थितम् ॥ ◎ ॥ [३१*] यश्च समुपहसितहरनयनदहनविरहि-तानित्यकन्दर्प्परूपसौन्दर्य्यदर्प्पः श्रीनित्यकन्दर्प्पः । प्रभुमन्त्र-

39 [11]शक्त्युपबृंहितोत्साहशक्तिसमाचितशतमखसुखश्राणक्यचतुर्मुखः । प्रथितैकवि-क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलश्च श्रीनृपतिचिनेत्रः समभवत्स[12] च परमभट्टार-

41 कमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-धिराजपरमेश्वरश्रीमत्सुवर्णवर्ष-

42 देवपृथ्वीवल्लभश्रीवल्लभनरेन्द्रदेवः कुशली । सर्व्वानेव [13]यथासम्बद्ध्यमानकाम्रा-ष्ट्रपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

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[1] Metre: Drutavilambita.

[2] Read °ध्वजोच्छ्रित°.

[3] Metre: Viyôginî.

[4] Metre: Aparavaktra.

[5] Metre: Viyôginî.

[6] Metre: Ślôka (Anushṭubh).

[7] Metre: Sragdharâ.

[8] Read °बहल°.

[9] Read °क्षीराब्धि°.

[10] Metre: Śârdûlavikrîḍita.

[11] Read °बृंहितो°.

[12] Read समभवत् ॥ स च.

[13] Read °सम्बध्यमान°.

43 प्रयुक्तकाधिकारिकान्समादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-
स्थिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-

44 भिवृद्धये पूर्व्वलुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा[1] प्रतिदिनं च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-

45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-
र्त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-

46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टवन्धमकोत्सवे[2] तुलापुरुषमारुह्य

47 व्राह्मणेभ्यः[3] षट्छतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि [4]वलिचरुवैश्वदेवा-
तिथितर्प्पणार्थं दत्वा । देवभोगार्थं च

48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्य[5] सत्रोत्तरासङ्ग-

49 दानाद्यर्थञ्च[6] ग्रामाणामष्टशतानि सुवर्णलक्षचतुष्टयं द्रम्मलक्षद्वात्रिंशतं च
दत्वा । तदनन्तरं च तुलापु-

50 रुषादनुत्तरतैव मया प्रथमकरोदकोत्सर्गेण लाटदेशखेटकमण्डलान्तर्गतका-
विकामहास्थानवि-

51 निर्गताय[7] इहैव मान्यखेटे वास्तव्याय श्रीमद्वल्लभनरेन्द्रदेवपादपद्मो-
पजीविने माठरसगोत्रवाजिकाण्वसब्र-[8]

52 ह्मचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्व्वर्त्तिखेटकमण्डला-
न्तर्गतः केवञ्जनामा ग्रामः काविकामहा-

53 स्थाननिकटतरवर्त्ती । सवृक्षमालाकुलश्चतुःसीमापर्य्यन्तः सकर्म्मान्तः सोद्रङ्गो
धान्यायहिरण्यायदण्डदोषद-

54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । [9]वलिचरुवैश्वदेवातिथितर्प्पणा-
र्थंङ्काम्यनित्यनैमित्तिककर्म्मोपयोग-

55 निमित्तं दर्शपूर्णमासचातुर्म्मास्याष्टकाग्रयणपञ्चादिश्राद्धकर्म्मेष्टिक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकश्रपणा-

56 दिकर्म्मनिमित्तं होमनियमस्वाध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-[10]

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[1] Read °पालयता. [2] Read °बन्धमहोत्सवे. [3] Read ब्राह्मणेभ्यः.
[4] Read बलि°. [5] Read तपोधनस्य.
[6] Here the *tha* of *rtha* is almost like the letter *sha*. [7] Read °तायेहैव.
[8] Read °ब्रह्म°. [9] Read बलि°. [10] Read °सप्तसोम°.

Cambay Plates of Govinda IV.—Saka-Samvat 852.

iii.
58
60
62
64
66

Third Plate.

57 क्रतूपकरणार्थं [1]मित्रावरुणाध्वर्युहोतृब्राह्मणाच्छंसिग्रावस्तुदग्नीत्प्रभृतीनामृत्विजां वस्त्रालंकारसत्कारदानदक्षिणा-

58 दिनिमित्तं [2]सत्रप्रपाप्रश्रयवृषोत्सर्गवापीकूपतडारामदेवालयादिकरणोपकर-णार्थंञ्च ॥ यस्य च ग्रामस्याघाटा: ।

59 पूर्व्वत: काविकामहास्थानसीमान्तो दक्षिणत: सामगं नाम ग्राम: पश्चि-मत: सीहुकग्राम: । उत्तरतोप्यस्यैव कावि-

60 काभिधानस्य स्थानस्य सम्बन्धी[3] तलसीमान्त: ॥ एवममुं चतुराघाटवि-शुद्धं केवञ्जनामानं ग्रामं नागमार्य्यस्य क्रषत: क-

61 र्षयतो वा भुञ्जतो भोजयतो वा न केनचिद्याघात: कर्त्तव्य: ॥ [4]सामान्योयन्धर्म्मसेतुर्न्नृपाणां काले काले पालनीयो भव-

62 द्भि: । सर्व्वानेतान्भाविन: पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्र: ॥ [३२*] [5]आगामिभूमिपतिभि: परिरक्ष्य एष धर्म्मं प्रति

63 प्रतिनिविष्टतमैस्तथान्यै: । लक्ष्म्यास्तडित्तुलितवुद्बुदचञ्चलाया[6] दानं फलं परयश:प्रतिपालनं च ॥ [३३*] [7]वहुभिर्व्वसु-[8]

64 धा दत्ता राजभि: सगरादिभि: । यस्य यस्य यदा भूमिस्तस्य तस्य यदा[9] फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ ष-

65 ष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिद: । आच्छेत्ता [10]सानुमन्ता च तान्येव नरके वसेदिति[11] ॥ [३५*] स्वदत्तां प-

66 रदत्तां वा यो हरेत वसुन्धराम् । अपि वर्षसहस्राणि विष्ठायां जायते क्रमि: ॥ [३६*] [12]गङ्गाधरार्य्यतनये-

67 न क्रतधिया नागवर्म्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्गो-विन्दराजस्य ॥ [३७*] मङ्गलं महाश्री: ॥[13]

TRANSLATION.

Ôm. Hail!

(Verse 1.) May he (Vishṇu), the water-lily (*springing from*) whose navel was made (*his*) abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the *Sâmavêda* of (*i.e.* sung by) Brahman whose soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatî!

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[1] Read मैत्रावरुणा° and °ब्राह्मणा°. [2] Read °प्रतिश्रय° and °तडागाराम°. [3] Read सम्बन्धी.
[4] Metre: Śâlinî. [5] Metre: Vasantatilakâ. [6] Read °बुद्बुद°.
[7] Metre: Ślôka (Anushṭubh); and of the next two verses. [8] Read बहु°.
[9] Read तदा. [10] Read चानु°. [11] Read वसेत् ॥ इति.
[12] Metre: Âryâ. [13] Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Kêśava (Vishṇu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,[1] emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śrî!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śambhu (Śiva) destroy your sin,—(*hoods*) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (*consisting of*) the lustrous rays coming from the root, (*viz.*) the moon sprinkled by the celestial river (Gaṅgâ) flowing on high!

(V. 5.) From the **Moon**, (*who is*) the royal swan of the lotus-plants of the lake (*viz.*) the sky, filled up with a crowd of lotuses (*which are*) the group of stars; (*who is*) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (*who is*) the milky ocean of beauty; (*who is*) the silvery mountain (Kailâsa) of lustre; (*who is*) the ear-ornament of the damsels (*viz.*) the quarters; (*and who is*) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (*race*) sprang up the family of the **Yadus**, (*which was*) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (*and*) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, **Dantidurgarâja**, to whom the hosts of (*his*) enemies bowed down, who was versed in arts, (*and*) who filled the directions by (*his*) extensive and great fame, just as the moon (*rises*) in the clear sky, to whom other orbs bow down, who is possessed of digits, (*and*) who fills the quarters by (*his*) extensive and profuse rays.

(V. 8.) After him the prosperous (*and*) glorious **Kṛishṇarâja**, the paternal uncle of that king,—having ascended the pre-eminent (*and*) glorious lion-throne of the brave, as the rising sun (*ascends*) the peak of the Mêru (*mountain*); having destroyed the vast race of the **Chalukyas**, (*as the sun destroys*) utter darkness; (*and*) having placed his foot on the heads of kings, (*as the sun casts*) his rays on the tops of mountains,—pervaded the whole universe by (*his*) extensive powers, (*as the sun fills*) the whole world with (*his*) overspreading rays.

(V. 9.) From him was born **Gôvindarâja**, whose panegyric is seen, as it were, (*engraved*) on the surface of the stone (*viz.*) the disc of the moon in the form of the mark which is dark by the burning of (*his*) enemies.

(V. 10.) His younger brother, possessed of burning lustre[2] (*and*) bearing the other appellation of **Nirupama**, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *samudra* (sealed).[3]

(V. 11.) After him flourished **Jagattuṅga**, whose princely enemies, deprived of the extent of all their territory, (*became*) like the breasts of women destitute of youth,—(*breasts*) which are shorn of all their plump circumference.

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[1] This refers to Airâvata, the elephant of Indra, who was produced by the churning of the milky ocean.

[2] I am inclined to hold with Dr. Fleet that *Iddhatêjas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Râshṭrakûṭa records do not mention it.

[3] See *Ind. Ant.* Vol. XII. p. 252, note 30.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified **at Viṅgavallî** with unprecedented morsels of cakes[1] (*which were*) the **Châlukyas**, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) **Jaggattuṅga-sindhu** under the pretext of water.[2]

(V. 13.) From him was born king **Akâlavarsha**, harassed by whose prowess, (*their*) shield (*also* **Khêṭaka**) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).[3]

(V. 14.) The daughter of **Kôkkala**, the ornament of the dynasty of **Sahasrârjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

(V. 15.) From the ocean (*viz.*) **Raṇavigraha**, son of **Kôkkala**, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz.* Indra), there was born (*a daughter named*) **Lakshmî**, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king **who** had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (as Ajâtaśatru, *i.e.* Yudhishṭhira, was adorned by the ornament (*which was*) fame earned by Bhîmasêna and Arjuna).[4]

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmî**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.[5]

(V. 18.) Truly he was **Indrarâja**, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) **Kâlapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. **His** steeds crossed the unfathomable **Yamunâ** which rivals the sea.[6] He completely devastated that hostile city of **Mahôdaya** (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of **Kuśasthala** (*also*, a spot of mere *kuśa* grass).[7]

(V. 20.) That **Kôkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of Daśakaṇṭha (Râvaṇa), had a son (*named*) **Arjuna**,

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[1] *Abhyûsha* is given in the *Amarakôśa* as synonymous with *pauli*, which corresponds to the Marâṭhî *pôḷî*, *i.e.* cake or bread.

[2] Another rendering of the last line is also possible: " and by whom pure fame . . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apahnuti*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rûpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalaṁkâra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalaṁkâra* consistently throughout.

[3] See the introductory remarks.

[4] See the introductory remarks.

[5] Dr. Fleet thinks that *Râjamârtaṇḍa* is probably a *biruda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Waḍgaon grant (*Ind. Ant.* Vol. XXX. p. 218 and note 73).

[6] The word *sindhu* may also mean the river Indus.

[7] See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was **Ammaṇadêva.** From him was born **Vijâmbâ**, as Lakshmî (*was produced*) from the ocean and Umâ from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that **Vijâmbâ** a son, the prince named **Gôvindarâja**, the beauty of whose form excelled that of Kâma.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became **Sâhasâṅka** in the world.

(V. 23.) Though he was **Prabhûtavarsha**, he was called **Suvarṇavarsha** by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.[1]

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty *pâlidhvajas* (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,[2] as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *maṇḍala* (country), run before him (inasmuch as they are the lords of *maṇḍalas, i.e.* orbs, and are *samuddhata, i.e.* rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of *maṇḍalas* bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).[3]

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the **Gaṅgâ** and the **Yamunâ** resort to his flawless royal abode (because they themselves are *samavâhinî, i.e.* flowing in a level, and possessed of excellences).[4]

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimânasthiti* (*i.e.* sitting in celestial cars) among the gods (*nabhôga*), (*but*) there never was *vimânasthiti* (*i.e.* transgression of proper bounds) in enjoyments (*bhôga*).[5]

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

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[1] There can be no doubt that the stanza is intended to yield two senses, as the words *praṇîta* and *kôśa* unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hêlâsiddha or Dvîpanâtha, or a name equivalent to either of these words in meaning. Is it Hêlârâja or Kshîrasvâmin? We must await further researches to settle this point.

[2] This probably refers, I think, to the figures of the sun and the moon on his banners.

[3] This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *sa-mahima-karatô=raṇaṁ* and translate it accordingly?

[4] For the historical fact contained in this stanza, see the introductory remarks.

[5] There is evidently here a play on *vimânasthiti* and on the double analysis of *nabhôgêshu, viz.* (1) *nabhô-gêshu*, 'among the aeronauts,' and (2) *na bhôgêshu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śêsha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;[1] for self-purification, the *kêtakî* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kâma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious **Nitya-Kandarpa** (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) **Chaturmukha** (Brahman) (*in the art of*) **Châṇakya** (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious **Vikrânta-Nârâyaṇa** (*i.e* a very Nârâyaṇa among heroes), (as Vishṇu became Vikrânta-Nârâyaṇa, *i.e.* the striding Nârâyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious **Nṛipati-Trinêtra** (*i.e.* a very god Śiva among kings).[2]

(L. 40.) And he, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Suvarṇavarshadêva-Pṛithvîvallabha**, the prosperous **Vallabhanarêndradêva**, who meditates on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Nityavarshadêva**,— being well, commands all the lords of provinces (*râshṭra*), lords of districts (*vishaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) "Be it known to you that I, who am permanently settled at the capital of **Mânyakhêṭa**, who am maintaining grants to temples and *agrahâras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),— eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures **Śaka-Saṁvat 852**, on the **tenth** (*tithi*) of the **bright** (*half*) of **Jyêshṭha** in the current **Khara-*saṁvatsara***, on a **Monday**, when the moon was near (*the constellation of*) **Hasta**,— on the great festive occasion of the binding of the fillet in the village of **Kapitthaka**, situated near the bank of the **Godâvarî**, having ascended the *tulâpurusha*, gave unto the Brâhmaṇs six hundred *agrahâras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaiśvadêva* and *atithitarpaṇa*,[3] and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulâpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,— upon **Nâgamârya**, son of Mahâdêvayya, belonging to the Mâṭhara *gôtra*, student of the Vâji-Kâṇva *śâkhâ*, come from the holy place of **Kâvikâ** which is situated in the **Khêṭaka** district (*maṇḍala*) of the **Lâṭa** country (*dêśa*), resident here at **Mânyakhêṭa**, subsisting on the lotus-feet of the prosperous **Vallabhanarêndradêva**,— the village named **Kêvañja**, situated in the **Khêṭaka** district comprised in the **Lâṭa** country,

[1] *Ind. Ant.* Vol. XII. p. 254 and note 36.

[2] This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarâma, the brother of Kṛishṇa, and not Trinêtra, *i.e.* Śiva. So far as my knowledge goes, Balarâma is nowhere called Trinêtra, nor is Śiva anywhere spoken of as performing these functions of Balarâma.

[3] *Gupta Inscr.* p. 116, note 3.

(*and*) lying quite close to the holy place of **Kâvikâ**, together with its rows of trees, up to its four boundaries, together with its cultivated soil,[1] together with the royal share,[2] together with all the produce such as the produce of corn, the acquisition of gold, the fines, (*the proceeds of the punishments for*) faults and the ten offences, and so forth,— for the purpose of (*maintaining*) the *bali*, *charu*, *vaiśvadêva* and *atithitarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrâddha* and sacrificial ceremonies such as the *darśapûrṇamâsa*, *châturmâsya*, *ashṭakâ* and *âgrayaṇa*[3] (rites) and the fortnightly (*śrâddhas*); for the purpose of preparing the *charu*, *purôḍâśa*, *sthâlîpâka*[4] and so forth; for the purpose of (*granting*) priestly fees and gifts in connection with *hôma*, *niyama*, the study of one's own Vêda,[5] and religious service; for the purpose of (*providing*) accessory assistance for the rites concerning *râjasûya* and the seven forms of the *sôma* sacrifice such as the *vâjapêya*, *agnishṭôma*[6] and so forth; for the purpose of (*offering*) garments, ornaments, entertainment, gifts, sacrificial fees, *etc.* to the various priests, such as *Maitrâvaruṇa*, *Adhvaryu*, *Hôtṛi*, *Brâhmaṇâchchhaṁsin*, *Grâvastut* and *Agnîdh*;[7] and for the purpose of (*supplying*) the requisite materials for preparing *sattra*, *prapâ*, *pratiśraya*, *vṛishôtsarga*, reservoirs, wells,[8] tanks, orchards, temples, *etc.*"

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of **Kâvikâ**, to the south the village named **Sâmagam**, to the west the village of **Sîhuka**, and to the north the boundary of the land[9] belonging to the same (*holy*) place named **Kâvikâ**. No one should cause hindrance to **Nâgamârya** while cultivating this village called **Kêvañja**, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

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[1] So the word *karmânta* is explained in Monier Williams' *Sanskṛit-English Dictionary*.

[2] *Gupta Inscr.* p. 97, note 6.

[3] *Darśapûrṇamâsa* denotes "(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);" *ashṭakâ*, "the eighth day after full moon (especially that in the months Hêmanta and Siśira, on which the progenitors or manes are worshipped, ... also a name of the worship itself or the oblations offered on those days);" and *âgrayaṇa*, when masculine, "the first *sôma* libation at the *agnishṭôma* sacrifice," and when neuter, "oblation consisting of first-fruits at the end of the rainy season."— Monier Williams' *Sanskṛit-English Dictionary*.

[4] *Charu* is "an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes);" *purôḍâśa*, "a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);" and *sthâlîpâka*, "a dish of barley or rice boiled in milk (used as an oblation)."— Monier Williams' *Sanskṛit-English Dictionary*.

[5] *Hôma* signifies "the act of making an oblation to the Dêvas or gods by casting clarified butter into the fire;" and *niyama*, "any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*)."— Monier Williams' *Sanskṛit-English Dictionary*. I take *svâdhyâyâdhyayana* to be one word, meaning "study of one's own Vêda;" compare Âśvalâyana's *Gṛihya-sûtra*, III. 3, 1.

[6] *Râjasûya* is "a great sacrifice performed at the coronation of a king (by himself and his tributary princes . .);" *vâjapêya* is "the name of one of the seven forms of the *sôma* sacrifice (offered by kings or Brâhmaṇs aspiring to the highest position, and preceding the *râjasûya* and the *Bṛihaspati-sava*);" *agnishṭôma* is "the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *jyôtishṭôma* offered by one who is desirous of obtaining heaven . . . .)."— Monier Williams' *Sanskṛit-English Dictionary*.

[7] *Maitrâvaruṇa*, otherwise called *Praśâstṛi*, is the first assistant of the Hôtṛi. The terms *Adhvaryu*, *Hôtṛi* and *Agnîdh* are well known. *Brâhmaṇâchchhaṁsin* is "a priest who assists the Brahman or chief priest at a *sôma* sacrifice;" and *Grâvastut* is one of the sixteen priests (called after the hymn [*Ṛ V.* X. 94, 1 ff.] addressed to the *sôma* stones)."— Monier Williams' *Sanskṛit-English Dictionary*.

[8] The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (*e.g.* Nos. 7, 8, 9 and 10). *Prapâ* denotes a place of distributing water gratis to travellers; *pratiśraya* is "a shelter-house for travellers" (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadâta at Nâsik, which records his series of benefactions. *Vṛishôtsarga*, according to the *Śabdakalpadruma*, means "setting free a bull and four heifers on the occasion of a *śrâddha* or as a religious act generally." As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahêśvara's commentary on the *Amarakôśa*, *kûpa* denotes an ordinary well, and *vâpî* means a well with a flight of stairs.

[9] For *tala-sîmâ* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous **Gôvindarâja** has been written by the learned Nâgavarman, son of Gaṅgâdharârya.

(L. 67.) Good luck (*and*) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.[1]

By E. Senart; Paris.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kârlê and at Nâsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes— (1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archæological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

[1] Translated from the French by the Editor.

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvâra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, *i.e.* unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light— though dimly— on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the **Kârlê inscriptions** comprises only two works[1]— (1) *Inscriptions from the Cave-temples of Western India*, 1881 (**CTI.**), and (2) *Reports of the Archæological Survey of Western India*, Vol. IV., 1883 (**AS.**). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kârlê inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate iii. (K. 1).

Chaitya cave. Left end of the verandah.

TEXT.

Vejayaṁtito seṭhiṇâ **Bhutapâlen[â]** (1) selaghara (2) pariniṭhapita[ṁ] (3) **Ja[ṁ]bu-dipamhi** (4) ûtama[ṁ] (5).

REMARKS.

(1) CTI. *Bhûta°*. The mark of *â* seems to exist clearly in *ṇâ*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.— (2) AS. and CTI. *°gharaṁ*.— (3) Probably the *anusvâra* has disappeared in the crack; it cannot be said to exist with certainty.— (4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvâra*.— (5) AS. *utama*; CTI. *uttama*. The long *û* appears to

[1] The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archæological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvâra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

TRANSLATION.

"(*This*) rock-mansion, the most excellent one in **Jambudvîpa**, has been completed by the *Seṭṭhi* **Bhûtapâla** from **Vaijayantî.**"

Vaijayantî seems to have been the ancient name of Banavâsi in the North Kanara district, Bombay.[1] In addition to the instances quoted by Dr. Burgess, where Jayantî seems to represent Banavâsi, one might perhaps ask if in the Banavâsi inscription[2] the letter which has been read *sa* or *saṁ* before *jayaṁtakasa* (l. 2) might not be a *ve*, in which case the sculptor Damôraka would be designated as a native of Vaijayantî.—In spite of the general meaning of *selaghara*, it seems—if we compare the occurrence of *chaityagṛiha* at Kuḍâ (CTI. Nos. 15 and 20), of *chetiyaghara* at Nâsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kârlê (Nos. 4 and 6), and of *gharamukha* at Ajaṇṭâ (CTI. No. 1)—that the expression *gṛiha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled "*chaitya* caves."—The expression *pariniṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhûtapâla the honour of having *completed* the *chaitya* cave.

No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

TEXT.

Mahâraṭhisa Gotiputrasa Agimitraṇakasa sihathabho dânaṁ.

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *e.g.* the initial *a* of *Agimitraṇaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvâra* on the right of *si*, but incline towards the negative.

TRANSLATION.

"(*This*) lion-pillar (*is*) the gift of the **Mahâraṭhi Agimitraṇaka, the son of Goti.**"

Mahâraṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is °*rathi* or °*raṭhi*. The *ṭh* seems probable here, and it is certain in an inscription at Bêḍsâ (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kârlê inscriptions and in Bhâjâ No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahâraṭhi* is the proper one to start from.[3] If this is the case, the comparison with the epic epithet *Mahâratha* and with *bṛihadratha* must be discarded. CTI. (p. 24) declares that "*Mahârathi* is a Paurâṇic title of a great warrior; it is common in the families of Râjas." I do not know on what this statement rests; if its first part

[1] Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

[2] CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

[3] Dr. Hultzsch reads *Mahâraṭhi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahâratha* and not *Mahârathi*, which is not necessarily the same thing. At any rate *Mahârathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, *viz.* that in the Kârlê inscription No. 14 *Okhalakiyânaṁ Mahârathi* should be translated by "the *Mahârathi* of the Okhalakiyas." Nothing proves that the genitive depends on *Mahârathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, *e.g.* Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahârathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.[1] Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,[2] who saw in it a kind of ethnical name equivalent to Marâṭha. Etymologically this explanation seems to me strongly supported by the *ṭh*, which presupposes a Sanskrit form *Mahârâshṭrin*. But *Mahârâshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahâbhôja* and *Mahâsâmanta*, which are connected with it in our inscriptions. As *râshṭra* often means a province, it is quite natural that *râshṭrin* follows the same analogy as *bhôja* and *sâmanta*, so that, if *Mahâbhôja* has become a title applied even to women, the same could very easily happen in the case of *Mahârâshṭrin* and *Mahârâshṭriṇî*, or *Mahârathi* and *Mahârathinî*.[3] This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.[4] It may be noted that to our *Mahârathi* Agimitraṇaka corresponds a *Mahârathi* Mitadeva in No. 14; that this Mitadeva is a Kausikîputra, like Vishṇudatta at Bhâjâ (No. 2); and lastly that the *Mahârathinî* Sâmaḍinikâ at Bêḍsâ (No. 2) was married to an Âpadevaṇaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sthavira* Âgimita, *i.e.* Agnimitra, at Kuḍâ (CTI. No. 5). I believe that the names in *ṇaka* in our inscriptions, as here and as Nandaṇaka at Junnar (CTI. No. 22), *etc.*, are not different names, but simply equivalents of Agnimitra, Nanda, *etc.*— Gotiputra[5] is the same as Gauptîputra, from Gupta.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of *Mahârathi*:—

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

[1] The occurrence of the feminine *Mahârathinî* in Bêḍsâ No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

[2] *Journ. Asiat.* VIth series, Vol. XX. p. 201 f.

[3] I may here as well draw attention to the use of *raṭṭhika* in Pâli (*e.g.* *Jâtaka*, II. 258, 12) as an equivalent of *gṛihapati* and *Vaiśya*. Compare *Śatapatha-Brâhmaṇa*, XIII. 2, 9, 7, where the *Viśas* are brought in special connection with the *râshṭrin*, the wielder of royal power.

[4] We may compare the parallel use of the attributes *Sôḍage(ke)ra* and *Mandava* (Mâṇḍavya); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Maṁdavânaṁ* at Kuḍâ (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the Mâṇḍavyas of literature problematical. At Bêḍsâ (CTI. No. 2) *Mandava* is connected with *Mahârathi*; the reading *Maṁdaviya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[hâ*]deviya*. It will be remarked that in this instance *Maṁdavi* precedes *Mahârathinî*. Seeing that *Mahâbhôja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahârathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

[5] [The same epithet occurs in the Śuṅga inscription of the Bharhut Stûpa; see *Ind. Ant.* Vol. XIV. p. 138 f. —E.H.]

the title *Mahârathi*, which occurs in the cave-inscriptions (Kârlê) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhâjâ), and p. 90, No. 3 (Bêḍsâ). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalâya*, while the third word, *Mahârathisa*, is pre-served in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Ka[ḷalâ]* . . . . . .

Reverse.—A *bôdhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, *[Sa]* . *[ka]na-Kaḷalâya-Mahârath[i]sa.*

Reverse.—A *bôdhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, *Sa* . . . *[Kaḷa]lâya-Mahâraṭhisa.*

Reverse.—A *bôdhi*-tree and a *chaitya*.

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalâya-Mahârathisa.*

"The curious word *Kaḷalâya* reminds us of the equally peculiar Andhra name *Puḷumâyi*. *Sadakana* is the same as *Sâtakaṇi* in the Andhra inscriptions. Perhaps **Kaḷalâya,** with the surname or family name **Sadakana** and the title **Mahârathi,** held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888."

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therânaṁ bhaṁyaṁta-(1) **I[ṁ]dadevasa** hathi cha puvâdo hathinaṁ cha uparimâ hethimâ cha veyikâ dânaṁ.

REMARK.

(1) AS. and CTI. read *bhayaṁ°*. I do not feel inclined to believe that the *anusvâra* of *bhaṁ* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

"The elephants and, before the elephants, the rail-mouldings above and below (*are*) the gift of the *Sthavira*, the venerable **Indradêva.**"

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prâkrit *pubbâdo* = *pûrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *vêdikâ* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikâ* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).

Chaitya cave. Over the right doorway.

TEXT.

Dhenukâkaṭâ (1) gaṁdhikasa Si[ṁ]hadatasa (2) dânaṁ gharamugha.

REMARKS.

(1) The vowel-signs are not very pronounced; but the two *â*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukâkaṭakasa* (compare No. 6). But I reject this conjecture because the *â* of *ṭâ* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.— (2) Though neither AS. nor CTI. notices the *anusvâra* of *Siṁ*, it seems to me probable.

TRANSLATION.

"(*This*) door (*is*) the gift of **Siṁhadata**, a perfumer from **Dhênukâkaṭa**."

Dhênukâkaṭa is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

Chaitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.

1 Gahatasa **Mahâdeva-**
2 ṇakasa mâtu **Bhâyilâyâ** (1) dânaṁ.

REMARK.

(1) I cannot say that the *â* of the last syllable appears to me certain.

TRANSLATION.

"The gift of **Bhâyilâ**, the mother of the householder **Mahâdevaṇaka**."

Regarding the name **Mahâdevaṇaka** = Mahâdêva, compare No. 2.— The name **Bhâyilâ** has been explained by Bhrâjilâ. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuḍâ (AS. No. 13), where a Brâhmaṇî Bhâyilâ is stated to have been the wife of a certain Ayitilu who, though called a Brâhmaṇa, bears a name of very barbarous form, which reminds us curiously of Azilizes, *etc.* I do not pretend to affirm that our Bhâyilâ is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, *e.g.* the *yi*. I may add that the title of *grihastha*,[1] applied to

[1] For the loss of the aspiration in *gahata* compare *e.g.* *stâna* in an inscription at Mathurâ, *Ep. Ind.* Vol. I. p. 390, No. XVIII.

her son, seems to indicate a Brâhmaṇical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door.

TEXT.

1 Dhenuk[â]kaṭakeṇa (1) vaḍhakinâ Sâmi-
2 ṇa (2) Veṇuvâsa-put . . ṇa (3) ghara[sa]
3 mugha (4) kata durem . . dhu . . (5).

REMARKS.

(1) AS. and CTI. read °*nukâka*°. The long *â* seems very doubtful; the slanting stroke resembles a simple crack.— (2) After *Sâmi*, CTI. inserts *ka* and AS. *le*; but in the estampages there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *ṇâ*.— (3) AS. and CTI. read *puteṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakeṇa*, though this diminutive is not very plausible.— (4) AS. and CTI. read *mugham*. I cannot distinguish the *anusvâra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.— (5) The *d* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *â*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahâ*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter **Sâmi**, son of **Vêṇuvâsa**, a native of **Dhênukâkaṭa**, there was made the opening of the cave . . . ."

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyâmila, Svâmin, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

Dhenukâkaṭâ (1) Yavanasa Sihadhayâna thaṁbho dânaṁ (2)

REMARKS.

(1) The first *â* of °*kâṭâ* in AS. is surely only a clerical mistake.— (2) The final *anusvâra* seems to me perfectly visible.

TRANSLATION.

"(*This*) pillar (*is*) the gift of the **Yavana Sihadhaya** from **Dhênukâkaṭa.**"

For the combination of the singular *Yavanasa* with the plural *Sihadhayâna*[*ṁ*] compare No. 3, where the plural *therânaṁ* is followed by the singular *Iṁdadevasa.*

No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

TEXT. (1)

1	**Sopârakâ**	bhayatânaṁ	**Dhamutari-** (2)
2	**yâna**	sa . nathasa (3)	therasa . (4)
3	bha . . sa (5)	aṁtevâsisa	bhâna-
4	kasa	Na . pat . sa (6)	**Sâtimitasa**
5	saha . . .	t[i]hi (7) [tha]bho	dânamukha (8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.— (2) AS. and CTI. read °*tâna* and °*tara*°. I consider the *anusvâra* and the *i* of *ri* comparatively certain.— (3) CTI. and, with hesitation, AS. read *samânatha*°. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.— (4) CTI. reads *ma* and AS. *a* as the last letter which I am unable to make out.— (5) AS. and CTI. read °*tulasa.* The first letter appears to be certainly a *bh*; compare the *t* in *aṁtevâsisa.* And I have no doubt that two letters have to be supplied between this letter and the final *sa.*— (6) AS. *Nadipatisa*; CTI. *Nadâputisa. Dâ* or *di* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °*putasa* is *a priori* so probable that I can hardly doubt that this was the original reading of the stone.— (7) AS. . . *tiya*; CTI. [*matapi*]*tuya.* The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya.* This gives with the possible restoration *matapi*, a completely satisfactory form. The reading *tuya*, admitting the restoration [. . . *dha*]*tuya*, would seem to be recommended by the expression *s[illegible]* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sâtimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dânamukha*[*ṁ*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(*This*) pillar (*is*) the gift of the preacher **Sâtimita**, the son of **Nanda** (?) (*and*) the disciple of the *Sthavira* . . . . , ... of the venerable **Dhaṁmutariyas** (Dharmôttariyas), from **Sopâraka,** together with [his father and mother ?]."

In explaining these lines one cannot separate them from the following inscription (N[illegible]) its abridged reproduction, the motive of which we cannot quite make out. This compa[illegible] proves that the connection with the sect of the Dharmôttarîyas applies in the mind of the [illegible] to Sâtimita himself. What is more doubtful, is, whether the first genitive following sa[illegible] applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]nâthasa* [illegible] is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost [illegible] mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my [illegible] It seems to me very tempting to find here the proper name (*e.g. Sacanâthasa* or *Sa*[illegible], *i.e.* 'of Śarvanâtha' or 'of Śakranâtha') of this master of our donor; but generally the [illegible] *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hid[illegible] the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *°putasa* for the second part of the word which AS reads *Nadipatisa* and CTI. *Nadâputisa*. If we read at the beginning *Na[ṁ]da°*, or *Na[ṁ]*[illegible] or *Na[ṁ]di°*, the reading *°putasa* seems to me assured by the consideration that Sâtimita, be[illegible] a preacher and belonging to the sect of the Dharmôttarîyas, ought to have been a monk [illegible] consequently unmarried.[1] As regards the use of *dânamukha* as an equivalent of *deyadharma*, i[illegible] is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature [illegible] sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

1 **Sopârakâ** bhayaṁtânaṁ **Dhamutariyânaṁ (1) bhâṇa-**
2 kasa **Sâtimiṭasa**
3 sasariro thabo dânaṁ.

REMARK.

(1) AS. and CTI. *°yâna*; but this *anusvâra* appears to me as certain as the other[illegible]

TRANSLATION.

"(*This*) pillar containing relics (*is*) the gift of the preacher **Sâtimita**, (*of the sect*) [illegible] [v]enerable **Dhammutariyas**, from **Sopâraka**."

As I have stated in connection with the preceding inscription, I think that [illegible] [D]hamutariyânaṁ cannot depend, as Bühler thinks, on *bhâṇakasa*, but goes with *S*[illegible] [c]ompare the genitives *Gatânaṁ* and *Apaguriyânaṁ* at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

1 **Dhenukâkaṭâ**
2 **Dhamma-Yavanasa.**

[1] We find another Sâtimita at Kuḍâ (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

TRANSLATION.

"Of **Dhaṁma**, a Yavana from **Dhênukâkaṭa.**"

This translation is that of my predecessors. I confess that the explanation of *Dhaṁma-Yavanasa* appears to me somewhat doubtful. At Nâsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadêva. But the simple name of Dhaṁma applied to a Buddhist surprises me.[1] This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhaṁma-nigama* applied to a certain Vîrasêna. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *gṛihapatipramukha*, which resembles *dhaṁmanigama*. Further, *nigama* does not mean 'a merchant,' which would be *negama*. Of course the change of *e* into *i* is not impossible in Prâkṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, 'a group of people' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that Dhaṁma-Yavana could be used for 'an upright Yavana.' Hence I feel tempted to take *Dhaṁma* in both cases in a specifically Buddhist sense, and to understand by *dhaṁmanigama* 'a member of the guild of Buddhist merchants;' compare *nigamasabhâ* at Nâsik (No. 12, l. 4). On this analogy, *Dhaṁma-Yavana* would be 'the community of the Buddhist Yavanas,' or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chaitya cave. On the seventh pillar; left row.

TEXT.

1 **Dhenukâkaṭâ Usabhadata**-putasa **Mitade-**
2 **vaṇakasa** thabho dânaṁ.

TRANSLATION.

"(*This*) pillar (*is*) the gift of **Mitadevaṇaka,** son of **Usabhadata,** from **Dhênukâkaṭa.**"

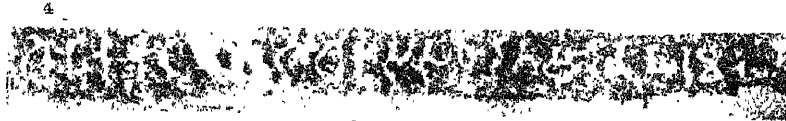
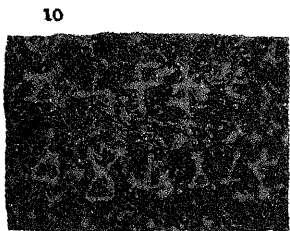
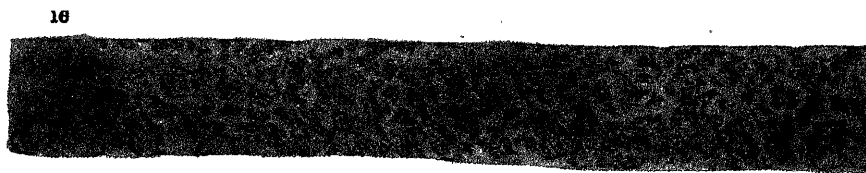
I feel inclined to believe that this Mitradêva is the son of that Ṛishabhadatta who is mentioned in No. 13 and many other inscriptions as the son-in-law of Nahapâna. For this name is not very common, and I find another connecting link in the name of Ṛishabhadatta's wife Dakhamitrâ (Nâsik No. 11). The silence kept regarding Nahapâna as well as the titles and donations of Ṛishabhadatta would suggest that the inscription is later than the downfall of the Khaharâtas; compare Nâsik No. 4. In the palæographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate i. (K. 12).

Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asâḍhamitâye bhikhuṇi . dânaṁ (1).

[1] It is evident that the intentional application of this name to a purely fictitious being as the *dêva* in the *Jâtaka* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.

REMARK.

(1) AS. and CTI. °*khuṇi*[*ye*] . . . . The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d*[*â*]*naṁ*; the *naṁ*, especially, is comparatively clear.

TRANSLATION.

"The gift of the nun **Âsâḍhamitâ.**"

At Kuḍâ (CTI. No. 5) we find a nun named Âsâḍhamitâ, the disciple of Padumiṇikâ. That inscription looks later than the present one. But it may be that the engravers of Kârlê had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

1 Sidhaṁ [||*] Raño **Khaharâtasa** khatapasa **Nahapânasa** jâ[ma]tarâ (1) . n . kapûtena (2) **Usabhadâtena** ti-(3)
2 gosatasahasa[de]ṇa nadiyâ (4) **Baṇâsâyâ** (5) s[u]vaṇatathakarena (6) . . . brahmaṇana (7) cha soḷa[sa]gâ-
3 ma[d]e. **Pabhâse** pûtatithe (8) brahmaṇâṇa aṭhabhâyâp[r]a . . [a]nuvâsaṁ pi tu (9) satasahasaṁ bho-(10)
4 japayita **Valûrakesu** leṇavâsinaṁ (11) pavajitânaṁ . châtudisasa saghasa
5 yâpaṇatha gâmo **[Ka]r[a]jiko** (12) dato sa . na . . . vâsitânaṁ (13).

REMARKS.

(1) CTI. °*mâ*°. I cannot discover any trace of the *â*.— (2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.— (3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ṇi* (AS.) would run into the bottom of *ti*. Besides, *tiṇi* = *triṇi* would be a serious and unusual mistake. — (4) AS. *ṇadiyâ*, which is inadmissible.— (5) CTI. reads °*nâsayaṁ*.— (6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *titha* = *tîrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.— (7) I do not see anything of *devâna*, though this word is warranted by the comparison with the Nâsik inscription No. 10. AS. and CTI. read *brahmaṇâna*[*ṁ*] with a long *â*, of which I do not discover any trace.—(8) AS. *puñatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brâhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gâvasâpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled.— (10) AS. °*tasâhasi*[*bho*]°. The final *bho* is quite clear. Though believing that I see °*sahasaṁ* in the estampages, I do not venture to deny that the actual reading may be °*hasiṁ*.—

(11) AS. and CTI. °*vâsâna*.— (12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *â* or *o*.— (13) I am quite willing to believe that the reading proposed by the first editors, *savâna vâsavâsitânaṁ*, is well founded; but a portion of it has become quite invisible, and between *na* and *vâ* there is certainly room for another letter. It is true that between *si* and *tâ* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhadâta, the son of Dinika (*and*) son-in-law of the king, the Khaharâta, the *Kshatrapa* Nahapâna,— who gave three-hundred-thousand cows, who made gifts of gold and a *tîrtha* on the river Baṇâsâ, who gave to [the Dêvas] and the Brâhmaṇas sixteen villages, who at the pure *tîrtha* Pabhâsa gave eight wives to the Brâhmaṇas, and who also fed annually a hundred-thousand (*Brâhmaṇas*),— there has been given the village of Karajika for the support of the ascetics living in the caves at Valûraka without any distinction of sect or origin, for all who would keep the *varsha* (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nâsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Baṇâsâ (compare Nâsik No. 14, l. 10) or Bârṇâsâ (Nâsik No. 10, l. 1) is represented in Western India by two rivers named Baṇâs, with which it has been successively identified. The first belongs to Northern Gujarât, passes Pâlampur, and falls into the Raṇ of Kachh (Burgess). The second flows through Eastern Râjputâna and joins the Chambal (Burgess, and Bhagwanlal Indraji, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nâsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Baṇâs flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvanatitha*° is supported by the comparison with Nâsik No. 10, l. 1, where we find *suvarṇadânatîrthakarêna*. Our text is an abridgment of this expression, on which it is based, just as *satasahasaṁ* in l. 3 corresponds to *brâhmaṇaśatasâhasrî* at Nâsik. After having hesitated between the two translations 'the founder of a *tîrtha* and giver of a gift of gold' and 'the founder of a *tîrtha* by means of a gift of gold' (CTI. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *suvarṇadâna* would represent nothing but a kind of tautology. It is evident that a *tîrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarṇadânatîrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupûru grant of Annavêma[1] says:— *Yên=âgrahârâ bahavô vitîrṇâ Hêmâdri-dânâni kṛitâni yêna | tîrthêshu sattrâṇi tatâni yêna.* Though this text is much more modern than that of Kârlê, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nâsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nâsik No. 14 has *puṇyatîrthê*; *pûta* is a perfect equivalent of *puṇya*, and, besides the shape of the letter, the long *û* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhâsa with Prabhâsa or Sômanâthapaṭṭaṇa in Kâṭhiâwâr, where

[1] Above, Vol. III. p. 288, verse 9.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brâhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aphsaḍ inscription of Âdityasêna.[1] If *kanyâs* are there referred to, while here the donor speaks of *bhâryâs*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brâhmaṇas who were the fathers of the young women, and in the second case from that of the Brâhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, *viz.* that Ṛishabhadatta boasts of having given wives to eight Brâhmaṇas by exempting eight young women of the Brâhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindû marriages and the acquisition of the ornaments which in a certain way represent the dowry.[2]

Pi tu are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitaraṁ uddissa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nâsik No. 14.

Valûraka seems to designate Kârlê; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavâsinaṁ pavajitânaṁ châtudisasa saghasa*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇesu Vâlurakesu vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna yâpanâya* . . . . . . *gâma* . . . . *dadama*; in Nâsik No. 2, l. 10: *leṇa mahâdevi* . . . . . *dadâti nikâyasa Bhadâvaniyânaṁ bhikhusaghasa*; in Nâsik No. 3, l. 12: *gâmo* . . . . . . *bhikhuhi devileṇavâsehi nikâyena Bhadâyaniyehi patiga[h]ya dato*; and *ibid.* l. 13: *gâma* . . . . . *bhikhuhi devileṇa[vâsehi nikâ]yena Bhadâyaniyehi patigayha* . . . . . . *dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadâti*, the second on *yâpanâya* or *yâpaṇatha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nâsik No. 2, where *yâpanâya* has no equivalent, it is quite excluded. Besides, in Nâsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikhu* or *saṁgha*, *nikâya*, and *Mahâsaṁghiya* or *Bhadâyaniya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṁgha* in the person of the monks residing in the caves at **Valûraka**;" in No. 19 "for the support of the brotherhood constituted by the Mahâsâṁghikas in the person of the monks (of this community) residing in the caves at Valûraka"; in Nâsik No. 2, "to the *Saṁgha* of the monks in the person of the brotherhood constituted by the Bhadâyaniyas;" and so on. We shall see in due time how the change of the case in Nâsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikâya* and *Bhadâyaniya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahâsaṁghiyâna* as dependent on *nikâya*,—'the brotherhood of the Mahâsâṁghikas.'

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *châtudisa saṁgha*. In my opinion *châtudisa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, *i.e.* the clergy in its universality

[1] Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

[2] Hêmâdri in his *Chaturvargachintâmaṇi* (I. 9, p. 678) has collected a certain number of *kanyâdânas* by which, according to the epic, certain kings conferred on Brâhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savâna vâsavâsitânaṁ.* In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*châtudisa saṁgha*) could be brought to take up their abode in the caves of Valûraka along with their resident hosts. If the donor had meant only the monks living at Valûraka, he would have said simply *Valûraka-saṁgha*, as in the following inscription. In the same way a gift is made in Nâsik No. 15, l. 7, *Triraśmiparvatavihâravâstavyasya châturdiśabhikshusaṁghasya gilânabhêshajârthaṁ*, *i.e.* "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihâras* of the Triraśmi hill." Monastic communities may be classified in two respects, *viz.* according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *châtudisa saṁgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nâsik No. 10, l. 4 f. a donation is made as follows: *eto mama leṇe vasatânaṁ châtudisasa bhikhusaghasa mukhâhâro bhavisati*. Here we have a restriction to a certain locality, while *châtudisa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nâsik No. 12, l. 2, where a rent is allotted to the *châtudisa saṁgha, y[a] imasmiṁ leṇe vasaṁtânaṁ bhavisati chivarika* . . . . . . , *i.e.* "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nâsik No. 24, l. 3 f. On the other hand, in Kârlê No. 20, l. 3, "a hall of nine cells is given to the *saṁgha châtudisa* as property of the Mahâsâṁghikas,"—*Mahâsaghiyânaṁ parigaho saghe châtudise dina.* We have to compare a passage in the inscription of Tôramâṇa at Kura (*Ep. Ind.* Vol. I. p. 240). Bühler has justly remarked the antithesis existing between *châturdiśa saṁgha* and *parigraha âchârya-Mahîśâsakânâṁ*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that *all* Buddhist monks shall participate in the use of the *vihâra*, but that it is specially made over to the Mahîśâsaka teachers." Does it not rather seem that, in allotting to the *châturdiśa saṁgha* the gift which was at the same time made the property of the *Mahâsâṁghikas* or *Mahîśâsakas*, Tôramâṇa in the Kura inscription and Ṛishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kârlê No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahâsâṁghika monks residing in the caves of Valûraka,"[1]—*leṇesu Vâlurakesu vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna yâpanâya.* Here the donation is expressly restricted to the Mahâsâṁghika monks residing at Valûraka. Shall we not conclude from this, that, in other cases where the *châturdiśa saṁgha* is referred to, the gift is made to the Mahâsâṁghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valûraka by Vâsiṭhîputa Puḷumâyi or Gotamîputa Sâtakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form **Karajika**, which we have here, differs slightly from Karajaka, the only form which occurs in No. 19, I think that Bühler is right in admitting (AS. p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new stato of affairs created by the victories of Gautamîputra Sâtakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharâtas with which our Ṛishabhadatta was directly connected by his father-in-law Nahapâna. What persuades

[1] This shade of meaning is expressed with particular precision by such a phrase as that which we find in the nscription of Chandragupta II. at Sâñchi, where a donation is made *Kâkanâdabôṭaśrîmahâvihârê* . . . . *chaturdigabhyâgatâya* . . . . . . *âryasaṁghâya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.	No. 19.
Valûrakesu leṇavâsinaṁ pavajitânaṁ châtudiśasa saghasa yâpaṇatha gâmo Karajiko dato.	*Lenes[u] Vâlurakes[u] vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna y[â]pan[â]ya . . . . . gâma Karajaka . . . . . dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahâsâṁghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Mâwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

1 Raño **Vâsiṭhiputasa** (1) **Sâmisirip . . . . s** . (2) **savachhare satame 7 [g]imhapakhe pachame 5**

2 **[d]ivase pathame 1** etâya puvâya **Okhaḷakiyâna Mahârathisa** (3) **Kosikiputasa Mitadevasa** putena

3 **hârathinâ Vâsiṭhiputena Somadevena** gâmo dato **Valuraka**-saghasa (4) **Valuraka**-lenâna (5) sakarukaro (6) sadeya-

4 meyo.

REMARKS.

(1) AS. *Vasi°*. The long *â* is certain.— (2) From the traces, the restoration *Puḷumâyisa* can hardly be called conjectural.— (3) CTI. *°raṭhisa;* but the central dot of the *th* can still be recognised, and the certain reading *°rathi°* in the following line leaves no reasonable doubt regarding the transcription.— (4) AS. *°rakâsaṁghasa.*— (5) AS. *Valûrakalenana.* I do not share the opinion of Bühler who considered that the long *û* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.— (6) CTI. *sakarâ[ra]karo[ra].* The transcription of AS., which is ours, seems to me certain.

TRANSLATION.

"**In the seventh— 7th— year** of the king **lord Siri-Puḷumâyi, son of Vâsiṭhî, in the fifth— 5th— fortnight of summer, on the first— 1st— day,** on the above, by the **Mahârathi Sômadêva son of Vâsiṭhî,** the son of the **Mahâraṭhi Mitadeva son of Kosikî,** of the **Okhaḷakiyas,** there was given to the community of **Valûraka,** of the **Valûraka** caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive *Okhaḷakiyânaṁ* must be connected with *Somadevena* and cannot depend on *Mahârathisa.* It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarâkarosa deyameyo*, which he transcribed in Sanskrit as *saṁskârakâraṇâya dêya êshaḥ.* I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka°*,— a reading which seems to be warranted by an examination of the back of the estampage,— he adopted the same translation as Bhagwanlal in CTI., *viz.* "this gift is in order to keep the Valûraka caves in repair." As in his transcription (AS.) he separates

°*karosa deya*°, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṁkarakarasa* = *saṁkhara*°. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kâraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valûrakasaṁghasa* to be considered a separate sentence, *Valûrakalenânaṁ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grâmo dato*, and to take them for epithets resembling *sôdraṅga sôparikara, etc.*, which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valûrakasaṁghasa* and *Valûrakalenânaṁ*. These two terms are closely connected. The gift is made to the Valûraka-lenas, *i.e.* as the preceding inscription expressed it in a slightly different way, "to the *Valûrakesu leṇavâsis*," of the *Saṁgha* of Valûraka. Valûraka is the general designation of the village where the so-called Kârlê caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.[1] The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sôdraṅga, sôparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarôtkaraḥ* becomes the natural equivalent of *sôdraṅgaḥ sôparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sôdraṅga* and *sôparikara* the expression *savâtabhûtadhânyahiraṇyâdêya*.[2] More commonly it is resolved into *sabhûtavâtapratyâya* and *sadhânyahiraṇyâdêya*,[3] which prove that, contrary to the hesitating conjectures of Dr. Fleet (*l.c.* p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *âdêya*, 'what is to be taken,' is nothing but an equivalent of *pratyâya*, 'revenue.' Hence *dhânyahiraṇyâdêya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sâdêya*, but *sadêya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' *i.e.* the taxes in money, and 'what is measured,' *i.e.* the dues in kind which were levied on the products of the fields.

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[1] Compare in the inscriptions of Jayanâtha and Śarvanâtha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grâmasya) samuchitabhâgabhôgakarapratyâyôpanayaṁ karishyatha.*

[2] See *e.g.* the Mâliyâ plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

[3] See *e.g.* the Alînâ plates, *ibid.* p. 179, l. 68, and the Lunsaḍî plates, above, Vol. IV, p. 80.

No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*; but in No. 1 we have found clearly *ûtama* beside *Bhutapâla*. and in No. 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *n* of *mithûna*. It looks as if an *n* with *â* could be distinguished. One might even believe that one sees a distinct *nâ* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION.

"Two pairs, the pious gift of the *Bhikshu* **Bhadasama.**"

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *dvau* in Nâsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nâsik No. 26, l. 3.

No. 16, Plate i. (K. 13, 14).

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamaṁ (1) mithûnaṁ (2).

REMARKS.

(1) AS. and CTI. °*dhama*; but the *anusvâra* seems to me sufficiently clear.—(2) AS. and CTI. °*thûna*; compare the preceding inscription.

TRANSLATION.

"(*This*) pair (*is*) the pious gift of the *Bhikshu* **Bhadasama.**"

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).

TEXT.

. . . . . . maṇayûtâya (1) dânaṁ veyikâ.

REMARK.

(1) AS. and CTI. . . . [*sa*]*maṇâya mâtuya*. No traces remain of the pretended *sa*, which appears entirely conjectural. The *ṇ* is certainly not accompanied by an *â*. To judge by their own plates, AS. and CTI. have inserted the *mâ*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *û* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *â*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

TRANSLATION.

"(*This*) rail (*is*) the gift of . . . . . ."

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 16).

Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭiya (1) bhikhuṇiya **Ghuṇika**-mâtu (2) veyikâ dânaṁ (3) [**Naṁ**]**dikenâ** (4) kataṁ.

REMARKS.

(1) AS. and CTI. *Koḍiya*. The second letter seems to me rather a *ṭi*; but it is doubtful.—(2) AS. °*mâta*; the *u* is certain.—(3) AS. °*daṇa*, CTI. °*dâṇa*.—(4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *â* is sure.

TRANSLATION.

"(*This*) rail, the gift of the *Bhikshuṇî* **Koṭî**, the mother of **Ghuṇika**, was made by **Nandika**."

No. 19, Plate II. (Ksh. 20).

Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

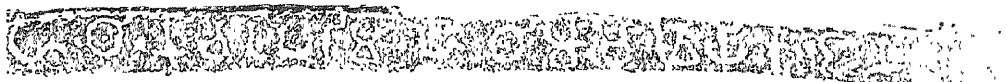
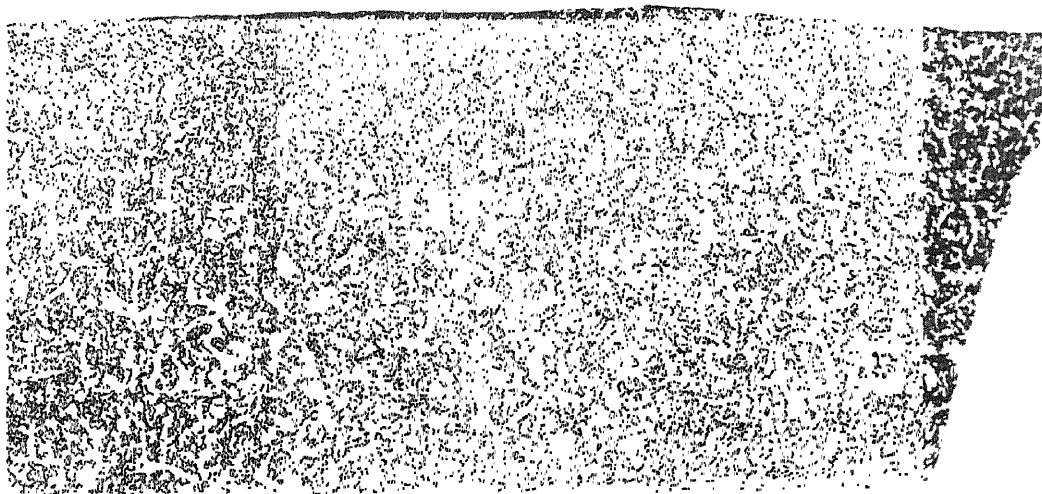
1 . . . . [ânapayati] **Mâmâḍe** (1) amacha par . gata . masu (2) etha lenesa **Vâlurakesa** (3) vâthavâna (4)

2 pavajitâna bhikhuna nikâyasa **Mahâsagh** . **yâna** y . pan . ya etha **Mâmâlâhâre** utare (5) mage g . m . **Karajak** . (6)

3 bhikhuhale[la] (7) dadama —— etesa [tu] (8) —— gâma (9) —— **Karajake** (10) —— bhikhuhala —— deya —— pâpehi (11) —— etasa —— chasa

4 gâmasa **Karajakâna** bhikhuhalaparihâra vitarâma apâvesa a (12) . . . . pârihârika cha etehi na parihârehi pariharah . (13) et . chasa gâma **Karajake** (14)

5 bhikhuhalaparihâre cha etha nibadhâpehi (15) aviyena ânata . . . . chhato vijayaṭhasatâre (16) dato ṭhe . . (17) [paṭikâ] **sava** 1[4] (18)

6 vâ pa 4 diva 1 **Sivakhadagutena** kaṭâ.

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SCALE ·1

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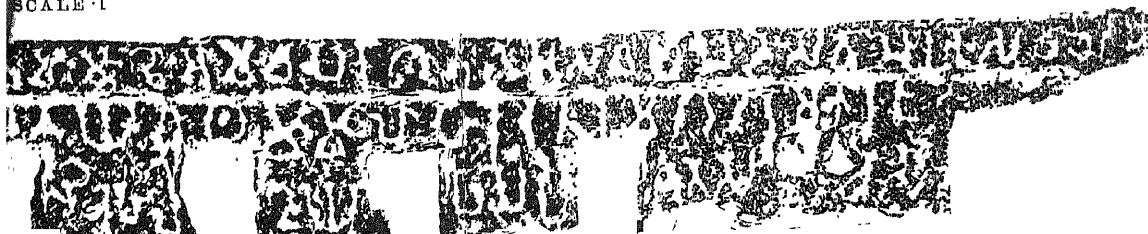
SCALE ·125

Collotype by Römmler & J.

REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Mâmâ[le]* ; the *ḍe* is certain.— (2) AS. *pa . ga . . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *â* or an *i*. The last syllable looks like *sa* ; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.— (3) AS. *lenasa Valurakasa*. The letters *vâ* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore ; compare the preceding note. The locative is indeed what we would expect.— (4) AS. *vâṭhavâna* The *th* is not doubtful.— (5) AS. *utaramay[e]*.— (6) AS. *gâm[e] Karajake[su]* . . . The final *e* of *g[e]* is just possible, as well as the *e* of °*jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.— (7) AS. *bhikhuhala* ; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time ?— (8) AS. *etesa gâ°*. The *sa* is certainly followed by a letter, which seems to be *tu*.— (9) AS. *gâm[e]*. The *m* is clear and does not bear any vowel-mark.— (10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently ; or, if anterior, it must have been calculated in such a way as to leave space for those projections.— (11) AS. *papahi*. The *â* and the *e* seem clear. Between °*tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.— (12) AS. *u[pa]vesa* . . . . — (13) AS. *pariharîha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read °*reh[i]*.— (14) AS. *ete chasa gâm[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etaṁ*. It is very improbable that the *m* of *gâma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.— (15) AS. *eta nibadho[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.— (16) AS. . . . . . . *to vijayathasâtâre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.— (17) AS. *the rañâ*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñâ*. The last syllable of *paṭikâ* would also remain doubtful if it were not supported by analogous cases.— (18) I follow Bühler in transcribing the second figure by '4': but he considered it very doubtful ; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King . . . . .] commands the officer at **Mâmâḍa** :— For the support of the sect of the **Mahâsâṁghikas**, of the mendicant friars dwelling here in (*these*) caves of **Valûraka**, all pervaded with religion (?), we give as monks' land the village **Karajaka** here in the **Mâmâla district** on the northern road. To them I have secured the property of the village of **Karajaka** as monks' land, and to this village of **Karajaka** we grant the immunities belonging to monks' land, not to be entered (*by royal officers*) . . . . . and to enjoy (*all kinds of*) immunity ; with all these immunities I have invested it. And this village of **Karajaka** and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written . . . . . given at the victorious camp (?) . . . . . The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vâsishṭhîputra Pulumâyi like Nâsik No. 3, or from Gautamîputra Sâtakarṇi like Kârlê Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nâsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ânapayati* in Nâsik No. 3.— Mâmâla or Mamâla has been identified (AS. p. 24) with the modern Mâwal or Mául along the Ghauts. Regarding *âhâra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par . gata . masu* and the *e* of *Lonesu* and *Vâlurakesu* seem to prove that we have to read in each case the locative plural in *êshu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhamesu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nasik Nos. 3; 2; 4, 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kârlê No. 13, l. 4, from which an additional argument in favour of the reading *Vâlurakesu* is derived, and Nâsik No. 3, l. 12 f: *bhikhuhi . . . . nikâyena Bhadâyaniyehi*. The 13th edict of Aśôka (Khâlsi, l. 38) already employs *nikâya* in the particular meaning of 'religious corporation.' Though *pavajita* and *bhikhu* are equivalent in meaning, we find the two words combined elsewhere, *e.g.* in Nâsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kârlê No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahâsaghiyâna* as in apposition to *nikâyasa*, which is forced on us by the comparison of Nâsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gâmasa Karajakâna* (l. 4) makes obvious, in the frequent construction of *grâma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mârga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mârga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikhuhalela*, it can only be meant for *bhikhuhalaṁ*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nâsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hâritasmṛiti* quoted by Kullûka on Manu, VII. 119; *vrihaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), *etc.* But *hala* has also the meaning of 'cultivated field,' as in *dêvabhôgahala*;[1] compare *brâhmaṇânâṁ halakshêtra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), *etc.* With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikhuhala* is the equivalent of those religious donations which in the Brâhmaṇical phraseology are termed *dêvabhôgahala*, *dêvadâya* (above, Vol. III. p. 274, l. 60) and *brahmadêya*, and convey, like the *bhikhuhala* (here and Nâsik No. 3, *etc.*), certain privileges,—*parihâra*,[2] which the Mâliyâ copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitâ brahmadêyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikhuhala* and participates in its entirety of the immunities implied by this

[1] Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

[2] Above, Vol. III. p. 146: *sarvaparihârôpêtadêvabhôgahala*°.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text ha[illegible] *gâma*[*ṁ*] *Karajak*[*e*], in which *Karajake* is the accusative plural. If the tex[illegible] locative *gâme*, we would also have *Karajakesu*, which I have stated to be ina[illegible] this is the reading which I find with certainty in the continuation of the line as in [illegible] *bhikhuhala*[*ṁ*]. But even if we had the locative, we should arrive by a round-a[illegible] same meaning: "the *bhikhuhala* in the village of Karajaka." It is becau[illegible] embraces the whole village, that no limit is stipulated and that the whole villa[illegible] in the immunities promised, while the contrary holds good in Nâsik Nos. 4 and 5.

After *etesa*[*ṁ*] I read *tu*. Perhaps *cha* has to be read; but this does not matter[illegible] we have two co-ordinate sentences. I do not understand how Bühler analysed [illegible] the first sentence, which he read *papahi* and which I read without hesitation [illegible] is the first singular aorist of the causative *prâpayâmi*, and for which we [illegible] sequel the distinct parallels *parihareh[i]*[*ṁ*], and *niba*[*ṁ*]*dhâpehi*[*ṁ*]. [illegible] means 'to cause to obtain, to confer, a gift.' I believe that *bhikhuhala* is not comp[illegible] *deya*, but must be understood as in apposition to *gâmaṁ Karajake*. I conclude [illegible] a passage in Nâsik No. 3, where we shall find the same expression without [illegible] meaning of both constructions would, however, be exactly the same. Without [illegible] trace with certainty the reasons why the first singular and the first plural were b[illegible] the same phrase, I should like to suggest that the singular may have been used he[illegible] give a personal and deliberate turn to the affirmation or order. In the same way, th[illegible] of accentuating the idea more strongly has caused the employment of the causative [illegible] after the simple *dadâma*. The king is not content to give; he wants to state that [illegible] the necessary orders for realising his intention. I may quote here the expre[illegible] Vijayabuddhavarman, to which I shall return presently: *savaparihârehi parihar*[illegible] *petha* (this is the actual reading;[1] *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the [illegible] of Śivaskandavarman, l. 36: *pariharitavaṁ parihâpetavva cha, etc.* The subsequent [illegible] clear; and one can see now why the donor uses the two symmetrical prepositions. It is [illegible] he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihâra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. [illegible]). The original meaning,— 'exception, immunity,' quite naturally leads to the more general [illegible] — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly [illegible] here; we have to restore: *a*[*nomasaṁ aloṇakhâdakaṁ araṭhasaṁvinayikaṁ savajât*[illegible] The translation is less certain than the reading. Regarding *opâcesa*, in Sanskrit [illegible] it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. [illegible] represents *anavamṛiśyam*; its certain equivalent in the later terminology, namely *samastarâjakî*[illegible] *ahastaprakshêpaṇîyam, etc.* (*ibid.* p. 171, note), seems to imply that the royal officers were prohi- bited from taking possession of anything belonging to the village. For *aloṇakhâdaka* the later inscriptions offer several equivalents,— *alavaṇakrêṇikhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *aloṇagulachchhobha* in l. 32 of the plates of Śiva- skandavarman (*Ep. Ind.* Vol. I. p. 6); and *salôhalavaṇâkara* in l. 17 of the plates of Gôvinda- chandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, *viz. alavaṇukhâtaka* with the Prakṛit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

[1] [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or °*savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *araṭṭhasaṁvinayikaṁ*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arâshṭrasaṁvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*râshṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *râshṭrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences'[1] is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajâtapârihârika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhârasajâtiparihâra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nâsik Nos. 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehiṁ*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadâma* and *vitarâma* in the first plural. Then he sums up the donation in the first singular: *pâpehiṁ*, *pariharehiṁ*.

The reading *nibadhâpehi[ṁ]* seems to be established incontestably by the comparison of *nibadhâpetha* in Nâsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment;' see Yâjñavalkya, I. 317: *dattvâ bhûmiṁ nibandhaṁ vâ kritvâ lêkhyaṁ tu kârayêt*. Hence the corresponding use of the verb *nibadh*. In Nâsik No. 5, we shall actually find *nibaddhô nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nâsik Nos. 3, 4 and 5 seem to read,—

Kârlê No. 19: *eta[ṁ] chasa gâma Karajake bhikhuhalaparihâre cha.*
Nâsik „ 3: *eta[ṁ] cha gâma Samalipada[ṁ] parihâre cha.*
„ „ 4: *et[e] chasa khetaparihâre cha.*
„ „ 5: *eta[ṁ] chasa khetaparihâre cha.*

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etaṁ*, not *ete*. This is supported also by the accusatives *gâma Karajake* and *gâma Samalipadaṁ* to which the pronoun refers, and by the following two cases where *etaṁ* is connected with *khetaparihâre* by the double *cha* and hence can be nothing but an accusative, with which either *khetaṁ* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nâsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nâsik No. 6, ll. 2 and 3 (compare Kârlê No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gâmasa*) and in l. 3 of Nâsik No. 4 (*etasa chasa khetasa*), where the tautology *êtasya asya* is admissible. But this analysis is not possible either here or in Nâsik No. 4, l. 5,[2] and

[1] *Sadaśâparâdha*; see *e.g.* the Alînâ plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Dêô-Baraṇârk inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nâsik No. 3,—which seems to imply that the addition is at least redundant,— we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nâsik No. 5 (p. 104, note) and supposed that "the *sa* . . . . . . is purely pleonastic, just as in Pâli *sache*, 'if,' and similar words." He thought evidently of *sayadi* and *sayyathâ* of the Buddhist Sanskrit and of Pâli. I cannot see what "pleonastic" means here; perhaps he wanted to say 'expletive.' But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, *viz.* to take *sa* = *sya* = *svid*, as in the language of the *Mahâvastu;* see my edition, Vol. I. p. 412. In the expression *trayôsya* which I have quoted, as well as in the Pâli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *chu*.

Bühler happily explained *aviyena* by a reference to Hêmachandra, who gives *aviya* as a synonym of *ukta*. This is the equivalent of the formula *svamukhâjñâ, etc.*, of later inscriptions; see Dr. Fleet's *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of ... in Nâsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the 'permission' of a subordinate officer (*amacha*) for making his grants valid, and even that *kshânta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning 'touched,' neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kârlê No. 19, and Nâsik Nos. 3, 4 and 5) are characterised by the terms *âṇata* and *chhata* (in all four), *datâ paṭikâ* (in three of them, but not in Nâsik No. 5), *kaṭa* (here and in Nâsik No. 5) and *uparakhita* (Nâsik No. 4), the equivalent of which I believe to find in Nâsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *âṇata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dûtaka;* see Dr. Fleet's *Gupta Inscriptions*, Index, *s. v.* Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkîrṇa;* see Dr. Fleet's *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read . . . . *Bhaṭṭisammasa sahatthalikhitena paṭṭikâ kaḍa=tti*. The participle *kṛita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭâ*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkîrṇa;* compare the end of No. 35 of Dr. Fleet's *Gupta Inscriptions*. Besides, I believe that in our documents this 'engraving' does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*âkshapaṭalika* or *âkshaśâlika*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi— for, *Rohaṇiguttâ=ti* must be read — who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).[1] In this connection we have to understand the word *uparakhita* in Nâsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

1 [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate:—"The *âjñapti* (or *dûtaka*) was Rôhiṇigupta."— E. H.]

my mind, is raised to a certainty by Nâsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt;' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khan* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *tâmrapaṭṭa*; see the inscription of Madanapâla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanita*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayaṭhasatâre*, are perfectly certain, except that the *ṭh* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *khe* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha*[*ṁ*]*dhâvâre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nâsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interposition of *dato* between *vijayakhaṁdhâvâre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayaṭhe satâkhe* (or °*re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satâre* (or perhaps *sâtâre*) reminds of the well-known town and district of Sâtârâ on the south of Kârlê. It is true that the name Sâtârâ has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable— whatever the original form of the name may be— that it should have already assumed the form Sâtârâ in the time to which our inscriptions carry us back. At least it ought to have begun with *Sâta*, whatever this means, and *Sâtâkhya* as the designation of 'a town whose name commences with *Sâta*' would not be without analogies. On the other hand *vijayaṭhe*, *i.e.*, without doubt, *vijayasthê*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vaijayantî, which we have already found applied to the town that has since received the name Banavâsi, and which occurs again in Nâsik No. 4. The very peculiar manner in which this inscription introduces the word *sendye* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sâtârâ occupies an intermediate position between Kârlê and Banavâsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vâsishṭhîputra Puḷumâyi, but to Gautamîputra Sâtakarṇi, to whose reign Nâsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *ṭheraññâ* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *ṭhe*, but could also be *ve*. The comparison of Nâsik No. 4 suggests *Benâkaṭâ* or *Benâkaṭakâ*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nâsik by Vâsishṭhîputra Puḷumâyi and Gautamîputra Sâtakarṇi. In Nâsik No. 3

Śivaskanda is the governor of the district; in Nâsik No. 4 the *amâtya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Ṛishabhadatta had been doubtlessly unable to confer.[1]

No. 20, Plate iii. (Ksh. 21).

North of the *chaitya* cave. On the wall of the second cell (from the south) of a *vihâra*, right of entrance, top.

TEXT.

1 Sidha (1) raño (2) **Vâsiṭhiputasa Siri-Puḷumâvisa savachhare chatuvise 24 hemaṁtâna pakhe** (3) **tatiye 3 divase bi-**

2 **tiye 2** upâsakasa **Harapharaṇasa Setapharaṇa**-puttasya **So[va]**sakasya **Abulâmâya** vathavasya ima deyadhama maḍapo (4)

3 navagabha (5) **Mâhâsaghiyânaṁ** (6) parigaho (7) saghe châtudise dina . (8) **mâtâpitunaṁ pujâ** (9) savasatânaṁ hitasughasthataye (10) **ekavise** (11) sa-

4 **vachhare** niṭhito saheta (12) cha me puna **Budharakhitena** mâtara chasya (13) . . upâsikâya (14) **Budharakhitasa** mât[u deya]dhaṁma (15) [pâṭho] a[no] (16).

REMARKS.

(1) CTI. *sidhaṁ*.— (2) AS. *raṇo*.— (3) CTI. and AS. *hematu*°.— (4) AS. and CTI. *maṭapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ṭa*. — (5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read °*garbha*, with which the Sanskṛitisms °*puttasya* and *Sovasakasya* would have to be compared.— (6) AS. °*ghiyâna*.— (7) AS. and CTI. *parigahe*; the *ho* seems to me certain.— (8) CTI. *chatudise dinaṁ mâ*°. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.— (9) AS. and CTI. °*pituna pûjâ*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.— (10) CTI. °*sṭhataya*, AS. °*sthataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.— (11) CTI. *ekavisa*;

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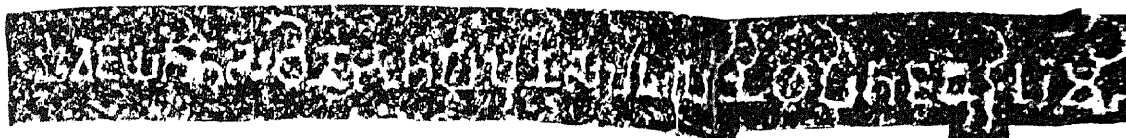
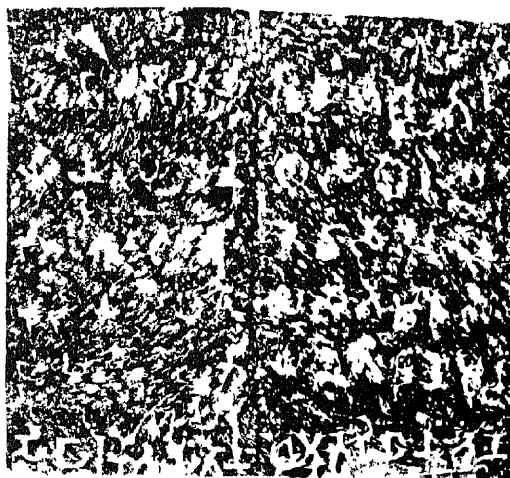
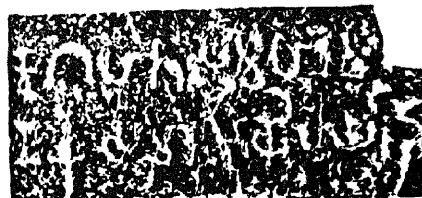
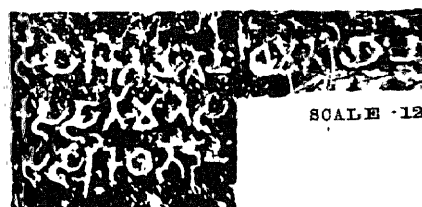
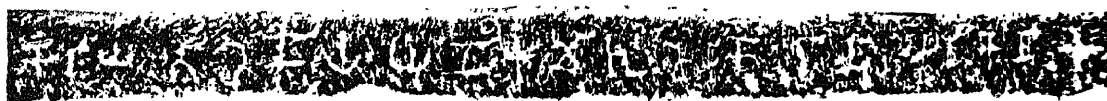
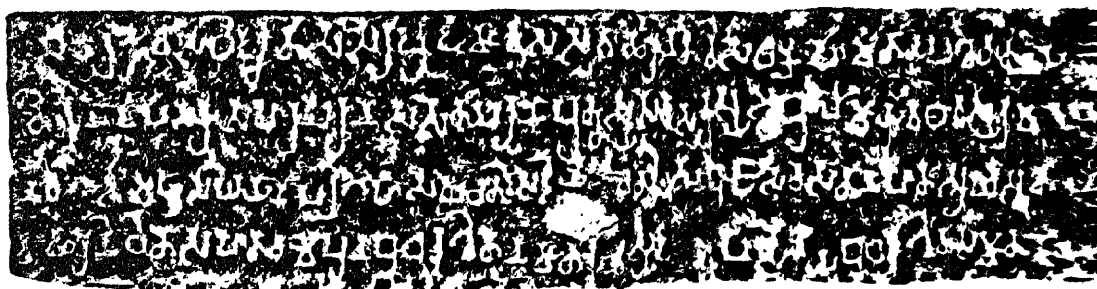
[1] Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Koṇḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kârlê No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.— (1) The reading *oyapâpehi*, instead of *deya pâpehi*; (2) the explanation of this verb, as well as of *parihârehi* and *nibadhâpehi*, not as 1st singular aorist (with alteration of final °*hi* into °*hiṁ*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayaṭhasatâkhe* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of *chhata* by 'signed' beyond every doubt, although the word is here accompanied by *suyaṁ*. (5) The reading *etaṁsi taṁ* in l. 25 of the Koṇḍamudi plates suggests a similar correction for *etesa[ṁ] tu* in l. 3 of Kârlê No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nâsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatise*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.— (12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.— (13) The reading proposed by AS., *Mâtarakhiâ*, cannot be upheld; but after the group *sya* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.— (14) The *kû* is very indistinct.— (15) CTI. and AS. °*dhama*.— (16) The character read *ṭho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *ṭh* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

TRANSLATION.

"Success! **On the second— 2nd— day of the third— 3rd— fortnight of winter in the twenty-fourth— 24th— year** of king **Siri-Puḷumâvi, son of Vâsiṭhî**, this pious gift of the lay-worshipper **Harapharaṇa**, son of **Setapharaṇa**, a **Sovasaka**, living in **Abulâmâ**, (*viz.*) a nine-celled hall, has been given to the universal *Saṁgha*, as special property of the **Mahâsâṁghikas**, in honour of his parents and for securing the welfare and happiness of all beings. In the **twenty-first year** it had been completed and . . . . to me by **Budharakhita** and his mother . . . . . , a lay-worshipper. The . . . . . a pious gift of **Budharakhita**'s mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaho* than *parigahe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tôramâṇa at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayaṁ puna vihârasyôpakaraṇa châturdiśê bhikshu-saṁghê parigrahê âchârryamahîśâsakânâṁ.* Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahâsâṁghikas to be opposed to the *châturdiśa bhikshusaṁgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal *Saṁgha*' can only be understood in antithesis to the special sect of the Mahâsâṁghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahâsâṁghikas," or the locative in rendering "has been given into the possession of the Mahâsâṁghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nâsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pâṭho ano.* As regards *saha*— (the *e*, as I have said, is not sure),— one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharaṇa. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

FULL-SIZE.

E. HULTZSCH.

Collotype by H

clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nithito*. Unfortunately, none of the restorations which suggest themselves,— *sahito*, *saṁhito* and *saṁhato*,— furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *niṭhito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhitasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuḍâ (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pâṭho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuḍâ and here. Now, at Kuḍâ the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tasu* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pâ* of *pâṭho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pâṭho* is the subject, while *ekaviṁse saṁvachhare niṭhito* would refer only to *maṇḍapo*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhitasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *â*, while I read *sya* in accordance with Bhagwanlal, and the *pâ* of *pâsikâya*, there is room for three characters; but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *sya*. Hence they must have assumed that the distinct traces immediately before *pâ* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upâsikâ*, attributed to Budharakhita's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *sya*, and which may be *â* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upâsikâ*.

No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *vihâra*.

TEXT.

1 . . . . . . (1) **5 hematâṇaṁ pa . e** (2) . . . . ya puvâya bhayata (3)
2 . . . . . . hiṇa atevâsiniṇa leṇaṁ (4) bhagi . . . . . . kâṇa (5)
sadigâ
3 . . . . . . kale (6) pavaïtâṇa saṁghâya bu . . . . . . dhama (7) poḍhi
4 . . . . (8)
5 . . . . . . atevâsinihi (9) . . . . . .

REMARKS.

(1) CTI. and AS. supply *savachhare*, which is not doubtful, but of which only the last character has left any traces.— (2) CTI. and AS. *hemâtâṇa pakhe*. The *kh* is not doubtful, but I

cannot say that I discover any remains of it.— (3) CTI. and AS. *dha*[*bha*]*yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.— (4) CTI. and AS. *leṇa*.— (5) CTI. and AS. *bhagine* . . . . . *sâvikâṇa*.— (6) CTI. and AS. . . . . . . *ghasu kâle*.— (7) CTI. and AS. . . . . . . *cha deyadhaṁma*.— (8) CTI. and AS. . . . . . . *parivâraṇa upaya* . . . . . . — (9) CTI. and AS. *nhi Usabhâe* . . . . . .

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sâvikâ* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jainas.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihâra*, left of entrance, top.

TEXT.

Sidhaṁ (1) pavaëtasa (2) **Budharakhitasa** deyadham (3)

REMARKS.

(1) CTI. and AS. *sidha*.— (2) CTI. and AS. *pavaïtasa*.— (3) CTI. *deyadhama*; AS. *deyadhamaṁ*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

"Success! The pious gift of the ascetic **Budharakhita**."

I cannot explain the transcription *pavaïtasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.— DEVULAPALLI PLATES OF IMMADI-NRISIMHA; SAKA-SAMVAT 1427.

BY J. RAMAYYA B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Dêvulapalli in the Vâyalpâḍu tâluka of the Cuddapah district. At my request Mr. A. Krishnasvami Nayudu, B.A., Acting Tahsildar of Vâyalpâḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11″ in height and about 6½″ in breadth; strung on a ring which is not soldered and which measures 4″ in diameter and ½″ in thickness. On the ring is soldered a rectangular seal which measures 1½″ by 1″ and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

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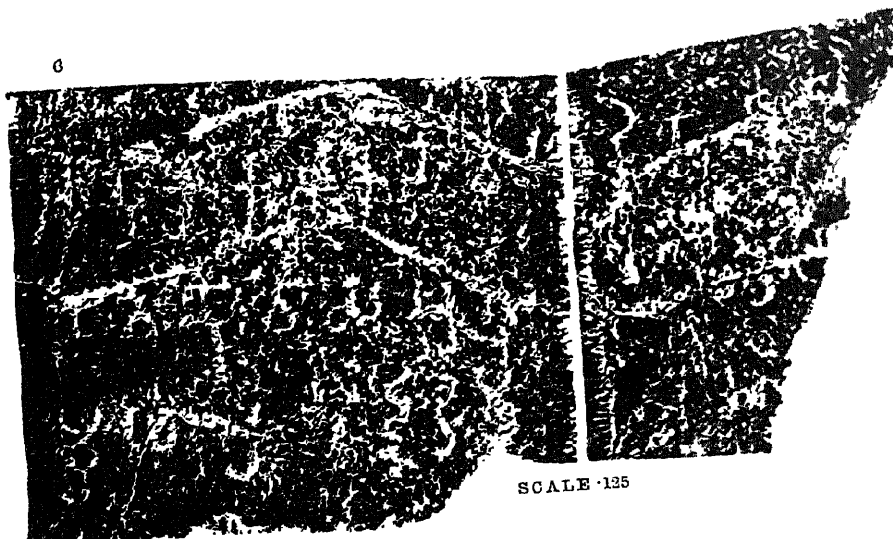
SCALE ·06

6

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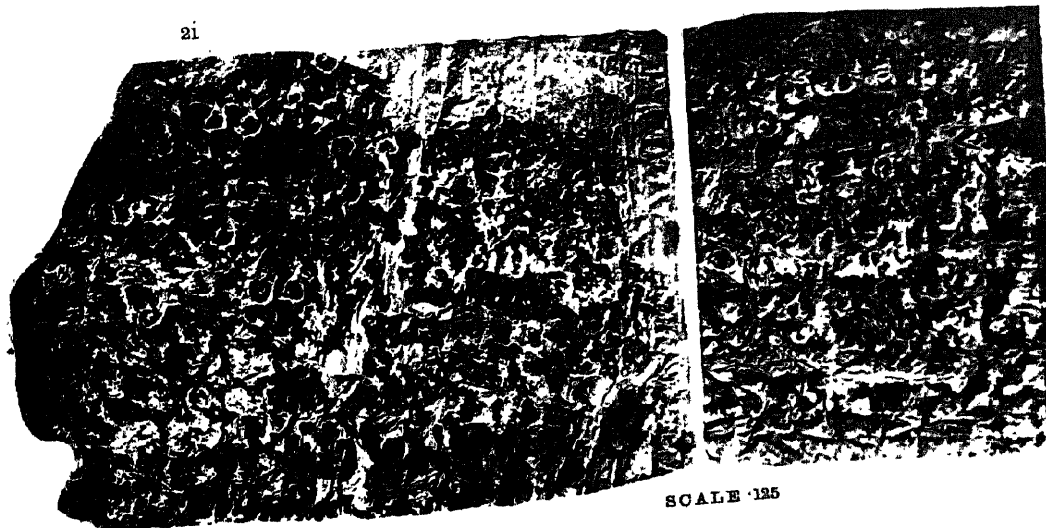
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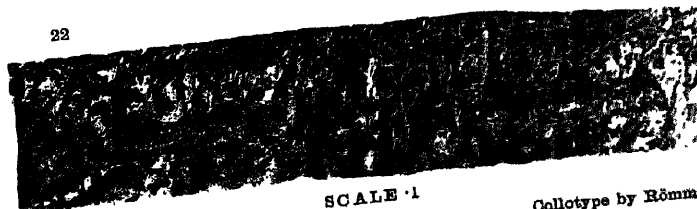
22

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Collotype by Römmler & Jonas, Dresden.

E. HULTZSCH.

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nâgarî of the Vijayanagara type.[1] The very last word, *śrî-Râmachaṁdra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that **Immaḍi-Nṛisiṁha** (ll. 39 and 46 f.), son of **Nṛisiṁharâya** (ll. 22 f. and 46), granted to a Brâhmaṇa the village of **Dêvulapalli** (l. 67 f.) in the **Mârjavâḍa-sîman**[2] (l. 65) of the **Penugoṇḍa-mahârâjya**[3] (l. 64). Dêvulapalli, which is identical with the modern village of that name in the Vâyalpâḍu tâluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of **Guṇḍlûru**[4] (l. 65), south-east of **Sûrinâyani-Mushṭûru** (l. 66), and north of **Aḍavi-Mushṭûru** (l. 67). Mr. Krishnasvami Nayudu informs me that Sûrinâyani-Mushṭûru is now called **Errakôṭapalli** in the public accounts, while popularly it is known as **Mushṭûru** without any prefix, and that Aḍavi-Mushṭûru is now known as **Kôna**, though it is sometimes called also **Kôna-Mushṭûru.** He also tells me that Dêvulapalli is no longer an *agrahâra*.

The plates have been borrowed from Dêvulapalli Veṅkaṭaramaṇappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyâlapâṭi,[5] that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dêvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a **lunar eclipse** which occurred on **Sunday**, the full-moon *tithi* of **Bhâdrapada** in the cyclic year **Raktâkshin** and **Śaka-Saṁvat 1427** (in numerical words) (v. 32 f.). This date corresponds to **Sunday, the 25th August A.D. 1504,** on which day there was a lunar eclipse.[6]

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisiṁharâya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karṇâṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call **Sâḷuva**[7] chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhâratam* and *Varâhapurâṇam*. The former book was dedicated to Immaḍi-Nṛisiṁha's father **Nṛisiṁharâya,** also called Narasiṅgarâya,[8] and the latter to Nṛisiṁharâya's general **Narasiṁha** of the **Tuḷu** family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhâratam* has been printed, and my references are to the Madras edition of 1893. The *Varâhapurâṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

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[1] [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virâma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

[2] [Regarding this district, the head-quarters of which was Vallûru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

[3] [The province (*râjya*) of Penugoṇḍa or Penugoṇḍe is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

[4] According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, this is a village 13 miles north-north-east of Vâyalpâḍu.

[5] [This is evidently the same as Vêlapâṭipura (the modern Vâyalpâḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

[6] According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

[7] The title *Sâḷuva* occurs in ll. 14, 15, 24 and 26 of these plates.

[8] He is styled **Narasiṅga** or Narasiṁha indiscriminately, but I prefer to call him Nṛisiṁharâya as in the inscription, in order to distinguish him easily from his general Narasiṁha.

the Government Library of Oriental Manuscripts, Madras.[1] The *Varâhapurâṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhâratam* and the inscription. The Sâḷuva family traces its descent from **Yadu** and is hence called **Yâdava-vaṁśa**. The earliest historical person mentioned is **Vaṅkidêva**, who is referred to in the *Varâhapurâṇam* only. Vaṅki's son was **Guṇḍa**.[2] Guṇḍa had six sons,[3] of whom **Maṅgu** or Sâḷuva-Maṅgu[4] was the greatest. The *Jaimini-Bhâratam* is very eloquent in its praises of this person and says that, among other things, he gained success for **Sâmparâya** in his battles with the "Sulṭân of the South" and thereby earned the title of "the establisher of Sâmparâya," that he founded (the temple of) the god Śrîraṅga and gave sixty thousand *māḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sulṭân of Madhurâ."[5]

In the temple at Siṁhâchalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that **Teluṅgurâya**, son of **Samburâya** of Kannaḍa-dêśa, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dîpa*) in the temple, and that he gave the shepherds a *putti* of land in the village Vaḍḍadi in lieu of wages. There is another inscription of Teluṅgurâya, also dated in the Śaka year 1350, at Santarâvûru in the Bâpaṭla tâluka of the Kistna district, in which the king is described as the "*Mahâmaṇḍalêśvara* **Misaragaṇḍa Kaṭhâri Sâḷuva Teluṅgurâya**."[6] Rao Bahadur K. Viresalingam Pantulugaru quotes a verse of the poet Śrînâtha (who lived about this time), in which the poet laments the death of several of his patrons including Teluṅgurâya;[7] and there is another verse which is attributed to the same poet and which ends in the words *Sâmparâyani Teluṅgâ nîku dîrgh-âyuv=aun*: "O Teluṅga, (son) of **Sâmparâya**! May you be blessed with long life!" There seems no doubt that the king or prince Teluṅgu mentioned in the above-quoted inscriptions was one and the same, and if his father Sâmparâya *alias* **Samburâya** is identical with the Sâmparâya of the *Jaimini-Bhâratam*, he would appear to have belonged to the same Sâḷuva family as Maṅgu— apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Maṅgu belonged, though we do not know at present how and when this change took place. The "Sulṭân of the South" who was at war with Sâmparâya was, no doubt, the **Bahmanî** king, and by the "Sulṭân of **Madhurâ**" we should, I think, understand the Pâṇḍya king;[8] the temple of Śrîraṅgam which Maṅgu built is evidently the celebrated temple in **Śrîraṅgapaṭṭaṇa** in the Mysore country.

Maṅgu had six sons, of whom one was **Gauta**,[9] who had four sons: **Guṇḍa**,[10] **Sâḷuva**, **Boppa** and **Tippa**. The *Jaimini-Bhâratam* devotes a couple of verses to the eulogy of **Tippa**,[11] who appears to have been a great warrior, and to whom are applied the birudas of **Misaragaṇḍa, Kaṭhâri, Sâḷuva** and **Pañchaghaṇṭâninâda**— titles which are ascribed to Nṛisiṁharâya in the subjoined inscription (vv. 13 and 16). An inscription at Têkal in the Mysore territory makes mention of a certain Gôparâja, son of Sâḷuva-Tipparâja-Oḍeyar, to whom the village of

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[1] The author of the *Varâhapurâṇam* gives the genealogy of his patron Narasiṁha, which tallies with the published genealogy of that family, and he also gives the genealogy of Narasiṁha's master Sâḷuva-Nṛisiṁharâya.

[2] See v. 6 of the Dêvulapalli plates.

[3] See v. 7 f. of the same plates.

[4] He is called Sâḷuva-Maṅgi in vv. 8 and 9 of the same plates.

[5] *Jaimini-Bhâratam*, p. 4.

[6] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 84.

[7] *Lives of Telugu Poets* (edition of 1895), Part I. p. 114.

[8] [This reference may as well be to one of the Musalmân rulers of Madhurâ, on whom see above, Vol VI. p. 334 and note 6.— E. H.]

[9] See v. 10 of the Dêvulapalli plates.

[10] See v. 11 of the same plates.

[11] [A certain Gôpa-Tippa-nṛipati is mentioned in an undated Grantha inscription at Śendalai (No. 56 of 1897), and an inscription of Goppa-Tippa-mahîpati at Râmêśvaram appears to be dated in Śaka-Saṁvat 1390 Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions*, p. 59, No. 11, where I would correct नळश्यात्ये (which the translator calls "very bad Sanskrit" because he does not understand it) into नळश्चाद्ये, *i.e.* 1390).— E. H.]

Têkal was given under the orders of Dêvarâya-mahârâya of Vijayanagara. Goparâja is called a *Mahâmaṇḍalêśvara* and the "setter-up of Ganga Hale Sambâ Râya."[1] The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Sâḷuva chiefs. Tippa's eldest brother **Gunda** had, by his wife **Mallâmbâ**, two sons: **Timma**[2] and **Nṛisiṁharâya**,[3] and Nṛisiṁharâya had, by his wife **Śrîraṅgamâmbâ**,[4] a son named **Immaḍi-Nṛisiṁha** or **Nṛisiṁha II.**

From all accounts **Nṛisiṁharâya** appears to have been a very powerful prince. Both according to Ferishta and the author of the *Burhân-i Ma'âsir* he was the most powerful prince in all Karṇâṭa and Teliṅgâna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nṛisiṁharâya was constantly at war with the **Bahmani king Muḥammad II.** They met first at Râjamahêndri, "on the further side of which the infidel Narasiṁharâya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand."[5] No battle took place, however, as Nṛisiṁharâya is said to have taken to flight on the arrival of the Sulṭân's army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍaviḍu, the people of which, "throwing themselves on the protection of Narasiṁharâya, had altogether withdrawn from their allegiance to the rule of Islâm." After quelling this rebellion, the Sulṭân marched against the kingdom of Nṛisiṁharâya, because "the destruction of the infidels was an object much to be desired: and as the infidel Narasiṁha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Teliṅgâna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and *nal-bahâ* (money given to foreign troops to abstain from plunder and devastation)."[6] The Sulṭân laid siege to the fort of Mâlûr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nṛisiṁharâya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sulṭân from straightway marching against Kâñchî, "situated in the centre of the dominions of that malignant one" (Nṛisiṁharâya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindû accounts of the same period. The *Jaimini-Bhâratam* gives Nṛisiṁharâya credit for having vanquished the kings of the Tigula[7] (or Tamiḷ) and Oḍḍi (or Orissa) countries and for having conquered the forts of Kapâladurga, Penugoṇḍa,[8] Bonagiri, Cheñji, and Kommadhârâpura.[9] In another part of the *Jaimini-Bhâratam* we are told that Nṛisiṁharâya "decorated the golden palaces (temples?) of Kâñchî, Veṅkaṭa (Tirupati) and Kâlahasti with the precious stones annually given as tribute by the kings of Pâñchâla, Draviḍa, Aṅga, Mâḷava, Śaka and Prâgjyôtisha."[10] This is, of course, hyperbolical, but shows that the three important places of pilgrimage referred to were in the dominions of Nṛisiṁharâya.

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[1] Mr. Rice's *Mysore Inscriptions*, p. 208.

[2] [The Raṅganâtha temple at Śrîraṅgam contains a Sanskṛit and Tamiḷ inscription (No. 59 of 1892), dated in Śaka-Saṁvat 1385, Subhânu, of Sâḷuva-Gôpa-Timma-nṛipati, who is also called the *Mahâmaṇḍalêśvara* Mêdini-mîsaragaṇḍa Kaṭṭâri Sâḷuva Dharanivarâha . . . . . Sâḷuvasâḷuva Tirumalaidêva-mahârâja. Another inscription of the same king at Tanjore, dated in Śaka-Saṁvat 1377, Yuvan, has been published in *South-Ind. Inscr.* Vol. II. No. 23; and a third one at Tirukkâṭṭuppaḷḷi (No. 55 of 1897) is dated in the Vikrama year (*i.e.* Śaka-Saṁvat 1382).— E. H.]

[3] See v. 12 of the Dêvulapalli plates.

[4] See v. 21 of the same plates.

[5] *Ind. Ant.* Vol. XXVIII. p. 288.

[6] *Loc. cit.* p. 289.

[7] Tiguḷa is a Kanarese name for Tamiḷ; see Dr. Kittel's *Kannaḍa-English Dictionary*, *s.v.*

[8] *Jaimini-Bhâratam*, p. 5.

[9] *Jaimini-Bhâratam*, p. 95. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Cheñji is Gingee in the South Arcot district. I am unable to identify Kommadhârâpura.

[10] *Jaimini-Bhâratam*, p. 115.

According to the *Varâhapurâṇam* Nṛisiṁharâya's first general Îśvara of the (Tuḷu family conquered the forts of (1) Udayâdri, (2) Huttari, (3) Gaṇḍikôṭa, (4) Penugoṇḍa, (5) Beggulûru, (6) Kôvela-Nellûru, (7) Kundâni, (8) Goḍuguchinta, (9) Bâgûru, (10) Naragoṇḍa, (11) Âmûru and (12) Śrîraṅgapaṭṭaṇam,) and "destroyed the cavalry of the Yavanas of Bedandakôṭa at Gaṇḍikôṭa."[1] The Yavanas referred to here are the Bahmanî kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shâh.[2] Referring to the same event, the author of the Telugu poem *Pârijâtâpaharaṇam* says that Îśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Bedandakôṭa,"[3] but he transfers the scene to Kandukûru.[4] The Muhammadan historians do not, of course, refer to this event.

Nṛisiṁharâya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varâhapurâṇam* calls **Nṛisiṁharâya** "the possessor of arms which are capable of protecting the kingdom of **Karṇâṭa**,"[5] which shows his connection with that kingdom. According to the same work he was one of the *Sâmantas* or tributary princes of the Karṇâṭa empire, and both **Îśvara** and his son **Narasiṁha** were his generals one after the other. It would appear also that Nṛisiṁharâya was probably related to the kings of the first dynasty of the Karṇâṭa empire, since both claimed to belong to the **Yâdava** line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsymgua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsymgua," whom I identify with **Sâḷuva Nṛisiṁharâya**, father of Immaḍi-Nṛisiṁha, the donor of the present grant, and the second by **Nṛisiṁharâya's** general "Narsenaque" or **Narasiṁha**, the founder of the **Tuḷuva** dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was **Dêvarâya II.**, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to **Nṛisiṁharâya**, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanî king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛisiṁharâya died, leaving two infant sons and a general named "Narsenaque" or **Narasa-Nâyaka**, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛisiṁharâya's eldest son was murdered by one of Narasa-Nâyaka's enemies, who wanted it to be believed that Narasa-Nâyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nâyaka himself, who thereupon

[1] Verses 42 and 43 of the first *âśvâsa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttûr in the Kârvêṭinagar Estate, and Beggulûru (5) is perhaps Bangalore. No. 10 may be Naragallu (*kallu* means 'a rock' and *koṇḍa* a 'hill') in the Chittûr tâluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Âmûru (11) is evidently Gid-Âmûru or Ambûrudurga in the Guḍiyâtam tâluka. The other places are well-known.

[2] *Ind. Ant.* Vol. XXVIII. p. 210. Bedandakôṭa or Bedadakôṭa is 'the fort of Bedada,' which is a corruption of Bidar.

[3] Vaijayanti Press edition of 1895, p. 10.

[4] The words Kandukûru and Gaṇḍikôṭa suit the metre equally well, and one of the readings is necessarily incorrect.

[5] Verse 30 of the first *âśvâsa*.

proclaimed himself king. Narasa-Nâyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother **Krishṇadêvarâya.**[1]

Nuniz expressly states that Narasa-Nâyaka was the father of Krishṇadêvarâya and that "Busbal Rao" was his eldest son and successor. Narasa-Nâyaka must therefore be identified with **Narasiṁha**, the founder of the second dynasty, and "Busbal Rao" with his eldest son **Vîra-Narasiṁha.**[2] Mr. Sewell finds this account confusing and conflicting with known facts.[3] This is because he identifies "Narsymgua," the first usurper, with Narasiṁha, the founder of the Tuḷuva dynasty, which leads him to the conclusions that his successor Narasa-Nâyaka, whom he identifies with Vîra-Narasiṁha, was not his son, and that between Vîra-Narasiṁha and Krishṇadêvarâya there was an intermediate king— conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nâyaka with the founder of the Tuḷuva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasiṁha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛisiṁharâya with the aid of his sword defeated all and became a *Sârvabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Karṇâṭa throne.

The account of Nuniz as to the nature of the relationship which existed between Sâḷuva-Nṛisiṁharâya and Narasiṁha is directly and fully corroborated by the *Varâhapurâṇam*. The first chapter (*âśvâsa*) of the book gives the genealogy of both these persons and says that Narasiṁha's father Îśvara, who is also called Îśvara-Nâyaka, was Nṛisiṁharâya's general, and that he was succeeded by his son in that office. In another place Narasiṁha is said to have been honoured by Nṛisiṁharâya and appointed commander of his forces,[4] and in a third place he is described as the "supporter of the kingdom of Nṛisiṁharâya."[5] In the penultimate verse of the sixth *âśvâsa* he is addressed as *Sâḷuva-Narasiṅga-dharâdhara-daṇḍanâtha*, *i.e.* 'commander of the forces of king Sâḷuva-Nṛisiṁharâya.'

There are at present no means of fixing the exact year in which **Nṛisiṁharâya** usurped the Vijayanagara throne ; but this event must be placed between the Śaka year 1408 (=A.D. 1486-87), which is the latest known date of the first dynasty,[6] and the Śaka year 1418, Râkshasa (=A.D. 1495-96), which is the earliest known reliable date of **Immaḍi-Nṛisiṁharâya.**[7] That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bârukûr (No. 166 of 1901) of Śaka-Saṁvat 1421, Siddhârthin (= A.D. 1499-1500), states that in this year the *Mahâmaṇḍalêśvara* Mêdinimîsaragaṇḍa Kaṭhâri Sâḷuva Immaḍi-Narasiṁharâya-mahârâya was ruling at

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[1] *A Forgotten Empire*, pp. 305-315.

[2] I confess I cannot derive "Busbal Rao" from Vîra-Narasiṁha, but there is no doubt about the identity of the persons.— [Perhaps the name is connected with *Bhujabala*, a surname of the Hoysaḷas.— E.H.]

[3] *A Forgotten Empire*, p. 308, note 2.

[4] Verse 35 of the first *âśvâsa*.

[5] The penultimate verse of the second *âśvâsa*.

[6] *A Forgotten Empire*, pp. 96 and 404.

[7] *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍi-Nṛisiṁha's father Nṛisiṁharâya. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahâmaṇḍalêśvara*, and their family name Sâḷuva is also given. There was no Narasiṁha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Saṁvat 1391, Virôdhin, belongs to the time of the *Mahâmaṇḍalêśvara* Mêdinimîsvaragaṇḍa Kaṭhâri Sâḷuvasâḷuva Narasiṅgaiyadêva, and the same chief is mentioned in an Âmbûr inscription of the Vijayanagara king Râjaśêkhara, son of Mallikârjuna, dated in Śaka-Saṁvat 1390, Sarvadhârin (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sâḷuva-Nṛisiṁha" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of Nṛisiṁharâya. Krishṇarâya had a minister named Sâḷuva-Timma; see above, Vol. VI. pp. 109 and 231.— E.H.]

Vijayanagara,[1] and that his chief minister was **Narasa[ṇ]ṇa-Nâyaka.**[2] This Narasaṇṇa-Nâyaka may be identical with the founder of the Tuḷuva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasiṁha's usurpation of the throne of Nṛisiṁharâya, or rather of his son and successor Immaḍi-Nṛisiṁharâya, cannot have taken place earlier than A.D. 1499-1500.[3]

Mr. Sewell quotes five inscriptions of "Narasiṁharâya of Vijayanagara" appertaining to years prior to A.D. 1500.[4] One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuḷuva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sâḷuva Immaḍi-Nṛisiṁha,[5] son of Nṛisiṁharâja. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Sâḷuva-Nṛisiṁharâya.

As Dr. Hultzsch informs me, a Bânkûr inscription (No. 152 of 1901) of the *Mahârâjâdhirâja Râjaparamêśvara* **Vîrapratâpa Vîra-Narasiṁharâya** of **Vijayanagara** is dated in Śaka-Saṁvat 1424, Durmati (=A.D. 1501-02). This date suggests that Immaḍi-Nṛisiṁharâya was ousted by Narasiṁha (or by his son Vîra-Narasiṁha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugoṇḍa.

TEXT.[6]

First Plate.

1 शुभमस्तु । वंदेहं देवदेवं तं तुंदिलं [प्र]दिलंपटं ।
2 कारणं जगतां विघ्नवारणं वारण[7] मुखे । [१*] पायाद[:*] स
3 महाक्रोडः कीडतंबुधिपल्वले[8] । [9]यद्द[ंष्ट्रा]दंडम[ा]लंव्य[10]
4 मग्ना भूः पुनरुथ्यिता[11] । [२*] या रत्नाकरमेखल[ा]विवल्हितस्फा-[12]
5 रोत्तम[ध्य]ध्यमा क्ष्माभृत्पीनपयोधरोरुपुलिनस्फूर्जन्नि-
6 तंबस्थली । गाढं गूढपदोथ्यिता[13] कथमपि श्यामा मृदेकार्थि-
7 नो सातत्येन समग्ररत्नजननी सा रत्नगर्भास्तु वः । [३*] अस्ति श्रो-
8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
9 न महता शिवः । [४*] [14]तस्मादभूद्बुधस्तस्मात्पुरुकीर्तिः पुरूरवा[:]
10 । सम्राजः समजायंत [15]क्रमश्योनेकशस्ततः । [५*] तद[न्व]यप[यो]-

[1] In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛisiṁha "ascended the throne existing on Hêmakûṭa." This is the local and traditional name of the hill which adjoins the temple of Virûpâkshasvâmin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

[2] The same two persons are mentioned in an inscription of Śaka-Saṁvat 1418, Nala (=A.D. 1496-97), at Hañche in the Mysore tâluka (*Ep. Carn.* Vol. III., My. 33), where however Immaḍi-Narasiṁharâya is called simply Narasiṁharâya.

[3] Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

[4] *Lists of Antiquities*, Vol. II. pp. 62-64.

[5] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 116.

[6] The transcript has been prepared by Dr. Hultzsch from ink-impressions.

[7] Read वारणं. [8] Read क्रीडन्नंबुधिपल्वले. [9] Read यद्दंष्ट्रा°.

[10] Read °लंब्य. [11] Read °रुत्थिता. [12] Read °स्फारोत्तम°.

[13] Read °दोत्थिता. [14] Read °भूद्बुध°. [15] Read क्रमशो°.

11 भोधौ [1]युंडदेवो गुणोत्तरः । [2]अपारिजात्तेष्युदभूत्पारिजात

12 इवापरः । [६*] गुडबोमो[3] गुणाढ्यः श्रीमादिराजो महायशोः[4]

13 गौतयौ[5] गीतसत्कीर्ति[र्वी]रश्रीवीरहोबलः । [७*] साविन्निमंगिभू-

14 पश्च तथा [6]सालुवमंगिरा[ट् ।*] तस्मादुदभवन्नन्ये षडर्त[7] चक्र-

15 वर्तिनः । [८*] तेषामभूत्साळुव[मंगि]देवो महीमहेंदो[8] महनीयकी-

16 र्तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य करादग्र-

17 ग्रहात् । [९*] [9]तस्मान्मोनोरथ इवाधिकभागधेयान्नौतम्ममापति-

18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-

19 र्तिचंद्रः सदा धवळयत्यमलस्त्रिलोकीं । [१०*] गुंडस्ततोशौ

20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । [10]दिषद्दला[ब्धिं]

21 भुजमंदरेण विमथ्य वीरश्रियमग्रहीद्यः । [११*] गुणांबुधे-

22 र्गुंडविभोस्ततोभून्मल्लांविकायां[11] महनीयकीर्तिः । नृसि-[12]

23 ह्नरायोयमहोवळस्रोनृसिह्नदेवस्य[13] वरप्रसादा[त्] । [१२*] मो-

24 सरगंडकठारीसाळुवधरणीवराहबिरुदांकः । यः ख-

25 [14]ड्गकसहायः सर्वान्निर्जित्य सार्वभौमोभूत् । [१३*] [15]श्रासीश्वराय-

26 राहो यः खलाब्धेरुध्धरन्[16] धरां । साळुवः शत्रुसंघातं प-

27 च्चिघातं निहत्य च । [१४*] किणीकृतमहाबाहोरर्थिप्रत्यर्थिदा-[17]

Second Plate; First Side.

28 नतः । यस्य बर्बरवाहत्वं[18] यथार्थमभवत्परं । [१५*] यः पं-

29 [19]चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-

30 निनादोभूत्पंचघटानिनादनात्[20] । [१६*] सत्यसत्वेषुसंध[ा]-[21]

31 नरूपलावण्यधीगुणैः [।*] जित्वा यः पांडवान् पंच

32 प्रापदैवरगंडतां । [१७*] यस्तीनस्तौ चारचोरपांड्यराया-

33 न्रणाजिरे । मूरुरायरगंडोभूद्गीकृत्य स्वपौरुष[ा]-

34 त् । [१८*] [22]प्ररापिनाकवडैरितमस्तोमं निरस्य यः । प्र-

35 काश्यन्निमामुवीसुर्वरादित्यतां[23] गतः । [१९*] चौहत्त[म]-

36 ल्ला[24] धरणीवराहसाळुवनारायण इत्यमीभिः । सु-

[1] Read गुंड°.

[2] Read °जातीष्पु°.

[3] Read गुंडश्रीमो.

[4] Read °यशाः.

[5] Read गौतयो.

[6] Read साल्व°.

[7] Read षडेते.

[8] Read °महेंद्रो.

[9] Read तस्मान्मनो°.

[10] Read द्विष°.

[11] Read °बिकायां.

[12] Read नृसिंह°.

[13] Read °होबलश्रीनृसिंह°.

[14] Read खड्गैक°.

[15] Read श्रासीद्वरा°.

[16] Read °दुद्धरन्.

[17] Read °प्रत्यर्थि°.

[18] Read °वाहत्वं.

[19] Read °शाख°.

[20] Read °घंटा°.

[21] Read °सत्वेषु°.

[22] Read प्रतापिनाकवैरि°.

[23] Read °मुर्वीसु°.

[24] Read °ल्लो.

37 रारिरित्यप्यथ मोहनादिः स्वनामभिर्यो हरिर[र्थे]-
38 तोभूत् । [२०*] [1]तस्यासोन्महिषी हरेरिव रम[ा*] श्रीरंगमां-
39 बा सती तस्यां तेन कुमार इंमडिनसिंहेंद्रः[2] समुत्प[ा]-
40 दितः । य(ा)स्तादृङ्महिमानमात्मगुरुमप्यौदार्यशौर्य[ा]-
41 दिभिः संख्यामत्सरिभिर्गुणैरतिपतन्नन्वर्थनामा-
42 यते । [२१*] सुमेरुं सुरशासीव[3] सुमनःसुरभीकृतः । हे-
43 मकूटप्रभूतं [4]तत्सिहासनमुपैति यः । [२२*] समग्रहारा-
44 न् ददतोग्रहारदानं कियदस्य वदान्यमौळेः । किं वा
45 बहुत्वयाखिलविश्वचक्रब्रह्मं[ा*]डदातुः किमदेयमस्ति
46 । [२३*] सोयं [5]नृसहरायस्य तनयो विनयोज्वलः[6] । इंमडि-
47 श्रीनृसिंहेंद्रः[7] स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
48 ष महाराय: सीमा भूदानशीलिनां । श्रीवत्सान्व-
49 यरत्नस्य [8]य[जु]र्वेदिशिखामणेः ॥ [२५*] वेलपा[टि]पु-
50 राधीशसूरायोभ्मसुधीमणेः । सूनोः श्रीपिंनया-

Second Plate ; Second Side.

51 र्येस्य तनयस्य तपोनिधेः [।*] [9]नरसिंहबुधेंद्रस्य
52 पौत्राय सुगुणांबुधेः । [२६*] पदवाक्यप्रमाणजप्रथ-[10]
53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-
54 मशालिनः । [२७*] [11]सवविद्यातपोराशेः सर्वज्ञैकशि-
55 खामणेः । राजरत्नशिरोरत्नरंजितांघ्रिसरोरु-
56 हः । [२८*] संपंनिधेरंनदातभट्टस्य प्रियसूनवे [।*] स-
57 द्गुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
59 हस्यैकवेदिने [12]बृंह्मवेदिने । [३०*] विद्याविवेकविनया-
60 दिगुणौघधाम्ने ह्यानवद्यसुपवित्रचरित्रसोम्न[13]
61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-
62 लकाय महामहिम्ने । [३१*] शाकेब्दे परिसंख्याते गिरिनेत्र-
63 युगेंदुभिः । रक्ताक्ष्याख्ये भाद्रपदपौर्णमास्यां रवेर्दिने । [३२*] चंद्रो-[14]

[1] Read तस्या°.
[2] Read °नृसिंहेंद्रः.
[3] Read °शाखीव.
[4] Read तत्सिंहा°.
[5] Read नृसिंह°.
[6] Read °योज्ज्वलः.
[7] Read °नृसिंहेंद्रः.
[8] Read यजुर्वेदि°.
[9] Read °सिंह°.
[10] Read °णज्ञ°.
[11] Read सर्व°.
[12] Read ब्रह्म°.
[13] Read °सीम्ने.
[14] Read चंद्रौ°.

Devulapalli plates of Immadi-Nrisimha.—Saka-Samvat 1427.

E. HULTZSCH.

SCALE ·55

W. GRIGGS, PHOTO-LITH.

64 परागसमये महापुण्यफलप्रदे । पेनुगोंडमहाराज्ये
65 मार्जवाडस्य सीमनि । [३३*] गुंड्लूरुनामग्रामस्य स्थले विख्या-
66 तनामकं । सूरिनायनिमुष्टूरुग्रामस्याग्नेयभागतः । [३४*]
67 तथैवाडविमुष्टूरुग्रामस्योत्तरभागतः । ग्रामं देवुलप-
68 ल्याख्यं[1] सर्वमान्यतया स्थितं । [३५*] एकभोगं चाष्टभोगतेज[:*]स्वा-
69 म्यसमन्वितं । आचंद्रार्कं पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
70 हिरण्यपयोधारापूर्वकं दत्तवान् भुवं ॥ [३७*]

Third Plate.

71 [2]दामपालनयोर्मध्ये [3]दानाच्छ्रेयोनुपालनं । दानात्स्वर्नमवा-[4]
72 प्नोति पालनादच्युतं पदं । [३८*] एकैव भगि[नी] लोके सर्वेषामे-
73 व भूभुजां । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९*] स्वद-
74 त्ता[द्*]द्विगुतं[5] पुण्यं परदत्तानुपालनं । परदत्तापहारेण
75 स्व[द]त्तां[6] निष्फलं भवत्[7] । [४०*] स्वदत्तां परदत्तां वा यो हरेत वसुं-
76 धरां । [8]षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमि:[9] ॥ [४१*] — ॥
77 मंगळमहाश्रीश्री ॥
78 श्रीरामचंद्र[10] [॥*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Vishṇu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters **(the Moon)**, which perfumes (*illumines*) the whole space, (*and*) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (*and*) from him the renowned Purûravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king **Guṇḍa (I.)**, like a second *Pârijâta* (tree), though (*he became*) an *Apârijâta*[11] (by conquering his enemies).

(V. 7 f.) To him were born the virtuous **Guṇḍa (II.)-Bomma,** the glorious **Mâdirâja** of great fame, **Gautaya (I.)** whose high fame was sung (*by all*), the heroic and glorious **Virahô-bala,** prince **Sâvitri-Maṅgi,** and king **Sâḷuva-Maṅgi—** (*like*) a second set of six emperors.

(V. 9.) Most famous of these was king **Sâḷuva-Maṅgi,** a Mahêndra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhârikâ*) from his hand.[12]

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[1] Read °ल्याख्यं.
[2] Read दान°.
[3] Read दानाच्छ्रेयो°.
[4] Read °प्स्वर्गम°.
[5] Read °गुणं.
[6] Read स्वदत्तं.
[7] Read भवेत्.
[8] Read षष्टिं वर्ष°.
[9] Read क्रिमिः.
[10] In large Telugu characters.
[11] This compound has to be dissolved into *apa + ari + jâta.*
[12] This incident probably accounts for the title *Kaṭhâri* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of who fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of hi* gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuo king **Gunda (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' forc with the Mandara (*mountain*) of (*his*) arm.

(Vv. 12-20.) By the grace of the god Nṛisiṁha of Ahôbala,[1] this lord **Guṇḍa (III.)**, th ocean of good qualities, begot on (*his wife*) **Mallâmbikâ Nṛisiṁharâya** of great fame, wh possessed the titles of **Mîsaragaṇḍa, Kaṭhârî, Sâḷuva** (*i.e.* 'the hawk') and **Dharaṇîvarâha** who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sârvabhauma*); who became **Dharâvarâha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth fro the ocean of wicked (*kings*), and **Sâḷuva** by smiting the crowd of (*his*) enemies like (*a flight of* birds;[3] whose title **Barbarabâha** became full of meaning, because his powerful arm (*hand*) ha become rough through the killing of enemies and the making of gifts to the needy;[4] who b conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and* ringing the bell five times (*in celebration of the five-fold victory*) became **Pañchaghaṇṭâninâda**; who obtained the title of **Aivaragaṇḍa** by conquering (*excelling*) the five Pâṇḍavas in truthful ness, strength, archery, personal beauty and intelligence (*respectively*);[6] who, wielding the weapon became **Mûrurâyaragaṇḍa**[7] by making through his valour the three kings of **Châra, Chôra** and **Pâṇḍya** afraid on the battle-field; who obtained the title **Urvarâditya** by dispelling the thick darkness— (*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth (*and*) who was Hari (Vishṇu) in reality by virtue of his titles **Chauhattamalla,**[9] **Dharaṇîvarâha, Châḷukya-Nârâyaṇa**[10] and **Môhana-Murârî.**

(V. 21 f.) His queen was the virtuous Śrîraṅgamâmbâ, even as Ramâ of Hari. By her was born to him prince **Immaḍi-Nṛisiṁhêndra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,[11] (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hêmakûṭa** (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount **Mêru**, which abounds in golden peaks (*hêma-kûṭa*).

(V. 23.) What are gifts of *agrahâras* to this chief of benefactors, who gave complete necklaces (*samagra-hâra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmâṇḍa*?[12]

(V. 24.) This well-bred, glorious **Immaḍi-Nṛisiṁhêndra,** son of **Nṛisiṁharâya,** is prosperous on earth.

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[1] This is the celebrated place of pilgrimage in the Kurnool district.

[2] This is an evident reference to Nṛisiṁharâya's usurpation of Vijayanagara.

[3] The tradition is that the title was due to the fact of Nṛisiṁharâya's ancestors having acted as fowlers to the kings of Karṇâṭa.

[4] There is a pun in the original on the word *dâna*, which means 'cutting' and also 'a gift.'

[5] This etymology is fanciful. *Pañchaghaṇṭâninâda* is apparently the same as *Pañchamahâśabda*.

[6] Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛisiṁharâya seems to have borrowed from the Vijayanagara kings.

[7] This title also was borrowed from the Vijayanagara kings.

[8] *Châra* stands for *Chêra*, and *Chôra* for *Chôḷa*.

[9] In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

[10] This is an anachronism.

[11] Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

[12] [These are the names of two of the sixteen great gifts (*mahâdâna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahârâya*, who is the type of habitual givers of land, on the auspicious occasion of an **eclipse of the moon**, on **Sunday**, the full-moon *tithi* of **Bhâdrapada** in (*the year*) called **Raktâkshin** (*corresponding to*) the **Śâka** year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (*i.e.* **1427**)— granted with libations of water, as a *sarvamânya* and *êkabhôga*, with the eight rights of ownership, the village of **Dêvulapalli**, south-east of the village **Sûrinâyani-Mushṭûru** and north of the village **Aḍavi-Mushṭûru**, within the limits of the village of **Guṇḍlûru** in the *sîman* of **Mârjavâḍa** in the *mahârâjya* of **Penugoṇḍa**, to Mâchanabhaṭṭa, who was the son of Annadâtabhaṭṭa, grandson of Narasiṁha, great-grandson of Pinnayârya, and great-great-grandson of Sûrâyôjha of **Vêlapâṭipura**,[1] a *Yajurvêdin* of the Śrîvatsa *gôtra*.

Vv. 38-41 are imprecatory verses.

No. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA; [VIKRAMA-]SAMVAT 1134.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at **Kahla**, a village in the tappa Athaisi of the pargaṇa Dhuriâpâr of the Gôrâkhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.[2]

This is a **single copper-plate** which, to judge from the impressions, is about 1′ 5¼″ broad by 1′ ¾″ high, and is inscribed on both sides. In the middle of the lower part of it there is **a ring-hole**, 1⅜″ in diameter, and together with the impressions of the plate I have received impressions of a circular **seal**, about 3″ in diameter, which contains in high relief the figure of **a bull**, lying down and facing to the proper right; below it, the **legend** *śrîmat-Sôḍhadêvasya*, in **Nâgarî** letters about ⅝″ high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastô=yaṁ*. In general, both the writer and the engraver have done their work carefully. The **writing** on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼″. The **characters** are those of the **Nâgarî** alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gôvindachandra and Jayachchandra of Kanauj. In lines 48-50 they **furnish signs for the fractions** ½ and ¾, which I have not met with in other northern inscriptions: 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ¾ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradattô* *samâbhiḥ*, l. 47. The **language** is Sanskṛit, but the names of some of the Brâhmaṇs mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

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[1] This is evidently the modern village of Vâyalpâḍu.

[2] After the lamented death of Mr. E. W. Smith— he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archæological Survey, United Provinces, that the village Kahla is on the Gôrâkhpur to Azamgarh metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhooreapar' in long. 83° 18′, lat. 26° 25′.— Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharma-ślôkâḥ*, l. 51); of the former only the last verse has the number 30 placed after it; the latter are all numbered with numeral figures (from 1 to 10). The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *b*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *âśît*, ll. 3, 5, 7 and 22, *ajaśram*, l. 16, *śâśana* (for *śâsana*), l. 22, and *sahaśra*, l. 53; for the palatal sibilant preceded by *anusvâra* we have *ns* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsati*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Krita-vîrjja*, l. 3, *Kârttavîrjjô*, l. 4, and *jâtô*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṁghâsana*, l. 13; and *âmra* and *tâmra* are spelt *âmvra* and *tâmvra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the **Kalachuri** family. It records a grant of land by the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the devout worshipper of Mahêśvara (Śiva), the glorious **Sôḍhadêva**, who meditated on the feet of the *P. M. P.*, the glorious **Maryâdâsâgaradêva** (l. 33). The introductory verses give an account of Sôḍhadêva's ancestors.

After the words *ôṁ svasti*, verses 1-4 eulogize the following mythical and legendary beings:— the **Moon** who was **Atri's** son, **Budha**, **Purûravas**, **Nahusha**, **Haihaya**, **Kritavîrya**, and **Kârtavîrya Arjuna**.[1] In the family descended from the last there was a personage who by conquering Ayômukha[2] and subduing the Krathas possessed himself of **Kâlañjara** (v. 5). This ornament of the **Kalachuris**, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, **Lakshmaṇarâja**, in turn conquered **Śvêtapada**[3] (v. 6). In Lakshmaṇarâja's family there was the king **Râjaputra**, who captured the lord of horses **Vâhali** (or **Bâhali**), defeated the kings of the east, and lowered the fame of **Kiriṭin** and other princes (v. 7). From him sprang **Śivarâja [I.]**, and his son was **Śaṁkaragaṇa [I.]** (v. 8). His son again was **Guṇâmbhôdhidêva** (**Guṇasâgara [I].**), who had some dealings with a **Bhôjadêva**[4] and by a warlike expedition took away the fortune of the **Gauḍa** (v. 9). From his first wife **Kâñchanadêvî** this king had a son named **Ullabha** who, after reigning himself, placed on the throne his brother **Bhâmânadêva** (a son of **Guṇasâgara** from another wife named **Madanâdêvî**), who had distinguished himself in a war with a king of **Dhârâ** (vv. 10-15). **Bhâmâna's** son from **Dêhaṭṭadêvî** was **Śaṁkaragaṇa [II.] Mugdhatuṅga** (vv. 16 and 17); his son from the queen **Vidyâ** was **Guṇasâgara [II.]** (vv. 18 and 19); his son from **Râjavâ** was **Śivarâja [II.] Bhâmâna** (vv. 20-22); his son from **Sûgalladêvî** was **Śaṁkaragaṇa [III.]** (v. 23); and his son from **Yaśôlêkhyâdêvî** was **Bhîma** (v. 24). The inscription then, after stating that Bhîma by the decree of fate lost his kingdom (or was dethroned), records that the king **Guṇasâgara [II.]** had by **Lâvaṇyavatî** a son named **Vyâsa** and that this Vyâsa[5]—if I understand the text rightly—was raised to the throne, when the (royal) camp was at **Gôkulaghaṭṭa**, on **Monday, the day of the eighth** *tithi* **in the bright half of the second Jyaishṭha of the year 1087** (given in words, v. 27). Vyâsa's son was the king **Sôḍhadêva**, who (in v. 30) is described as the life of **Sarayûpâra** (or 'the bank of the **Sarayû**'), and who is the donor of this grant. Since, as has been already stated, Sôḍhadêva is represented as meditating on the feet of

[1] Compare *Ep. Ind.* Vol. II. p. 5, and other inscriptions of the Kalachuris of Chêdi (or Ḍâhâla).

[2] I do not know the legend here referred to. *Ayômukha* is the name of a demon and of a mountain, *Kratha* the name of a race or people. The well-known mountain or fort of Kâlañjara was taken from the (Kalachuri) kings of Chêdi by the Chandêllas, who from it took the title *Kâlañjarâdhipati*; but the Kalachuryas of the South, at any rate, kept the hereditary title of 'lords of Kâlañjara, the best of towns.'

[3] This must be the name of a country, but the name has not yet been found elsewhere.

[4] The compound of which this name forms part is somewhat ambiguous. The Bhôjadêva referred to may be Bhôjadêva of Kanauj (see my *List of North. Inscr.* No. 14).

[5] In line 28 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line, and the sense is not clear to me.

Maryâdâsâgaradêva, Maryâdâsâgara must be another name of his father and predecessor Vyâsa (the son of Guṇasâgara II.).

In the prose part of the inscription **Sôḍhadêva** from his residence at **Dhuliâghatta** (l. 32) informs the *Mahârâjñî* (or *Mahârâjñîs*), *Mahârâjaputras*, *Mahâsândhivigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river **Gandakî** on the occasion of the **Uttarâyaṇa-saṁkrânti on Sunday, the seventh** *tithi* **of the bright half of Pausha in the year 1134** (given in words, l. 39), he granted twenty *nâlukas* of land in the fields of certain villages or hamlets to fourteen Brâhmaṇs whose names, *gôtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahâmahantaka, mahâdânika, mahâpândhâkulika* (or *mahâpânḍha* and *kulika*?) in line 34, and *vishayadânika, khaṇḍavâla,*[1] *valâdhîra* (or *balâdhîra*) and *bhaṭṭâmûkutika* (or *bhaṭṭa* and *mûkutika*?) in line 35. The term *nâluka* (or, abbreviated, *nâlu*), which also occurs in a plate of Gôvindachandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskṛit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nâlukas*' in line 37 is further qualified by the expression *dêvakuṭîkâshṭha-parimita*. Nor am I able to give the meaning of the word *pâṭikâ* in the expression *pâṭikayâ vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) **Ṭikarikâ** that belonged to the **Guṇakala-vishaya** (l. 36). It formed part of the fields of **Mahiâri-pâṭaka, Asathi-pâṭaka, Thiula-pâṭaka, Vaṇiâ-pâṭaka, Duâri-pâṭaka** and **Chhiḍâḍâṭêmbhâ**, a group of villages bounded on the east by **Annâḍha**, on the north by **Ṭikari**, on the south by **Avaḍachaṇa**, and on the west by **Chanduliâ**. The terms in which the land was given are well known from the grants of Gôvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gôtra*, the number of *pravaras* (three or five), and the Vêdic *śâkhâ*. The *gôtras* so mentioned are those of Kâtyâyana, Kâśyapa, Kuśika, Kṛishṇâtra (for Kṛishṇâtrêya?), Kauṇḍinya, Dhaumra, Pârâśara (or Parâśara), Bhâradvâja, Râhula, Sâvarṇa and śrî-Śâṇḍilya; the *śâkhâs* the Bahvṛicha-ś., Chhandôga-ś., Vâjasanêya-ś., Mâdhyandina-ś. and Yajuḥ-ś. The donees and their fathers mostly have one of the titles *paṇḍita, dîkshita, agnihôtrin, dvivêdin, bhaṭṭa,* or simply *brâhmaṇa*. Among their proper names occur[2] Gôvindâyichcha, Chhâñchhî (gen. *°îkasya*), Jâkhû, Jâlû (gen. *°ûkasya*), Tihuyaṇasîha, Dâṇḍû (gen. *°ûkasya*), Nîmbô, Bhôgû, Mâḍha, Mâlhê (gen. *°êkasya*), Vâhmaṭa, and Sîdhû (gen. *°ûkasya*). The adjectives derived from the names of the places of residence or origin of the donees are Kaṭaughanagrâmîya (from **Kaṭaughanagrâma**), Kahallîya (from **Kahall[i]**), Kulândhîya (from **Kulândh[i]**), Ṭîkarikîya (from **Ṭikari**), Tâlikîya (from **Tâli**), Nâgara (from **Nagara**), Nikhatigrâmîya (from **Nikhatigrâma**), Mahuâlîkîya (from **Mahuâlî**), Mâthura (from **Mathurâ**), Sâṅkasasthânîya (from **Sâṅkasasthâna**), and Hastigrâmîya (from **Hastigrâma**).— In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nâlus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tâmra-paṭṭa* was written by the *Âdêśa-naibandhika* or 'recorder of orders' Janaka on **Sunday, the sixth** *tithi* **of the dark half of Chaitra of the year 1135** (given in figures only);

[1] This would remind one of *khaṇḍaraksha* which is common enough.
[2] Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Mahârâjâdhirâja*, the glorious **Sôḍhadêva.**'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river **Gaṇḍakî** in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like **Dhuliâghaṭṭa.** The **Sarayû** after which Sôḍhadêva's territory appears to have been called **Sarayûpâra**[1] most probably is the river Gogra, which in Oudh is known 'by the names Deoha, Surjoo or Sarayu, as well as Ghogra.'[2] The rivers would indicate in a general way where the **Guṇakala-vishaya** and (the district of) **Ṭîkarikâ**, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for Vikrama-Saṁvat 1134 expired, to **Sunday, the 24th December A.D. 1077,** when the 7th *tithi* of the bright half of Pausha ended 17 h. 21 m., and the Uttarâyaṇa-saṁkrânti took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kârttikâdi* Vikrama year 1135 expired and the *pûrṇimânta* Chaitra, to **Sunday, the 24th February A.D. 1079,** when the 6th *tithi* of the dark half of the *pûrṇimânta* Chaitra ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of Sôḍhadêva's father Vyâsa must fall in the *Kârttikâdi* Vikrama year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an **intercalary Jyaishṭha**; and for the *Kârttikâdi* Vikrama year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031,** when the 8th *tithi* of the bright half of the second Jyaishṭha *commenced* 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of Vyâsa may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the Kalachuris of Chêdi.[3] In my opinion, it shews that the founder of this new branch of the Kalachuri family, Râjaputra, cannot be placed later than the beginning of the 9th century A.D.

TEXT.[4]

First Side.

1 Ôṁ[5] svasti [||*] [6]Abhût=**Sômaḥ** saumya-dyutir=amṛita-sûr=**Atri-tanayaḥ** sphurach=chûḍâ-ratnaṁ Smara-vijayinaḥ saṁbhṛita-tamâḥ | **Vu(bu)dhas**=tasmâj=**jâtaḥ** kumuda-vi[śa]da-jnâ(jñâ)na-sadanaṁ grahagrâma-slâ(ślâ)gh-âvadhir=adhika-saubhâgya-vasatiḥ || [1*] [7]Tasmâj=jaga-

2 t-patir=apatyam=abhût=prabhûta-bhûpâla-mauli-maṇi-chumvi(mbi)ta-pâdapadmaḥ | sadma tvishâṁ vinaya-vêsma(śma) **Purûravâḥ** sa yasy=**Ôrvvasî(śî)** priyatamâ puratô va(ba)bhûva || [2*] [8]Taj-janmâ **Naghu(hu)shaḥ** kṛitî nijapada-bhraṁsa(śa)-bhramâkûta-bhṛid=yên=[9]ôttapta-

[1] Compare in the 'Sirkâr Gorakhpûr' names of parganas like Bamhnîpâra, Bhâwâpâra, Chilûpâra, Dhuriâpâra, *etc.*, in Sir H. M. Elliot's *Races of the N. W. Provinces of India,* Vol. II. p. 119.

[2] See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ai]vahâ*, which we have in *D[ai]vahâ-pârê* in a plate of Jayachchandra of Kanauj, *Ind. Ant.* Vol. XVIII. p. 138.

[3] Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscr.* No. 407. The Śaṁkaragaṇa who was a contemporary of Kôkkalla I. may have been the Śaṁkaragaṇa I. of the present inscription.

[4] From impressions supplied by the Curator of the Lucknow Museum.

[5] Denoted by a symbol.

[6] Metre: Śikhariṇî.

[7] Metre: Vasantatilakâ.

[8] Metre of verses 3 and 4: Śârdûlavikrîḍita.

[9] Originally =*yin*= was engraved.

3 tapaśchayêna bhagavân=Indrô=py=animdraḥ kṛitaḥ | tasy=âśî(sî)j=jita-saptasâgaradharâ-dhuryaḥ kulê Haihayas=tad-vansyaḥ[1] Kṛitavîrjja(ryya)-bhûbhṛid-abhavat=trâtâ trayî-vartmanaḥ || [3*] Tasmâd=bharttur=abhûn=nirantaranamat kshmâpâla-chûḍâma-

4 ṇi-chchhâyâ-sammvalit-[2]âmghripaṅkaja-rajâḥ śrî-Kârttavîrjjô(ryyô)=rjjunaḥ | yên ânanyasamâḥ kramân=nṛipatayaḥ kimchit=kalôllîlayâ[3] dôrddaṇḍa-[jvar]i[ṇa]ḥ[4] parêṇa [va(ba)]li[nâm=â]vâ(bâ)lyam=ullaṅghitâḥ || [4*] Tataḥ[5] prabhṛiti-samtatê

5 praṇata-râja-râjî-śi[ra]ś-charach-charaṇapamkajadvitaya-rêṇur=âśî(sî)t=kulê [|*] Ayô-mukha-jaya-Krath-âkramaṇa-siddha-Kâlamjaraḥ sphurat-paravarûthinî-jaradaraṇya-dâvânalaḥ || [5*] [6]Kalachuri-tilakaḥ sa(śa)trûn(ñ)=jitvâ

6 râjyam dadau laghu-bhrâtuḥ | sa śrî-Lakshmaṇarâjaḥ Svê(śvê)tapadam yaḥ punar=jjitavân |(||) [6*] [7]Tad-vansê visva(śva)-bharttâ turaga-[8]patim=athô va(ba)ddhavân=Vâhalim yô yaś=cha prâ[chî]-kshitîndr-ânavasara-karaṇa-khyâta-dôrddaṇḍa-darppaḥ | râjâ śrî-

7 Râjaputraḥ sa bhayabhṛid-abhaya-vyaktir=avyakta-garvvaḥ kharvvîkurvvan Kirîṭi-prabhṛiti-nṛipa-yaśô-râsi(śi)m=âśî(sî)n=manîshî || [7*] Tataḥ[9] pṛithvînâtha dvitaya-varaṇîyaḥ prabhur=abhût=pramâthî sa(śa)trûṇâm samiti Śivarâjaḥ

8 Śivi(bi)r=iva | sutas=tasmâj=jâtaḥ sa raṇakaruṇâ-vṛittir=asakṛit=kshmâ-[10]nâthaḥ kshêmî prakṛiti-saralaḥ Sam(śam)karagaṇaḥ || [8*] [11]Tat-sûnur=ddhâma dhâmnâm nidhir=adhika-dhiyâm Bhôjadêv-âpta-bhûmiḥ pratyâvṛitya prakâraḥ[12] prathi-

9 ta-pṛithu-yaśâ(śâ)ḥ śrî-Guṇâmbhôdhidêvaḥ | yên=ôddâm-aikadarppa-dvipa-ghaṭita-ghaṭ-âghâta-samsakta-muktâ-sôpân-ôddantur-âsi-prakaṭa-pṛithu-pathên=âhṛitâ Gauḍa-lakshmîḥ || [9*] Tasya[13] cha jyâyasî jâyâ mûrttyâ

10 kîrttir=iv=âparâ | nâmnâ śrî-Kâmchanadêvî Lakshmîr=iva Mura-dvishaḥ || [10*] [14]Tasmâd=asyâm=anindyadyuti-rachita-phaṇî(ṇâ)chakra[bhṛi]d-vakraśalyaḥ śrîmân=dêvaḥ sitârchchiḥ-sita-vitatayaśâ(śâ)ḥ krânta-bhûr=Ullabh-âkhyaḥ [|*]

11 dṛishṭê yasminn=akasma(smâ)t=tarala-mṛigadṛiśâm [m]êkhalâgramthi-[d]antaḥ[15] trâsâd=astram cha sa(śa)trôḥ skhalati kara-talâd=arthinâm=artha-tṛishṇâ || [11*] Yad-bhûmyâ vra(bra)hmalôkâyitam=udadhim=iva prâpya yam cha trasantaḥ paksha-chchhêttur=mma-

12 hêndrâd=dravad=avanibhṛitô=py=âsatê kshêma-bhâjaḥ | yô=sau sâmanta-sêvâmjali-valaya-valat-pâdapadm-âśrita-śrîḥ sâmyât=simdûra-mudrâ-prabhṛitibhir=udayakshmâ-bhṛitô datta-vârttaḥ || [12*] Bhrâtṛi-snêhâch=cha yê-

13 na prasarad-uru-kari-śrêṇi-saṁgha[ṭṭa]-chaṇḍa-prâjy-âji-khyâta-saṅga-prahata-ripu-si(śi)raḥ-pûjita-kshmâtalêna [|*] kḷi[pta]ḥ[16] si[ṁ]ghâ(hâ)sanasthô nija-vijayi-pa[d-ô]ddhâra-Dhârâvanîśa-[hṛishya]t-[17]sênâ-jayaśrî-haṭhaha-

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[1] Read -*vaṁśyaḥ*.

[2] Read -*saṁvalit*-.

[3] Apparently altered to =*kalêllîlayâ*; read =*kalêr=llîlayâ*.

[4] The *aksharas* in brackets are doubtful, here and in the following words of this verse.

[5] Metre: Pṛithvî.

[6] Metre: Âryâ. Every *akshara* of this verse is quite clear.

[7] Metre: Sragdharâ.—Read *Tad-vaṁśê*.

[8] The *ga* of *turaga*- was originally omitted and is engraved below the line.

[9] Metre: Śikhariṇî.

[10] Read =*kshamâ*-.

[11] Metre: Sragdharâ.

[12] Read *prakâra-prathi*-(?); this alteration seems to have been made in the original.

[13] Metre: Ślôka (Anushṭubh).

[14] Metre of verses 11-13: Sragdharâ.

[15] Read -*dantas*=. I take *danta* to be used in the sense of 'a pin.'

[16] Originally *kḷipitaḥ* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *pita* may have been altered to *pta*.

[17] I am doubtful about the correctness of the two *aksharas* in brackets. Only the letters *h* and *y* are certain.

14 raṇa-kalâ-dhâma **Bhâmânadêvaḥ** ‖ [13*] Putraḥ[1] śrî-**Guṇasâgarasya**
Madanâdêvyâ[ṁ] satâm=agraṇîr=nnêmir=nnyâya-pathasya vêsma(śma) yasa(śa)sâṁ
dharmm-âmbhasâm=arṇṇavaḥ | śrîmân=âśrita-vatsalaḥ Kali-kalâ-vai-
15 mukhya-mukhya-sthitiḥ sthêmnaḥ sthânam=a[na]lpaṭâ pariṇatêr=[2]bharttâ
kshitêr=ddhîra-dhîḥ |(‖) [14*] Yaś=chintâmaṇir=arthinâṁ praṇayinâṁ pratyagra-
kalpakalpadrumaḥ[3] sû(śû)raḥ sûrisarôruh-[4]âritaruṇîvaktrâvji(bji)nî-
16 chandramâḥ | yasmin=Vâsukisaṁgi-Maṁga(da)ra-guru-grâh-âhṛit-âriśriyaḥ saṁgât
sêrsham=ajaśra(sra)m=aśru-salilaṁ Vidyâdharî-chakshushâṁ ‖ [15*] Êtasmât=
tanayaḥ kṛitî nijaguṇa-vyâpt-âkhilakshmâtala-
17 [bhâsvatsubhra]-[5]yasa(śa)s-tiraskṛita-śaśichchhâyaḥ prabhur=bhûdharaḥ | kântyâ
[śu]ddha-chitir=guṇaiḥ sumanasâm=apy=âspadaṁ vismayê sa śrî-**Saṁ(śaṁ)kara-**
pûrvva êsha gaṇavân **Dêhaṭṭadi(dê)vy-**âtmajaḥ ‖ [16*] [6]Śrî-**Bhâmânâd=**
dîpâd=u-
18 pari kṛitâkṛita iv=âparô dîpaḥ | nijakṛita-maṇḍala-vêsma(śma)ni sa śrî-
Saṁ(śaṁ)karagaṇô dêvaḥ ‖ [17*] [7]Jyôtsn=êv=ôdgata-pûrṇṇa-sâgara-vidhôr=
Llakshmîr=ivâ Śrî-patêḥ saubhâgyê Girij=êva Manmatha-ripôḥ sâ(śâ)-
19 kh=êva kalpâṁghripê | saubhâgyôdgama-bhûtibhâra-vai(vi)saratkand-ôllasatkandalî
tasya śrîyuta-**Mugdhatuṅga**-nṛipatêḥ[8] dêvî tu Vidy-âbhidhâ ‖ [18*] Dâridra-
[dru]ma-duḥkhasaṁtatilatâṁ chchhêttuṁ[9] kuṭhâr-ôpamô garjja-
20 tkuṁjarasaṁgha-tûla-hutabhu[g=bhû]pâla-chûḍâmaṇiḥ ‖(|) mâdyat-prânta-samasta-
bhûpati-ghaṭâ-sphôṭê Kṛitânt-ôpamô dêvaḥ śrî-**Guṇasâgarô** giri-samaḥ[10] tasyâḥ
pra[sû]tô nṛipaḥ ‖ [19*] Sau(śau)rêḥ Śrîr=iva Rôhiṇ=îva Hi-
21 magôr=Ggaur=îva Gaṅgâbhṛitaḥ Paulôm=îva Sa(śa)takratôḥ samabha[va*]t=tasya
priyâ **Râjavâ** | sâ lêbhê **Śivarâjam**=âtmajam=**Aja**-prakhyaṁ kshitau
visru(śru)taṁ sau(śau)ry-audârya-guṇ-âlayaṁ lalitayâ pûtaṁ girâ satyayâ |(‖)
[20*]
22 Sa śrîmân=nṛipa-śâśa(sa)nân=nṛipa-padaṁ saṁprâpya sarvv-ârthinâm=âśî(sî)t=
kalpamahâtarur=nnijakul-âmbhôjâkarê bhâskaraḥ ‖(|) kiṁcha spha(sphâ)ratara-
pratâpadahana-jvâlâvalî-tâpitâ nirvvâṇaṁ katham=apy=ayur=nna
23 jaladhiṁ tîrttv=âpi yasya dvishaḥ ‖ [21*] Mukhyâṁ[11] vṛittiṁ kila Kṛita-yugê
yaḥ Pṛithâv=êva jâ(yâ)tô yas=Trêtâyâm=avasita-ripau Râmabhadrê prasiddhaḥ |
jyêshṭhaṁ Pâṇḍôḥ sutam=abhaja[ta*] Dvâparê yaḥ Kalau sa śrî-**Bhâ-**
24 mânê vinihita-padê[12] râjatê râja-śavda(bda)ḥ ‖ [22*] [13]Tasmât=sûnur=asûn=iva
kshiti-talê yaḥ pâlayan[14] prâṇinaḥ puṇyâchâraviśêsha-tôshita-gurugrâmô guṇa-
grâhiṇâṁ[15] ‖(|) jâtaḥ Saṁ(śaṁ)kara êsha **Saṁ(śaṁ)karaga-**
25 ṇô dêvaḥ sadarppa-dvishâṁ vidhvaṁsa-[16]prasahô=rthi-kalpaviṭapî
Sûgalladêvyâṁ tataḥ [‖ 23*] Tatô[17] **Bhîmô**=bhîshṭô naya-vinaya-saṁpatti-
nilayô **Yaśôlêkhyâdêvyâs**=tanaya iva Kuntyâ[ḥ] pitṛi-padê | [ha]san
26 [sa]llôkânâṁ pramadabharajanm-âśrusalilaiḥ su(śu)bhai[ḥ*] kumbhâm[bhô*]bhiḥ
snapita-varamûrttir=vvilasati ‖ [24*] Asmin[18] râjya-parichyutê vidhi-vasâ(śâ)l=
Lâvaṇya[va]tyâm=abhûd=dêvyâṁ śrî-**Guṇasâgarân**=narapatêr=utpa-

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[1] Metre of verses 14-16: Śârdûlavikrîḍita.

[2] Originally *piri°* was engraved.

[3] Read *-kalpadrumaḥ.*

[4] Originally *°sarôruhôri°* was engraved.

[5] The *aksharas* in brackets are doubtful; read *bhâsvachchhubhra-*.

[5] Metre: Âryâ.

[6] Read *-nṛipatêr=*.

[7] Metre of verses 18-21: Śârdûlavikrîḍita.

[9] Read *chhêttuṁ.*

[10] Read *-samas=*.

[11] Metre: Mandâkrântâ.

[12] Read *-padô.* Originally *râjitô* was engraved, but it has been altered to *râjatê.*

[13] Metre: Śârdûlavikrîḍita.

[14] Originally *pâliyan* was engraved.

[15] Originally *guṇigrâhiṇîṁ* was engraved.

[16] Originally *vidhvaṁsê* was engraved.

[17] Metre: Śikhariṇî.

[18] Metre: Śârdûlavikrîḍita.

27 nna-janmâ tataḥ ||(|) śrî-**Vyâsaḥ** sa Parâsa(śa)râd=iva munêr=Vyâsaḥ si(śi)su(śu)tvê=pi na prâptâḥ[1] tyâga-day-âdibhir=gguṇa-gaṇaiḥ[2] yasy=âparê tulyatâṁ || [25*] [3]Kim=vâ Va(ba)liḥ kim=ayam=Ushṇamarâṁ(rî)chi-sûnuḥ kiṁ Râghavaḥ kim=u

28 Nṛigaḥ kim=ayaṁ Yayâtiḥ | êvaṁ janaiḥ prati-dinaṁ paritarkkayadbhir=yaḥ stûyatê jagati Sasva-pa[d]ê[4] p[r]ati[shṭha]ḥ || [26*] Śrîmân[5] Sasva-pit[uḥ] pa[dê] gatavati **Jyêshṭhê dvitîyê** kramâd=**vârê Sîtaruchêḥ sudhâ-**

29 **sudhavalê pakshê=shṭamî-vâsarê** | **saptâsî(śî)ti-samanvitê dasa(śa)-guṇê samvatsarâṇâṁ**[6] **śatê** bhûpô **Gôkulaghaṭṭa**-bhâji kaṭakê bhâty=êsha lavdhô(bdhô)dayaḥ || [27*] Tat-putraḥ sukṛitair=jjanasya nṛipatâm=âsâditaḥ [svai]-

30 r=guṇaiḥ[7] râjâ nirjjita-Kârttavîryacharitaḥ śrî-[8]**Sôḍhadêvô**=dhunâ | satya-tyâga-vivêka-vikrama-naya-vyâpâra-visphârita-Prâlêyâchalachûlanirmmala-yaśô-dhauta-trilô-

31 kîtalaḥ || [28*] [9]Prauḍhapratâpa-paritâpa[chay-âri]bhûpa-kîrttêḥ sṛitâ jalanidhîn=api sapta tû[rṇṇaṁ] | Laksh[mî]ḥ punar=jjaladhi-madhya-nivâsa-sai(śai)tyât[10] śrî-**Sôḍhadêva**-charaṇaṁ śara-

Second Side.

32 ṇaṁ prayâtâ || [29*] [Sa*][11] śrîmat-**Sôḍhadêvô**=yaṁ **Sarayûpâra**-jîvitaṁ | vidushâm=agraṇî[ḥ*] sû(śû)rô dharmma-râsi(śi)ḥ prajêsva(śva)raḥ || 30 [||*] Svasti | **Dhuliâghaṭṭa**-samâvâsât |[12] paramabhaṭṭâraka-mahârâjâ-

33 dhirâja-paramêsva(śva)ra-śrî-**Maryâdâsâgaradêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-paramamâhêsva(śva)ra-śrîmat-**Sôḍhadêva**-pâdâḥ kalyâṇinaḥ[13] | mahârâjñî- |

34 mahârâjaputra- | mahâsândhivigrahika- | mahâmahaṁtaka- | mahâpratîhâra- | mahâsênâpati- | [14]mahâakshapaṭalika- | mahâsâdhanika- | mahâśrêshṭhi- | mahâdânika- | mahâpândhâkulika-[15] | sau(śau)lkika- | gaulki(lmi)ka- |

35 ghaṭṭapati- |[16] tarapati-vishayadânika- | dushṭasâdhaka- | khaṇḍavâla- | valâdhîra-[17] prabhṛitîn samasta-râjapurushân | bhaṭṭâmâkutika-[18] | mahattama-pramukhân(ñ=) janapad-âdîṁś=[19]cha mânayanti | vô(bô)dhayanti | samâjñâpaya-

36 nti cha | yathâ | Viditam=astu bhavatâṁ | [20]**Guṇakala-vishaya**-prativa(ba)ddha-**Ṭîkarikâyâṁ** pûrvvê **Annâḍha** | uttarê **Ṭîkari** | dakshiṇê **Avaḍachaṇa** | paśchimê **Chanduliâ** | atra chatur-âghâṭ-âbhyantarê **Mahiâri-pâṭaka**- | **Asathî-pâṭa-**

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[1] Read *prâptâs=*. [2] Read *-gaṇair=*. [3] Metre: Vasantatilakâ.— Read *Kiṁ vâ.*

[4] The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.

[5] Metre of verses 27 and 28: Śârdûlavikrîḍita.

[6] Read *saṁva°*. [7] Read *=guṇai.*

[8] Originally *śrîsa* seems to have been engraved.

[9] Metre: Vasantatilakâ.—The first Pâda of this verse is very indistinct in the impressions.

[10] Read *-śaityâch=*. [11] Metre: Ślôka (Anushṭubh).

[12] All the signs of punctuation from here to the word *yathâ* in line 36 are superfluous.

[13] Here and in other places below the rules of *saṁdhi* have not been observed.

[14] Read *mahâksha°*.

[15] This word is quite clear in the impressions; I am unable to explain it.

[16] This sign of punctuation seems to have been struck out.

[17] Read, perhaps, *balâdhîra-*; but the term is unknown to me.

[18] Read, perhaps, *bhaṭṭa-* | *mâkutika-* |; but the latter term is unknown to me.

[19] Originally *janapadâ* | *dîṁś=* was engraved.

[20] From here to *'smâbhiḥ* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

37 ka- | Thiula-pâṭaka- | Vaṇiâ-pâṭaka- | Duâri-pâṭaka- | Chchhiḍâḍâṭêmbhâ-
kshêtrêshu dêvakuṭîkâshṭha-parimita-vinsati-[1]nâluka-parimâṇâ bhûmiḥ || aṅkên=âpi
bhûmi-nâlû 20 bhûmir=iya[ṁ] sa-jalasthalâ | s-â-

38 [mvra(mra)]madhûkâ[2] si-vanavâṭikâ | sa-garttôsharâ | sa-lôhalavaṇâkarâ | sa-
gôprachâra-triṇa-pûrita-chatuḥsîmâ-paryantâ | samasta-bhâgabhôgakara-râjapratyâdâya-
samêtâ | akiñchidgrâhyâ | achâṭabhaṭapravêsâ(śâ)

39 parihṛita-sarvvapîḍâ | â-chandrârkkakshityudadhi-samakâlaṁ chatustrinsat-
samvatsar-[3]âdhik-aikâdasa(śa)-sa(śa)ta-samvatsarê[4] Pausha-mâsi su(śu)kla-
saptamyâṁ Ravi-dinê | ady=ôttarâyaṇa-saṁkrântau mahânadî-Gaṇḍakyâṁ vi-

40 dhivat snâtvâ âchamya ishṭadêvatâpûjâ-samanantaraṁ sadarbha-ti[lô]daka-pâṇinâ
mâtâpitrôr=âtmanaś=cha puṇyayasô(śô)-bhivṛiddhayê paralôka-śrêyôrthaṁ cha |
Mahuâlikîya-paṇḍitaNîmvô(mbô)putra-Kâ-

41 sya(śya)pagôtra-tripravara-Vâjasanêyasâ(śâ)khi-paṇḍita-Chchhâṁchchhî- |[5] Mâthura-
dîkshitaRâmaputra-Dhaumragôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-dîkshita-Gautama-|
Hastigrâmîya-dîkshitaŚrîdharaputra-[6]Pârâsa(śa)ragôtra-tripravara-Mâ-

42 dhyaṁdinasâ(śâ)khi-agnihôtri-Bhâskara- | Nikhatigrâmîya-dîkshitaDêvêsva(śva)ra-
putra Kusi(śi)kagôtra-tripravara-Mâdhyaṁdinasâ(śâ)khi-agnihôtṛi(tri) - Vâhmaṭa-
Mâthura-vrâ(brâ)hmaṇaDêvadharaputra-Dhaumragôtra-tripravara-Va(ba)hvṛicha-

43 sâ(śâ)khi-dvivêdi-Mâlhê- | Tâlikîya-paṇḍitaGadâdharaputra-Sâvarṇṇagôtra-pañcha-
pravara-Chchhandôgasâ(śâ)khi-paṇḍita-Dâṇḍû- | Sâṅkasasthânîya-Vṛi(bṛi)haspati-
putra-Kâtyâyanagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-vrâ(brâ)hmaṇa-Mâḍha- |

44 K[u]lândh[î]ya-[7]Mahânandaputra-śrîSâ(śâ)ṇḍilyagôtra-tripravara-Chchhandôgasâ(śâ)khi-
paṁḍita-Jâlû- | Nâgara-paṇḍitaMâhilaputra-Kô(kau)ṇḍinyagôtra-tripravara-
Chchhaṁdôgasâ(śâ)khi-paṁḍita-Bhâskara- | Kaṭaughanagrâmîya-paṁḍi-

45 taBhôgûputra-Râhulagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-paṇḍita-Sîdhû- | Kahallîya-
bhaṭṭaSundaraputra-Bhâradrâ(dvâ)jagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-bhaṭṭa-
Si(śi)vadâsa- | Kahallîya-ta(bha)ṭṭaJâkhûputra-Bhâradvâjagôtra-triprava-

46 ra-Va(ba)hvṛichasâ(śâ)khi-Tihuyaṇasîha- | Kahalliya-bhaṭṭaJâkhûputra-Bhâradvâja-
gôtra-tripravara-Va(ba)hvṛisa(cha)sâ(śâ)khi-Gôvindâyichcha- | Ṭikarikîya-[Bhâ]skara-
putra-Kṛishṇâtragôtra-[8]paṁchapravara-Yajuḥsâ(śâ)khi-vrâ(brâ)hmaṇaSaṁ(śaṁ)kara-
dêvê-

47 bhyaś=chaturddasa(śa)-vrâ(brâ)hmaṇêbhyô yathâlikhita-gôtrapravarâdibhyaḥ pâṭikayâ
vibhajya sâ(śâ)sanîkṛitya saṁpradattâ ssmâbhiḥ || Sarvvair=êva bhavadbhir=
anumantavyâ | tannivâsi-janapadaiś=ch=âmîshâṁ âjñâsra(śra)vaṇa-vi-

48 dhêyîbhûya samasta-bhâgabhôgakara-hiraṇya-pratyâdâyân dadadbhiḥ sukhaṁ
sthâtavyaṁ || Atra vibhâgê paṇḍita-[9]Chchhâṁchchhîkasya[10] bhûmi-nâlu $1\frac{1}{2}$
vrâ(brâ)hmaṇa-Gautamasya bhûmi-nâlu $1\frac{1}{2}$ ta[th]â Bhâskarasya

49 nâlu $1\frac{1}{2}$ Mâlhêkasya bhû-nâlu $1\frac{1}{2}$ Dâṇḍûkasya nâlu $1\frac{1}{2}$ Mâḍhasya nâlu $1\frac{1}{2}$
dvi-[11]Bhâskarasya nâlu $1\frac{1}{2}$ Sîdhûkasya nâlu $1\frac{1}{2}$ Si(śi)vadâsasya nâlu $1\frac{1}{2}$
Vâhmaṭasya nâlu 1 Jâlûkasya nâlu 1

50 Tihuyaṇasîhasya nâlu $\frac{3}{4}$ Gôvindâyich[ch*]asya nâlu $\frac{3}{4}$ Saṁ(śaṁ)karadêvasya
vasatyâ saha bhûmi-nâlu 3 êvaṁ vrâ(brâ)hmaṇa 14 bhûmi-nâlu 20 dânam=
êtat sarvvair=êv=âsmad-vansajaiḥ[12] pari-

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[1] Read -*viṁśati-*.
[2] Read °*kâ* | *sa-vana*°.
[3] Read *chatustriṁśat-saṁvatsar-*.
[4] Read -*saṁvatsarê*.
[5] Read -*Chchhâṁchhî-*.
[6] Perhaps altered to -*Parâ*°.
[7] I am slightly doubtful about this reading; what is actually engraved looks like *K[u]lândhâ* | *ya-*.
[8] Read -*Kṛishṇâtrêyagôtra-*(?).
[9] Originally *paṁṇḍita-* was engraved.
[10] Read -*Chchhâṁchhîkasya*.
[11] *Dvi-* apparently stands for *dvitîya-*.
[12] Read -*vaṁśajaiḥ*.

51 pâlanîyaṁ || ⊙ || Tathâ cha dharmma-slô(ślô)kâḥ || Saṁ(śaṁ)khaṁ[1] bhadr-âsanaṁ chchhatraṁ[2] var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dâna-sya chihnâni phalam=êtat=Purandara || 1 || Sarvvêshâm=êva dânânâm=êka-janm-ânugam

52 phalaṁ | hâṭaka-kshiti-gaurîṇâṁ sapta-janm-âmu(nu)gaṁ phalaṁ || 2 || Bhûmiṁ yaḥ pratigṛihṇâti yaś=cha bhûmiṁ prayachchhati [|*] ubhau tau puṇya-karmmâṇau niyatau[3] svargga-gâminau || 3 || Shashṭhiṁ(shṭiṁ) varsha-saha-

53 śrâ(srâ)ṇi svarggê tishṭhati bhûmi-daḥ | âchchhêttâ ch=ânumantâ cha tâny=êva narakê vasêt || 4 || Sva-dattâṁ para-dattâṁ vâ yô harêt=tu vasundharâṁ[4] | sa vishṭhâyâṁ kṛimir=bhûtvâ pitṛibhiḥ saha pachyatê [||*] 5 [||*]

54 Gâm=êkâṁ svarṇṇam=êkaṁ vâ bhûmêr=apy=êkam=aṁgulaṁ | haraṁn=[5]narakam=âyâti yâvad-âhûtasaṁplavaṁ || 6 || Sva-dattâṁ para-dattâm=[6]vâ yatnâd=raksha Yudhishṭhira | mahîṁ mahîbhṛitâṁ śrêshṭha dânât[7] śrêyô=

55 nupâlanaṁ || 7 || Ahaṁ Râghava Mârkkaṇḍaḥ sapta-kalp-ânujîvakaḥ | ... sru(śru)tô na mayâ dṛishṭaḥ svayaṁdatt-âpahârakaḥ || 8 || Va(ba)hubhir=vvasudhâ dattâ râjabhiḥ Sagar-âdibhiḥ [|*]

56 yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ || 9 || Iti[8] kamaladal-âmvu(mbu)... lôlâṁ[9] śriyam=anuchintya jîvitaṁ[10] cha | sakalam=idam=udâhṛitaṁ cha vu(bu)ddhvâ na hi purushaiḥ

57 para-kîrttayô vilôpyâḥ || 10 || **Samvat[11] 1135 Chaitra-va(ba)hula-shashṭhyâṁ** || **Ravi-dinê** | likhitô=yaṁ tâmvra(mra)-paṭṭa âdêsa(śa)-naivaṁ(baṁ)dhika-śrî-Janakên=êti || o ||

58 || tha || tha || || tha || Maṁgalaṁ mahâ-śrîḥ || tha ||

59 Sva-hastô=yaṁ mahârâjâdhirâja-śrîmat-Sôḍhadêvasya ||

No. 10.— LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA-]SAMVAT 1167.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gôrâkhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the **Provincial Museum, Lucknow.** I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single **copper-plate** which measures about 11¾″ broad by 1′ high, not including a semicircular projection[12] which rises from the middle of the top and is about 4″ broad and 3¼″ high. On the front side of this projection there is a neatly engraved **figure of the god Vishṇu**

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[1] Metre of verses 1-9: Ślôka (Anushṭubh).

[2] Read *chhattraṁ*.

[3] Perhaps altered to *niyataṁ*, which it should be.

[4] Originally *vasundhaṁrâṁ*.

[5] Read *haran=*.

[6] Read *-dattâṁ*.

[7] Read *dânâch=*.

[8] Metre: Pushpitâgrâ.

[9] Read *-âmbuvindu-lôlâṁ*.

[10] Read *manushya-jîvitaṁ*.

[11] Read *saṁvat*.

[12] Similarly shaped is *e.g.* the Gurmha (in Gôrâkhpur district) plate of Jayâditya II., *Jour. Beng. As. Soc.* Vol. LXX. Part I. Plate i. In the Gôrâkhpur grant of the time of the same prince (see my *List of North. Inscr.* No. 604) the projection is at the proper right side of the plate.

in his boar incarnation,[1] with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{5}{16}$ and $\frac{7}{16}$". The characters differ little from the ordinary Nâgarî. The language is Sanskṛit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the devout worshipper of Mahêśvara (Śiva), the glorious **Kîrtipâladêva**, who by inheritance had obtained the lordship over **Uttarasamudra**, and who meditated on the feet of the *P.M.P.*, the devout worshipper of Mahêśvara (Śiva), the glorious **Vikramapâladêva**, who had acquired the lordship over **Uttarasamudra** by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrîḥ*, commences with the words "this is the own hand of the glorious **Kîrtipâladêva**," words such as we ordinarily find at the end of a grant. Then follow the words *ôṁ ôṁ svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nṛipa*) **Bhuvanapâla**, an ornament of the rulers of the earth of the family of **Sâvarṇi (Manu)**, descended from the **Sun**. His son was **Vikramapâla**, who by his own arms acquired the sovereignty over **Saumyasindhu** (*i.e.* Uttarasamudra). And his son again was **Kîrtipâla**.

This Kîrtipâla, having worshipped the god Nârâyaṇa (Vishṇu), in his presence, on a date which will be considered below, gave two villages to the Brâhmaṇ, the *Ṭhakkura* **Prahasitaśarman**, who was born at a *bhaṭṭa*-village, *viz.* the village of **Ḍavirâmakula** in the **Śrâvastîya-vishaya**, belonged to the Gautama *gôtra*, and was a son of the *Paṇḍita* Viśvarûpa and grandson of the Paṇḍita Kêśava. Both villages were in the **Daradagaṇḍakî** country (*dêśa*); one was the village of **D[amba]üli** (or perhaps **Dêvaüli**), which belonged to (the) **Sashô[ravi?]sâ** (district), and the other the village of **Vikara**, belonging to (the) **Shô[thâ?]visâ** (district; ll. 12-17).

The names of three of the **localities** mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrâvastî-maṇḍanê(lê) Kâśîllî-bhaṭṭagrâma-vinirggatâya*;[2] the name Daradagaṇḍakî must be connected with the river Gaṇḍakî (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

[1] Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. D. Cunningham, describing a sculptured representation of Vishṇu as the boar, at Pathârî, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

[2] Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrî-Madhyadêśa-âṁtaḥpâti-Ṭakkârikâbhaṭṭagrâma-vinirggata.*

of the kings of Kanauj. With the name Ḍavirâmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gôrâkhpur district, *Indian Atlas*, sheet No. 102, long. 83° [illegible] lat. 26° 54′.

The donation, in lines 15 and 16, is stated to have been made on the **second** *tithi* **of the bright half in the month Phâlguna, at a saṁkrânti of Bṛihaspati (or Jupiter), on a Saturday, in the year 1167,** given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, **in quoting a saṁkrânti of Jupiter the date is quite unique.** For the Vikrama year 1167 expired it regularly corresponds to **Saturday, the 11th February A.D. 1111,** when the second *tithi* of the bright half of Phâlguna *commenced* 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the Sûrya-siddhânta was 1ˢ 0° 2·5′, Jupiter had entered the sign Vṛishabha 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrântau*, the writer might have said, more accurately, *Bṛihaspatêr=Vṛishabha-saṁkrântau* 'at the time of Jupiter's entrance into the sign Vṛishabha.'[1]

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Âshṭavargika*, *Daivâgârika*, *Mahârthaśâsanika*(?) and *Śaṅkhadhârin*. Of the names themselves Ânûka, Jâgûka, Kêsavapadumâ, Mahichanda, Mahîka, Rândhûka, Sâûkhâka and Sihaḍa[2] may be drawn attention to.— The grant itself is called in line 39 a *tâmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* Rândhûka, and engraved by the goldsmith Gaṇêśvara (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of **Uttarasamudra** and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and Nêpâl.

TEXT.[3]

First Side.

1 Śrîḥ || Śrîmat-**Kîrttipâla**- **dêvasya** sva-hastô=yam ||

2 Ôṁ[4] ôṁ svasti || Jayati[5] sakala-[ś]avda(bda)grâma-nirmmâṇa-kalpa(lya)ḥ praṇata-jana-nikâya-dhva-

3 sta-saṁsâra-sa(śa)lyaḥ | Pasu(śu)patir=anuruddh-âsê(śê)sha-dêv-âdi-pâlyaḥ priyatama-himadhṛiktudmalli-[6]

4 kâmôda-mâlyaḥ || [1*] [7]Âs[î]t=samasta-bhuvana-pratipâlana-ladhva(bdha)-saṁjñaḥ Sa(śa)kr-ôpamô **Bhuvanapâla**-

5 nṛipa[ḥ*] prasiddhaḥ | yas=**Tîvrabhânu**-samavâpta-sa(śa)rîrayashṭi-**Sâvarṇṇi**-va[n]sa-[8]vasudhêsva(śva)ra-sê(śê)khara-

6 śrîḥ || [2*] Tasy=âtmajâ(jô) nijabhuj-ârjjita-**Saumâsinva**-[9]râjâdhipatya iha **Vikramapâla**-nâmâ | ya-

---

[1] Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *savituḥ Kumbha-saṁkrântau*.

[2] See the names Jâgûka, Padumê and Sîhaḍa in the list given above, Vol. IV. p. 171 ff.

[3] From impressions supplied by the Curator of the Provincial Museum, Lucknow.

[4] Denoted by a symbol.

[5] Metre: Mâlinî.

[6] In the original the reading given here is quite clear; I can only suggest -*Himabhṛidbhṛid=malli*-.

[7] Metre of verses 2-4: Vasantatilakâ. The first Pâda of verse 2 contains three syllables too many.

[8] Read -*vaṁśa*-.

[9] Read -*Saumyasindhu*-, a synonym of *Uttarasamudra* in lines 19 and 20 below.

7 d-vikramêṇa paripâlita-bhûmichakram=ahny=akka-vôdhitam=iva prativushṭasâsît[1] || [3*] Yaś=ch=âgam-ôkta-

8 vivu(bu)dh-ârvva(rchcha)na-vipra-vṛinda-santarppaṇ-âbhyudaya-vṛiddhi-paramparâ v â u | ni[r]jjitya sarvva-va(ba)lavad-ripu-maṇḍa-

9 lâni lêbhê sukhaṁ paramam=Indra-nibhaḥ sabhâyâm || [4*] [2]Tasmâd=a[ja*]ni sat-putraḥ **Kirttipâlaḥ** pratâpavân |

10 Sûryâd=iva Manur=ddhanvî mûrttiśrî-jita-Manmathaḥ || [5*] [3]Yên=ôddaṇḍa-vidamva(mba)n-ôdyata-vṛi(bṛi)hat-kôdaṇḍa-ni[r*]yach-chhara-

11 vrât-ôddaṇḍam=akhaṇḍi maṇḍalam=alaṁ [cha]ṇḍa-dvishâṁ khaṇḍasa(śa)ḥ | bhûbhṛin-maṇḍala-maṇḍanêna va(ba)linâ takvâ(tkâ)-

12 ladaṇḍa-sṛijâ[4] dôrddaṇḍa-dvaya-vikrama-pratibhuvâ prâptaṁ cha râjyaṁ nijam || [6*] Śrî-**Stâvastâya-**[5]**vishaya-Ḍavi-**

13 **râmak[u]la-grâmê**[6] bhaṭṭagrâm-â(ô)tpannâya Gautama-gôtrâya paṇḍita-śrî-Kêsa(śa)va-nâpra[7] paṇḍita-śrî-Vinva(śva)-

14 rûpa-putrâya ṭhakkura-śrî-Prahasitasa(śa)rmmaṇa(ṇê) vrâ(brâ)hmaṇâya prakshâlita-pâda-samyag-archchita-mû[r*]ttayê saṁ-

15 pûjita-śrîmad-bhagavan-Nârâyaṇ-âgrê **Phâl[gu]nê mâsi su(śu)kla-paksha-dvitîyâyâṁ Vṛi(bṛi)haspati-saṁkrâ-**

16 **ntau Sauri-dinê saptashashṭy-adhikê êkâdasa-savatsarê**[8] śrî-**Daradagaṇḍaki-dê[sê(śê)]**[9] **Sashô[ravi?]sâ**-prativa(ba)-

17 ddha[ḥ]-[10]**D[amva(mba)]üli-**[11]**grâma-Shô[thâ?]visâ**-prativa(ba)ddha-**Vikara-grâma**[12] saalâkau[13] sa-jalau sa-sthalau s-âmra-ma-

18 dhûkau sa(sva)sîsâ(mâ)-yuktau sâ(śâ)sanîkṛitya paramata(bha)ṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-para-

19 mamâhêsva(śva)ra-nijabhujôpârjjit-**Ôttarasasû(mu)dr-**âdhipatya-śrîmad-**Vikramapâla-dêva**-charaṇânu-

20 dhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-paramamâhêsva(śva)**ra-kram-âpt-Ôttarasa-**

21 **mudr-**âdhipatya-śrîmat-**Kirttipâladêvô** dadau |(||) Tvaṁ[14] Dharê sa[r]vva-savô(ttvâ)nâm=âlayê[15] Vra(bra)hma-nirmô(rmmi)tê | â-

22 dhârê sarvva-bhûtânâm=ataḥ sâ(śâ)ntiṁ prayachchha mê || [7*] Lakshmî-tû(rû)pêṇa Vishṇau tvaṁ sû(mû)rtti-bhûtâ Yi(pi)nâ[kina]ḥ | saṁ-

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[1] Here again the writing in the original is quite clear; I would suggest *=ahny=arkka-bôdhitam=iva pratibuddham=âsît*, but am not sure that this is the intended reading.

[2] Metre: Ślôka (Anushṭubh).

[3] Metre: Śârdûlavikrîḍita.

[4] The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *sṛijâ* as *srijâ*.

[5] Read *-Śrâvastîya-*.

[6] The sign for *ê* of *mê* may have been struck out, and in my opinion the reading should be *-grâma-bhaṭṭa°*.

[7] Read *-naptrê*.

[8] Read *-adhika êkâdaśa-śata-saṁvatsarê*.

[9] After the *akshara dê* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sê* with the figure 9, indicating the 9th line from the bottom (*i.e.* line 16).

[10] This sign of *visarga* may have been, and should be, struck out.

[11] Possibly the name in the plate may be *Dêvaüli*.

[12] Here one would have expected *-grâmau*.

[13] Originally *sialâkau* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grâma*). I am unable to explain *saalâkau*, and can only suggest that the right reading may be either *sa-pâṭakau* or *sa-pallikau*. *Sa pâṭaka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sva-pallik-ôpêta* in the Gurmha plate of Jayâditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

[14] Metre of verses 7-20: Ślôka (Anushṭubh).

[15] Read *=âlayô*, and further on *-nirmmitaḥ* and *âdhâraḥ*.

Lucknow Museum Plate of Kirtipala.

[Vikrama-] Samvat 1167.

First Side.

KIELHORN.

SCALE ·54

COLLOTYPE BY W. GRIGGS.

FROM IMPRESSIONS SUPPLIED BY THE LATE E. W. SMITH.

Second Side.

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23 sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaraṁ yajamâna-
[vâkya]m || Bhûmiṁ yaḥ prati-

24 gṛi[hṇâ]ti yaś=cha bhûmiṁ prayachchhati | ubhau tau puṇya-karmmâṇau
niyataṁ svargga-gâminau || [9*] Si[ṁ*]hâ-

Second Side.

25 sanaṁ tathâ chchhatraṁ(ttraṁ) var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya
chihnâni phalaṁ svarggas=tath=aiva cha || [10*] Va(ba)hubhir=vvasudhâ
[datt]â râ-

26 jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ[1] bhûmis=tasya tadâ[2] tadâ phalam ||
[11*] Prâg=dattâṁ bhûmiṁ viprêbhyô yatnâd=raksha Yudhishṭhira | mahyâṁ
ma-

27 hîbhṛitâṁ śrêshṭha dânâch=chhrêyô=nupâlana[m] || [12*] Âsphôṭayanti pitaraḥ
pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jâ-

28 taḥ sa naḥ santârayishyati || [13*] [3]Ghôrâś=cha dâruṇâḥ pâsâ(śâ) n=
ôpasarppanti bhûmi-daṁ |(||) [14*] Pitaraḥ pitṛilôka-sthâ dêva-

29 lôkê divaukasaḥ | santarppayanti dâtâraṁ bhûmêḥ prabhavatâṁ vara || [15*]
Gâm=êkâṁ svarṇṇam=êka[ṁ*] ra(cha) bhûmêr=apy=êkam=aṁgu-

30 laṁ [|*] haran=narakam=âyâti yâvad-âhûtasaṁplavaṁ || [16*] Vindhy-âṭavîshv=atôyâsu
su(śu)shka-kôṭara-vâsinaḥ | kṛishṇasarppâ [h]i

31 jâyantê yê haranti vasunva(ndha)râm || [17*] Shashṭhiṁ(shṭiṁ) varsha-
sahasrâṇi sva[r]ggê vasati bhûmi-daḥ | âchchhêtvâ(ttâ) ch=ânumantâ va(cha)
tâ-

32 ny=êva narakaṁ(kê) vaśâ(sê)t || [18*] Sva-dattâṁ para-dattâ[ṁ] vâ yô harêta
vasudhva(ndha)râṁ | sa vishṭhâyâṁ kṛimir=bhûtvâ pitṛibhiḥ sa-

33 ha pachyatê || [19*] Patanty=asrû(śrû)ṇi [ru]datâṁ dînânâm=api sîdatâṁ |
vrâ(brâ)hmaṇânâṁ hṛitê kshêtrê hatyâttvipurushaṁ[4] ku-

34 laṁ || [20*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dêvaḥ | mahâpurôhita-śrî-Śrîdharaḥ |
dharmmâdhikaraṇika-śrî-Ma-

35 sivaraḥ[5] | daivâgârika-śrî-Kêsa(śa)vapadumâ || saṁ(śaṁ)khadhâri-śrî-Va(vâ)ma-
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-

36 ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkaḥ | upâdhyâ[ya*]-śrî-Sihaḍaḥ | paṇḍita-śrî-
Sâṁkhâkaḥ | daivajña-

37 śrî-Ratichha(ka)raḥ | va(ṭha)kkura-śrî-Dêvapâlaḥ | mahâkshapaṭalika-śrî-
Mahira(cha)ndaḥ | âshṭavarggika-śrî-Jâ-

38 gûkaḥ | karaṇakâyastha-śrî-Vaṇapâlaḥ[6] | mahâtthâ[sâ]sanika-[7]śrî-Mahîkaḥ[8] |
sa(ma)hâsâdhanika-śrî-

39 Harîpâlaḥ || [9]Sarvva-pâtra-parijñâ[n]âd=dattaṁ tâmrasya paṭṭakam || Khânitaṁ
paṇḍita-śrî-Rânvû(ndhû)kêna ||

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[1] This word was originally omitted and is engraved on the margin at the top.

[2] This word also is engraved on the margin at the top, wrongly for *tasya*.

[3] Half of this verse has been omitted by the writer.

[4] Read *hanyât=tri-purushaṁ*.

[5] Read -*Śaśidharaḥ*.

[6] Possibly the reading may be -*Varṇapâlaḥ*.

[7] The vowel *â* of the *akshara tthâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *śâ*. Read *mahârtthaśâsanika*-(?).

[8] Originally -*Mâhîkaḥ* was engraved, but the *â* of *mâ* is struck out.

[9] This is half a Ślôka.

40 khanitaṁ[1] suvarṇṇakâra-Gaṇêsva(śva)rêṇa || Saṁvat[2] 1167 Phâlva(lgu)na-sudi 2 Sa(śa)nau pradattam=iti || gva[3] ||

No. 11.— LAR PLATES OF GOVINDACHANDRA OF KANAUJ; [VIKRAMA-]SAMVAT 1202.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These copper-plates were found at the village of Lâr in the Gôrâkhpur district, United Provinces, the 'Larh' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2¾" in diameter, which bears in high relief, across the centre, the legend *śrîmad-Gôvindacha[n]dradêva[ḥ]*, in Nâgarî letters about 9/16" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.— The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅜". The characters are Nâgarî, and the language is Sanskṛit. As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *babhramur=*, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *âmra* and *tâmra* are written *âmvra* and *tâmvra*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Gôvindachandradêva.[4] The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitîyâ festival, on Monday, the third *tithi* of the bright half of the month Vaiśâkha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pôtâchavaḍa in the Pâṇḍala *pattalâ*, in Gôviśâlaka that belonged to Dudhâli in Saruvâra, to the *Ṭhakkura* Śrîdhara, the son of the *Ṭhakkura* Mâdhava and son's son of the *Ṭhakkura* Uddharaṇa (?), a Brâhmaṇ (learned in the four Vêdas) of the Kâśyapa *gôtra*, whose three *pravaras* were Kâśyapa, Âvatsâra and Naidhruva.— The taxes specified (in line 26) are the *bhâgabhôgakara*, *pravaṇikara* and *turushkadaṇḍa*. The grant (*tâmra-paṭṭaka*) was written by the *Karaṇika*, the *Ṭhakkura* Sêlhaṇa.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third *tithi* of the bright half of the month Vaiśâkha.[5] Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvâra

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[1] Wrong for *khâtaṁ*.

[2] Read *saṁvat*.

[3] Compare the symbol which looks like *chha*, *e.g.* above, Vol. IV. p. 101, note 8.

[4] Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 113 ff.

[5] The *tithi* commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama-tṛitîyâ*.—The date would shew that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pâlî plate of Gôvindachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvârâ-* (or, more probably, *Saruvâra* |) *Ôṇavala-pathakê* | *Sirasî-pattalâyâṁ* || *Pâlî-grâma-*. Of the localities mentioned in this passage, Pâlî is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25′, lat. 26° 30′; Sirasî is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9′, lat. 26° 32′; and Ôṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),[1] a name of one of the parganas in the western part of the Gôrâkhpur district. As the Ôṇavala *pathaka* (with Sirasî and Pâlî included in it) according to the Pâlî plate formed part of Saruvâra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.[2]

First Plate.

15 . . . . [3]**śrîmad-Gôvindachaṁdradêvô vijayî** ||[4] **Sar[u]vârê Dudhâli**-samvaddha-[5]**Gôvisâlakê Pândala**-pattalâyâyâṁ[6]

16 **Pôtâchavaḍa**-grâma-nivâśi(si)nô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-purôhita-sênâpati-pratîhâra-

17 bhâṇḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-[7]purushân=âjñâpayati vô(bô)dha-

18 yaty=âdiśati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-

19 madhûk-âmvra-[8]vana-vâṭikâ-viṭapa-triṇa-yûti-gôchara-paryantaḥ sa-giri-gahana-nidhânaḥ sa-gartt-ôsharaḥ s-ôrdv(rddhv)-âdhaḥ[9] chatur-âghâṭa-visu(śu)ddhaḥ

20 sva-sîmâ-paryantaḥ **dvyadhika-dvâdaśa-śata-samvatsarê**[10] **Vaisâ(śâ)khê**[11] **mâ[si] su(śu)kla-pakshê tṛitîyâyâṁ tithau Sôma-dinê** ꣱**ṅkatô=pi sa-**

21 **yat**[12] **1202 Vaisâ(śâ)kha-sudi 3 Sômê** ady=êha **Mudgagi[ri]**-samâvâsê **akshaya-tṛitîyâyâṁ Gaṅgâyâṁ** vidhivat=snâtvâ

Second Plate.

22 maṁtra-dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-

23 sa(śa)kala-sê(śê)kharaṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpi-

24 trôr=âtmanaś=cha puṇya-yasô(śô)-bhivṛiddhayê ꣱smâbhir=gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ Kâsya(śya)pa-sagôtrâya Kâsya(śya)p-Â-

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[1] In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archæol. Survey of India*, Vol. XXII. p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gôrâkhpur district); it is described as a small town, 13 miles south of Gôrâkhpur, in lat. 26° 32′ and long. 83° 21′. If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

[2] From impressions supplied by the Curator of the Provincial Museum, Lucknow.

[3] Up to this, the text is practically identical with the text of the Kamauli plate of Gôvindachandra, published above, Vol. IV. p. 100 f.

[4] This sign of punctuation is superfluous.

[5] Read *-sambaddha-*.

[6] Read *-pattalâyâṁ*; the second *yâ* most probably is struck out already in the original.

[7] The two *aksharas kâri* were originally omitted and are engraved on the margin at the foot of the plate.

[8] Read *-âmra-*.

[9] Here and in some places below the rules of *saṁdhi* have not been observed.

[10] Read *-saṁvatsarê*.

[11] The second *akshara* of this word originally was *śô*.

[12] Read *saṁvat*.

25 vatsyâ(tsâ)ra-Nai[dhru]va-tripravarâya ṭhakkura-śrî-[U]dharaṇa-[1]pauttâ(trâ)ya ṭhakkura-śrî-Mâdhava-putrâya va(cha)turthê(rvvê)davidyâvijitaTanaṁjaya-[2]vâ(brâ)hma-

26 ṇa-ṭhakkura-śrî-Śrîdharâya chaṁdr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô mandâ[3] yathâdîyamâna-bhâgabhôgakara-pravaṇikara-turushkadaṇḍa-pra-

27 bhṛiti-niyatâniyat-âdâyân=âjñâvidhêyî[4] dâsyath=êti || chha || Bhavanti ch=âtra smṛiti-slô(ślô)kâḥ ||[5] . . . .

37 . . . . Likhitam=idaṁ tâmvra-[6]paṭṭakaṁ karaṇika-[7]ṭhakkura-śrî-**Sêlhaṇêna** [||*]

38 Taḍâgânâṁ sahasrêṇ=[8]âsva(śva)mêdha-sa(śa)têna cha | gavâṁ kôṭi-pradânêna bhûmi-ha[r]ttâ na su(śu)dhyati || ❀ |(||) Maṁgalaṁ mahâ-śriyaṁ[9] [||*]

No. 12.— A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the **Buguḍa plates of** Mâdhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mâdhavavarman's grant.

In my previous account I have represented the donor, **Mâdhavavarman**, as a *son* of **Sainyabhîta.** As pointed out by Dr. Hultzsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhîta is a *surname* of Mâdhavavarman himself, and that this **Mâdhavavarman Sainyabhîta** was a son of **Yaśôbhîta.** Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mâdhavavarman also had the *biruda* **Śrînivâsa.**— The name of the village granted I have stated to be **Puipiṇa**; I now see that the actual reading of the name, in line 36, is either *Puipiṇô* or, more probably, *Pûipiṇô*. For the form of the initial *i*, here used, we may compare the sign for *i* in *-âdhyâi*, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahâriṇâḥ sa[dhâ]raṇân=*, which I have proposed to alter to *vyavahâriṇaḥ sâdhâraṇân=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa-karaṇân=*. The terms *vyavahârin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsûr plates of Nêtṛibhañja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadraviṇaṁ* and *karaṇa*); and *karaṇa* and *vyâvahârika* we find together in the Gauhaṭî plates of Indrapâlavarman, the Nowgong plates of Balavarman, and the Bargâon plates of Ratnapâlavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhârâ-puraḥsarêṇa* in line 40 I had proposed to alter to the grammatically correct *°puraḥsaraṁ*. But whatever may be the rules of grammar, *saliladhârâ-puraḥsarêṇa*

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[1] Read *-śry-Uddharaṇa-* (?).

[2] Read *-Dhanaṁjaya-*. Dhanaṁjaya is the name of a Vyâsa.

[3] Read *matvâ*.

[4] Read *°vidhêyîbhûya.*

[5] Here follow the eleven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Sarvân=êtân=bhâvinaḥ, Bahubhir=vasudhâ, Shashṭiṁ varsha-sahasrâṇi, Na vishaṁ visham, Gâm=êkâṁ, Yân=îha dattâni, Vât-âbhra-vibhramam, Sva-dattâṁ para-dattâṁ vâ,* and *Vâri-hînêshv=araṇyêshu.*

[6] Read *tâmra-*.

[7] Originally *kâraṇika-* was engraved.

[8] Read *°srêṇa aśva°*.

[9] Read *-śrîḥ*.

Buguda Plates of Madhavavarman.

i.

ii a.

ii b.

E. HULTZSCH. W. GRIGGS, PHOTO-LITH.

SCALE TWO-THIRDS.

iii a.

32

34

36

38

40

42

iii b.

44

46

48

50

52

turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśâṅkarâja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍîmahâdêvî, *ibid.* p. 142, l. 33; the Gañjâm plates of Pṛithivivarmadêva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahâbhavagupta II., *ibid.* p. 259, l. 17; and the Purî plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *salila-dhârâ-puraḥsarêṇa vidhinâ* in the plates of Vidyâdharabhañja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhârâsalila-puraḥsarêṇa vidhinâ* in the Gumsûr plates of Nêtṛibhañja, *ibid.* Vol. VI. p. 669; and *udakapûrvêṇa* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarîkṛitya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjâm district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akaratvêna*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akaram*.

The term *lâñchhitam*, which we have in line 50, also occurs in the plates of Nêtṛibhañja, the plates of Vidyâdharabhañja, and the plates of Pṛithivivarmadêva, all from the Gañjâm district.

The **characters** employed in these plates are the same as those of *e.g.* the Gumsûr plates of Nêtṛibhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyâdharabhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjâm plates of Pṛithivivarmadêva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjâm] plates— below denoted simply by the letter Ś.— of the time of Śaśâṅkarâja of the Gupta year 300,[1] published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the **Gañjâm variety of the northern alphabet.**

Of initial vowels the text contains *a*, *â*, *i*, *î*, and *u*. Of these, *a* and *â* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *â* in line 26 of Ś., is really the sign for *a* only; see *Âdityadêvasya*, l. 39, *akarîkṛitya*, l. 40, *api*, l. 42, and *âkshêptâ*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *iva* in line 6 of the latter with the *i* of *indôr=* in line 1 of the present plates. The sign for *î* occurs only in *Puîpiṇô* (or *Pûîpiṇô*), l. 36, and that for *u e.g.* in *utkîrṇṇaṁ*, l. 50.

Of the signs for medial vowels only *â*, *u* and *û* call for remarks. In *ṭâ*, *ñchhâ* (the *ñ* of which does not really differ from the sign for *ṇ*), and occasionally in *ṇâ*, the *â* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭâḥ*, l. 4, *vâñchhâ*, l. 13, and *charaṇâya*, l. 38, and compare in Ś. *taṭâ*, l. 6, *guṇâ*, l. 14, and *kaṇṭhâ*, l. 7. The sign for *â* used (exceptionally) in *mâ* at the end of line 25 may be compared with the sign for *â* in *pâ* at the end of line 1 of Ś.— For either of the vowels *u* and *û* we have[2] (similarly to what is the case in Ś.) two signs; compare *puṇḍarîkaḥ*, l. 22, and *kumbha*, l. 23; *mûrtti*, l. 7, and *bhûmi*, l. 18 (and with the last again compare *bhûmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *û* in Ś., which is employed by the writer of the present

[1] The inscription is dated in the Gupta year 300, and the grant recorded in it was made at *an eclipse of the sun*. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was *visible* in the Gañjâm district. The two solar eclipses nearest to that time which *were* visible in the Gañjâm district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.— Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayaniyê*, we must in my opinion read *akshayanîvyâ*. The term *akshayanîvî* occurs also (corrupt) in one of the [Gañjâm] grants of Daṇḍîmahâdêvî, above, Vol. VI. p. 139, l. 34.

[2] I have disregarded in the above the exceptional denotation of *u* and *û* after *r*, *e.g.* in *gurur=*, l. 4, and *prarûḍhô*, l. 20; compare in Ś. *chaturudadhi-*, l. 1.— In line 19 of the present plates the writer has really written *mumûdê*, not *mumudê*.

plates for both *u* and *û*; compare *durlla-* at the end of line 23, *dûtakô*, l. 51, *puraḥsarêṇa*, l. 40, and *pûrvva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *ṭh*— the latter hardly to be distinguished from the sign for *ṭ*— occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, *e.g.* in *khyâtaḥ*, l. 9; *g* and *ṅ* in *Gaṅgâ*, l. 3; *ś* in *śâśvata*, l. 12; *gh* in *vighaṭṭi*, l. 19; *ch* in *chandraḥ* and *j* in *jalêshu*, l. 17; *th* in *ślathâ*, l. 3; *dh* and *v* in *pravôdha*, l. 16; *ph* in *phala*, l. 48; *bh* and *h*[1] in *mahêbhakumbha*, l. 23, and *graha*, l. 26; *l* in *kômaladalâyatalô°*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *ṭ* and *ṭṭ* are those which we find generally used in inscriptions from Eastern India; compare *paṭunâ*, l. 29, *shaṭpada*, l. 22, *pâṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see *e.g. phaṇa*, l. 2, and *guṇinâ*, l. 10. When in Ś. *ṇ* or *ñ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in Ś. *maṇḍana*, l. 14, and *sañchhannô°*, l. 6. In the present plates the signs for *ṇ* and *ñ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalaṁ*, l. 10, *sañchaya*, l. 8, *vâñchhâ*, l. 13, *lâñchhitaṁ*, l. 50, *kṛishṇâ°*, l. 8, and *yajñais=*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,[2] just as the plates of the time of Śaśâṅkarâja use one sign for the same two letters; compare in Ś. *sañchhannô°*, l. 6, and *ssthityu°*, l. 16, and in the present plates *vâñchhâ*, l. 13, and *sthalî*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nâgarî, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in Ś. So it happens that the signs for such *aksharas* as *ṭya*, *nya*, *shya*, *sya* of the present plates differ very little from the corresponding signs of Ś.

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virâma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakṛit*, l. 15, *kamalâkaravat*, l. 24, *Aṅgirôvat*, l. 39, and *svadânât*, l. 48, and one for *n*, in *gari(rî)yân*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

No. 13.— BALODA PLATES OF TIVARADEVA.

BY E. HULTZSCH, PH.D.

These copper-plates were sent to me in Jrnuary 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nâgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of **Baloda** in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

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[1] In line 25 the writer has really written *mabhôdayêna*, not *mahôdayêna*.

[2] In *tênâththaṁ* (for *tênâtthaṁ*), l. 10, the writer or engraver has used the subscript sign for *th* also for the first *th*. For the *sva* of *sva-gôtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *sva*.

The plates are three in number and measure about 9½″ in breadth and about 5⅜″ in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about 4¼″ in diameter and about ⅜″ in thickness. Its ends are secured in the lower part of a circular **seal**, which measures 3¼″ in diameter and closely resembles the seal of the **Râjim plates** of the same king.[1] The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of **Garuḍa**, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The **alphabet** is of the same box-headed type as in the Râjim plates. The *jihvâmûlîya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ṛi* and *ṛî* (in *bhôktṛîṇâṁ*, l. 26), and between *ḍ* and *ḍh* (in *gûḍhô gâḍhaṁ*, l. 12). In ten instances (*kirîṭa*, l. 3; *lakshmî*, ll. 4 and 32; *tyâgî*, l. 13; *kâminî-krîḍâsu*, l. 16; *śrî*, ll. 18, 19, 21; *sûchî*, l. 20) the secondary form of *î* is marked by a point in centre of the mark for *i*; but in the majority of cases the *î* is not distinguished from the *i*. The *r* of *śrî* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ṛi*. Final *t* occurs in *sampat* (l. 8), *dadyât* (l. 36) and *vasêt* (l. 37), and final *m* in °*kṛitâm* (l. 2). In l. 40 we have the **numerical symbols** for 7, 9, and 20.

The **language** is Sanskṛit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Râjim plates, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhibṛiddhayê* (l. 28 f.). The *anusvâra* before *ś* is changed into *ṅ* in *nistriṅśa* (l. 4 f.), *vaṅśasya* (l. 18 f.), *triṅśataḥ* (l. 27), and *nṛiśaṅśâ* for *nṛiśaṁsâḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=âtra*, l. 34; in *jagatraya* (l. 1) *tra* is used for *ttra*, and in *êtadvaya* for *êtad=dvayaṁ* (l. 32) *dva* is used for *ddva*.

Like the Râjim plates, this inscription records a grant by **Tîvaradêva**, as he is called on the seal and in the opening verse, or **Mahâśiva-Tîvararâja** (l. 21). On the seal he is styled 'sovereign of **Kôsala**,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of **Kôsala**."[2] He was the son of **Nannadêva** of the family of **Pâṇḍu**, and the grandson of **Indrabala** (l. 18 f.). Nannadêva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,[3] who has also found the names of Udayana of the Pâṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nâgpur Museum.[4] According to the same scholar, Tîvaradêva must be assigned to about the middle of the eighth century of the Christian era.[5]

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[1] Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

[2] This epithet seems to have been omitted accidentally by the engraver of the Râjim plates (l. 16), where *prâptaḥ* corresponds to *prâpta-sakala-Kôsal-âdhipatyaḥ* in the Baloda plates (l. 19).

[3] *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannêśvar-âkhyô* into *-âkhyair=*; compare *e.g.* Narêndrêśvara in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

[4] Above, Vol. IV. p. 257.

[5] Above, Vol. IV. p. 258.

Tîvaradêva's edict was issued from Śrîpura (l. 2), which Dr. Fleet has identified with the modern **Sirpur**,[1] and is dated on the 27th day of the month Jyaishṭha **in the 9th year of his reign** (l. 40), *i.e.* about two years after the Râjim plates. The king granted the village **Meṅkiḍḍaka** in the district of **Sundarikâmârga** (l. 22) for the benefit of a rest-house (*sattra*) which had been established at **Bilvapadraka** at the request of his son-in-law **Nannarâja** (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.[2]

First Plate.

1 ओं[3] [॥*] जयति [4]जगचयतिलकचितिभृत्कुलभवनमङ्गलस्तम्भः [।*] श्रीमत्तीवरदेवो

2 धौरेय[:*] सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दानेकन-

3 तनृपतिकिरीटकोटिघृष्टचरणनखदर्प्पणोद्भासितोपकण्ठदिङ्मुखः प्र-

4 कटरिपुराजलक्ष्मी(:)केशपाशाकर्षणदुर्ल्ललितपाणिपल्लवः[5] निशितनि-

5 [6]स्त्रिंशघनघ[ा*]तपातितारिद्विरदकुम्भमण्डलगलद्बहलशोणित-[7]

6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः[8] विविधरत्नसंभारला-

7 भलोभविजृम्भमाणार्थिसार्थवारिवाडवानलश्चन्द्रोदय इवाकृतकरोद्वे-

8 गः क्षीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोद्धा-

9 रचतुर[:*] परामृष्टशत्रुकलत्रनेत्राञ्जनकोमलकपोलकुङ्कमपत्त्र-

10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [।*] अपि च प्रात्मने तप-

Second Plate; First Side.

11 सि यशसि रहसि चेतसि चक्षुषि बपुषि[9] च पूजितो जनेनाक्लिष्टतया नि-

12 तान्तमवितृप्तो गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालंकृत:[10] स्वामी भ-

13 [11]वनप्यबहुलपनोतुज्झितकुतृष्णोपि नितान्तत्यागी रिपुजनप्रच-

14 ण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः [।*] किञ्चासन्तुष्टो

15 धर्म्मार्जने[12] न सम्पल्लाभे स्वल्पः क्रोध[13] न प्रभावे लुब्धो यशसि न प-

16 रवित्तापहारे सक्त[:*] सुभाषितषु[14] न कामिनीक्रीडासु प्रतापानल-

17 दग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्र-

18 काशितदिगन्तः कान्तः प्रकृत्या [15]श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

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[1] *Gupta Inscriptions*, p. 293.
[2] From the original copper-plates.
[3] Expressed by a symbol.
[4] Read जगत्त्रय°.
[5] Read °पल्लवो.
[6] Read °स्त्रिंश°.
[7] Read °बहल°.
[8] Read °णाङ्गणो.
[9] Read वपुषि.
[10] Read चालंकृतः.
[11] Read °वनप्य°.
[12] Read धर्म्मार्जने.
[13] Read क्रोधे.
[14] Read °तेषु.
[15] Read °दिन्द्रबल°.

Baloda plates of Tivaradeva.

2

4

6

8

10

ii a.

12

14

16

18

20

W. GRIGGS, PHOTO-LITH.

E. HULTZSCH.

SCALE ·65

iib.

22 24 26 28 30

iiia.

32 34 36 38 40

19 ङ्गस्य[1] श्रीनन्नदेवस्य तनय[:*] प्राप्तसकलकोसलाधिपत्य: स्वपुण्य-

20 सम्भारप्रशमिताशेषजगदुपद्रव: स्वप्रज्ञासूचीसमुद्धृताखि-

Second Plate ; Second Side.

21 लकण्टक: परमवैष्णवो मातापितृपादानुध्यात: श्रीमहाशिवत्तीवरराज:[2]

22 सुन्दरिकामार्ग्गीयमेड्डिङ्कके प्रतिवासिन: समाज्ञापयति [।*] विदितमस्तु

23 भवता[3] यथायं ग्रामो यावद्रविशशितारा किरणप्रतिहतघोरान्धकारं

24 जगदवतिष्ठते तावदुपभोग्यस्सनिधि: सोपनिधिरचाटभटप्रवेश्य:

25 सर्व्वकरसमेत: समधिगतपञ्चमहाशब्दप्रियजामातृश्री-

26 नन्नराजविज्ञ(T)प्त्या बिल्वपद्रके परिकल्पितस[त्र]भोक्तृणां यथ[ा*]प्रा-

27 सब्राह्म[णा*]दिजमाना[4] त्रिञ्चत: प्रत्यहमुपभोगाय अधिष्ठानेन च

28 प्रतिपालना [5]कार्य्यैत्यनया व्यवस्थयास्माभिर्म्म[ा*]तापित्रोरात्मनश्च पुण्याभि-

29 वृध्दये[6] प्रतिपादित इत्युप[ल*]भ्य यथोचितभोगभागमुपनयन्त[:*] सु-

30 खं प्रतिव[त्स्य]थेति ॥ भाविनश्च [7]भूमिपालानुदिश्येदमभिधीयते [।*] भू-

Third Plate ; First Side.

31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महो[8] नृपतयो नरके

32 नृशङ्का[:[9] ।*] एतद्वय[10] परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भ-

33 व[त]ामभीष्ट:[11] [॥ २*] अपि च [।*] रक्षापालनयोस्तावत्फल[12] सुगति-
दुर्ग्गती [।*] को नाम

34 स्वर्ग्गमुत्सृज्य नरक[13] प्रतिपद्यते ॥ [२*] व्यासगीतांश्चात्र[14] श्लोकानुदाह-
[र*]न्ति [।*] अग्ने-

35 रपत्य[15] प्रथम सुवर्ण्ण भूर्व्वैष्णवी सूर्य्य[सुताश्च] गाव[: ।*] दत्त[ा]स्त्रयस्तेन

36 भवन्ति लोका यक्क[ा*]ञ्चन[16] गाश्च महीञ्च दद्यात् ॥ [४*] षष्टिवर्ष-
सहस्राणि

37 स्वर्ग्गे मोदति भूमिद: [।*] [17]अच्छेत्ताचानुमन्ता च तान्येव नरके
वसेत् ॥ [५*] बहु-

38 भिर्व्वसुधा दत्ता र[ा*]जभिस्सगरादिभि: [।*] यस्य यस्य यदा भूमि-
तस्य[18] तस्य तदा

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[1] Read °वंशस्य.

[2] Read °शिवतीवर°.

[3] Read भवतां.

[4] Read °जमानां त्रिंशत:.

[5] Read कार्य्येत्य°.

[6] Read °वृध्दये.

[7] Read °नुदिश्ये°.

[8] Read महीं.

[9] Read नृशंसा:.

[10] Read एतद्द्वयं.

[11] Read °भीष्टं.

[12] Read °त्फले.

[13] Read नरकं.

[14] Read °गीतांश्चात्र.

[15] Read °पत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी.

[16] Read °ञ्चनं.

[17] Read आच्छेत्ता चानु°.

[18] Read भूमिस्तस्य.

39 फलं ॥ [६*] स्वदत्ता[1] परदत्तांम्वा यत्नाद्रक्ष युधिष्ठिर [।*] मही-
महीमता[2] श्रेष्ठ

40 दानाच्छ्रेयोनुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये सम्वत्सरु[3] ८
ज्येष्ठ दि २० ७ [॥*]

Third Plate; Second Side.

41 उत्कीर्ण्णं[4] आक्षंशालिकसोचणागसूनुना वोप्पणागेन:[5]

Seal.

1 श्रीमत्तीवरदेवस्य कोसल[ा]धिपतेरि[दं] [।*]

2 शास[नं] ध[र्म्म]वृ[द्ध्यर्थं] [6]स्थितमाचन्द्रत[ा]र[कं] [॥ ८*]

TRANSLATION.

Ôṁ. (Verse 1.) Victorious is the glorious **Tîvaradêva,** the foremost of all performers of meritorious acts, (*and*) the auspicious pillar (*supporting*) the mansion—the family of kings (*who are*) ornaments of the three worlds.

(Line 2.) Hail! From **Śrîpura,**—he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down[7] by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is very reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*svâmin*), does not talk much (while the god Svâmin, *i.e.* Kârttikêya, has many, *viz.* six, faces); [8] who, though not free from the desire

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[1] Read स्वदत्तां परदत्तां वा. [2] Read महीम्महीमतां.

[3] The *ru* of सम्वत्सरु seems to be engraved on an erasure and differs from the *ru* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Râjim plates (l. 36) the *ru* is quite distinct.

[4] Read उत्कीर्ण्णमाक्ष°. [5] The *visarga* here represents a full stop.

[6] The photo-lithograph of the seal of the Râjim plates also reads स्थित°, while the printed text (*Gupta Inscr.* p. 294) has स्थिर°.

[7] I do not consider it absolutely necessary to alter *pâtita* into *pâṭita*, as proposed in *Ind. Ant.* Vol. XVIII. p. 2:0.

[8] *Lapana* means both 'talking' and 'the mouth.'

for (*conquering*) the earth (*ku*),[1] is very liberal; who, though very fierce to enemies, is of gentle[2] aspect; who, though adorned with majesty (*bhûti*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhûti*) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious **Nannadêva,**— (*who was*) the son of the glorious **Indrabala** (*and*) adorned the race of **Pâṇḍu,**— the glorious **Mahâśiva-Tîvararâja,** who has acquired the sovereignty of the whole of **Kôsala;** who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (*or small enemies*) with the needle of his wisdom; (*who is*) a devout worshipper of Vishṇu; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of **Meṅkiḍḍaka,** which belongs to (*the district of*) **Sundarikâmârga :—**

(L. 22.) "Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brâhmaṇas or other men who happen to arrive (*and*) who use the rest-house established at **Bilvapadraka** at the request of (*our*) beloved son-in-law, the glorious **Nannarâja,** who has obtained the five great sounds; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.[3]

(L. 29.) "Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment."

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by **Vyâsa.**

[Here follow four other verses.]

(L. 40.) **The year 9 in the increasing reign of victory; the 27th day of Jyêshṭha.**

(L. 41.) (*This edict was*) engraved by Boppaṇâga, the son of the goldsmith[4] Sottraṇâga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious **Tîvaradêva,** the sovereign of **Kôsala,** (*shall*) endure as long as the moon and the stars.

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[1] In order to understand the *virôdha*, the primary meaning of *ku-tṛishṇâ, viz.* 'mean greed,' must be also kept in mind.

[2] *Saumya* means also 'moon-like,' while the word *prachaṇḍa,* 'very fierce,' hints a comparison with the sun (*chaṇḍâṁśu*).

[3] Or, perhaps, 'by the town (of Bilvapadraka).' The meaning of *adhishṭhâna* is doubtful.

[4] *Árkaśâlika* is a Sanskṛit form of the Kanarese *akkasâliga* or *akkasâle* (above, Vol. III. p. 218), 'a goldsmith,' which Dr. Kittel (*Kannaḍa-English Dictionary,* s.v. *aka*, 2) derives from *arka*, 'metal.' In the Eastern Gaṅga copper-plates we find the Prâkṛit form *akhas*[*â*]*lin* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskṛit forms *akshaśâlin* (*Ind. Ant.* Vol. XVIII. p. 145) and *âkshaśâlika* (*ibid.* Vol. XIII. p. 123). The *árkaśâlika* has to be distinguished from the *akshapaṭalika*, an officer who wrote grants, but did not engrave them; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler's and Monsieur Senart's remarks (*Indische Palæographie,* p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI OF SOUTHERN INDIA.

BY E. HULTZSCH, PH.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at **Śravaṇa-Beḷgoḷa** in the Hassan district of the Mysore State and at **Kârkaḷa** and **Vêṇûr** in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Beḷgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister **Châmuṇḍarâja** between A.D. 977 and 984. The second, at Kârkaḷa, is 41′ 5″ high and was erected by the chief **Vîra-Pâṇḍya** in A.D. 1432. Along with the two inscriptions on the image at Kârkaḷa, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vîra-Pâṇḍya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vêṇûr, which is 35 feet high and was established by the chief **Timmarâja** in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit **Bâhubalin** or **Bhujabalin**[1] and was believed to have been the son of **Âdijina** (G. below), *i.e.* the first Jina Ṛishabhanâtha.[2] His vernacular name was **Gummaṭa** (D.), Gummaṭêśa (G.), Gommaṭa or Gommaṭêśvara.[3]

The inked estampages from which I am publishing the Kârkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Beḷgoḷa and Vêṇûr inscriptions (Nos. A., B., F. and G.) had to be done by Jainas under my supervision, because none but Jainas are permitted to touch the images at Beḷgoḷa and Vêṇûr.[4]

A.—On the proper right side of the colossus at Beḷgoḷa.

This inscription (No. 52*a* of 1902) was first published by Mr. Rice,[5] who, however, did **not** succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are **Kanarese**. The second line **is** a **Tamiḻ** translation of l. 1 and consists of two words, of which the first is written in the **Grantha** and the second in the Vaṭṭeḻuttu alphabet. The first two lines record that **Châmuṇḍarâja** caused to be made the image at the foot of which the inscription is engraved, and the third line, **that** **Gaṅgarâja** caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that **work** was completed."[6] A comparison of the alphabet of l. 1 with that of the epitaph of **Mârasiṁha** II.[7] and of the alphabet of l. 3 with that of an inscription of Gaṅgarâja[8] has convinced **me that** Mr. Rice is correct, *i.e.* that l. 1 belongs to the time of Châmuṇḍarâja, the minister of the **two** Gaṅga kings Mârasiṁha II. and Râchamalla II.,[9] and that l. 3 belongs to the time of **Gaṅgarâja**, the minister of the Hoysaḷa king Vishṇuvardhana.[10] The second line is probably contemporaneous

[1] See the inscriptions C. and F. below.

[2] Compare *Ind. Ant.* Vol. II. p. 134.

[3] *Inscriptions at Śravaṇa-Beḷgoḷa*, Index, *s. v.*

[4] Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

[5] *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 76.

[6] *Op. cit.* Introduction, p 22.

[7] Above, Vol. V. No 18, Plate.

[8] No 78 of 1893 (*Inscriptions at Śravaṇa-Beḷgoḷa*, No. 59).

[9] Above, Vol. V. pp. 171 and 173.

[10] Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

Jaina Colossus at Sravana-Belgola.

E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TON

No. 1.

No. 2.

E. HULTZSCH.

SCALE ·066.

WIELE & KLEIN, PHOTO-ZINCO.

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved **between A.D. 977 and 984,**[1] and l. 3 **between A.D. 1115 and 1118.**[2]

TEXT.[3]

1 Śrî-Châmuṇḍarâjaṁ mâḍisidaṁ
2 Śrî-Châmuṇḍarâjan[4] [śe]yv[v]ittâṇ[4]
3 Śrî-Gaṁgarâja suttâlayavaṁ mâḍisida

TRANSLATION.

(Line 1.) The glorious **Châmuṇḍarâja** caused (*this image*) to be made.
(L. 2.) The glorious **Châmuṇḍarâja** caused (*this image*) to be made.
(L. 3.) The glorious **Gaṅgarâja** caused the enclosure to be made.

B.— On the proper left side of the colossus at Beḷgoḷa.

This inscription (No. 52*b* of 1902) also was first published by Mr. Rice.[5]

The alphabet is **Nâgarî** and the language is **Marâṭhî.** The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of **Gaṅgarâja,** whose name occurs in the second line. The Marâṭhî language was perhaps adopted for the benefit of Jaina pilgrims from the Marâṭha country.

TEXT.[6]

1 Śrî-Châvuṇḍarâjêṁ karaviyalêṁ
2 Śrî-Gaṁgarâjê suttâlê karaviyalê

TRANSLATION.

(Line 1.) The glorious **Châvuṇḍarâja** caused (*this image*) to be made.
(L. 2.) The glorious **Gaṅgarâja** caused the enclosure to be made.

C.— On the proper right side of the colossus at Kârkaḷa; Śaka-Saṁvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.[7] Mr. Rice's reprint of Dr. Burnell's text[8] contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Beḷgoḷa.

The **alphabet** is Kanarese, with the exception of the colophon *Śrî-Pâṁḍyarâya* in l. 15, which is in Grantha characters. The inscription consists of two **Sanskṛit** verses and a few words in Sanskṛit prose (l. 14 f.). It records that the chief **Vîra-Pâṇḍya** (l. 11) or **Pâṇḍyarâya** (l. 15), who was the son of **Bhairavêndra** of the **lunar** race, caused to be made the image of **Bâhubalin,** on which the inscription is engraved.

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[1] *Inscriptions at Śravaṇa-Beḷgoḷa,* Introduction, p. 22.

[2] *Loc. cit.* p. 23 ; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 18.

[3] From two inked estampages.

[4] The *virâma* after °*râjan* and °*ttâṇ* is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind °*râjan.*

[5] *Inscriptions at Śravaṇa-Beḷgoḷa,* No. 75.

[6] From two inked estampages

[7] *Ind. Ant.* Vol. II. p. 353.

[8] *Inscriptions at Śravaṇa-Beḷgoḷa,* Introduction, p. 31 f.

According to verse 1, Vîra-Pâṇḍya was prompted to undertake this work by the Jaina priest **Lalitakîrti**, who belonged to the lineage of **Panasôge**[1] and to the *Dêśigaṇa*. The same verse occurs in another Kârkaḷa inscription[2] of Immaḍi-Bhairarasa of the family of **Jinadatta**,—apparently one of the successors of Vîra-Pâṇḍya,—who built the Chaturmukhabasti at Kârkaḷa in Śaka-Saṁvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svâmins* of Hanasôge bore the hereditary title Lalitakîrti[3] and were the spiritual preceptors of the chiefs of Kârkaḷa.

The day on which the image was consecrated fell into the (expired) **Śaka year 1353** (in numerical words, l. 5 f., and in figures, l. 14 f.), the cyclic year **Virôdhikṛit.** According to Professor Kielhorn's calculation, the date corresponds to **Wednesday, the 13th February A.D. 1432.**[4]

TEXT.[5]

1 श्रीमद्देशीगणे ख्या-
2 ते पनसोगिवलीश्वरः[6] ।
3 योभूल्ललितकी-
4 र्त्याख्यस्तन्मुनींद्रोपदे-
5 शतः ॥ [१*] स्वस्ति श्रीशकभूपते-
6 स्त्रिशरवह्नींदोर्व्विरोध्या-
7 दिकृद्वर्षे फाल्गुनसौ-
8 म्यवारधवलश्रीद्वा-
9 दशीसत्तिथौ । श्रीसोमा-
10 न्वयभैरवेंद्रतनु-
11 जश्रीवीरपांड्येशिना नि-
12 र्म्माप्य प्रतिमात्र वा-
13 हुबलिनो जीयात्प्र-
14 तिष्ठापिता ॥ [२*] शकवर्षं
15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named **Lalitakîrti,** who was the lord the lineage (*âvali*) of **Panasôge,** (*which arose*) in the holy (*and*) famous *Dêśigaṇa,*—

(V. 2.) Hail! In the (*cyclic*) year **Virôdhyâdikṛit**[7] (*which corresponded*) to (*the y*[ear] *measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious **Śaka** kin[g]

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[1] This is the modern Hanasôge in the Yeḍatore tâluka of the Mysore district. See **Mr. Rice's** *Ep. C*[*arn.*] Vol. IV., Introduction, p. 16.

[2] No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tith*[*i* of] the date is the sixth, and not the fifth as the published transcript has it.

[3] Thus the *svâmins* of Śravaṇa-Beḷgoḷa and Mûḍabidure have the title Chârukîrti, and those of Humcha[...] title Dêvêndrakîrti.

[4] *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

[5] From an inked estampage.

[6] Read °सोगावली°.

[7] *I.e.* '*kṛit* beginning with *Virôdhin*,' which is an artificial way of expressing *Virôdhikṛit*.

[8] *I.e.* Śaka-Saṁvat 1353.

(*on*) a **Wednesday** in **Phâlguna**, on the auspicious *tithi* of the holy *dvâdaśî*[1] of the **bright** (*fortnight*),— an image of **Bâhubalin** was here caused to be made and was consecrated by the glorious lord **Vîra-Pâṇḍya**, the son of **Bhairavêndra** of the glorious family of the **Moon**. Let (*this image*) be victorious !

(Line 14.) **The Śaka year 1353.**

(L. 15.) O glorious **Pâṇḍyarâya** ![2]

D.— On the proper left side of the colossus at Kârkaḷa.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nâgarî characters and Sanskṛit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by **Pâṇḍyarâya** (ll. 2 f. and 7), the son of **Bhairavêndra**. But the image is here stated to be one of **Gummaṭa**, the lord of **Jinas.**

TEXT.[3]

1 [4]सूरिनुतभैरवें-
2 द्रकुमारश्रीपांड्य-
3 रायनिंदतिमु-
4 ददिं । कारित गुंमट-
5 जिनपतिचारुश्रीमू-
6 र्त्तिं कुडुगी निमगभिम-
7 तमं ॥ श्रीपांड्यराय जय [॥*]

TRANSLATION.

Let it grant you (*every*) wish,— the beautiful holy image of **Gummaṭa**, the lord of **Jinas**, which was caused to be made with great delight by the glorious **Pâṇḍyarâya**, the son of **Bhairavêndra** who was praised by wise men ! O glorious **Pâṇḍyarâya**, be victorious !

E.— On the Brahmadêvastambha in front of the colossus at Kârkaḷa; Śaka-Saṁvat 1358.

This inscription (No. 65 of 1901) is written in the **Kanarese** alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that **Vîra-Pâṇḍya**, the son of **Bhairava** of the family of **Jinadatta**,— the same prince whose name we have found in the two preceding inscriptions (C. and D.),— set up this pillar which bears at the top an image of **Brahman**. The date was the **12th** *tithi* of the **bright** fortnight of **Phâlguna** in **Śaka-Saṁvat 1358** (current), the cyclic year **Râkshasa**, *i.e.* **A.D. 1436.**

TEXT.[5]

1 卐 शकनृपन १३५८ राक्षससंवत्सर[द फ]ाल्गुन शु
2 १२ लु ॥ [6]जिनडत्तान्वयभैरवतनयश्री[वी]रपां-

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[1] *I.e* on the twelfth *tithi*.

[2] Compare the colophon of the next inscription (D.).

[3] From an inked estampage.

[4] Metre : Kanda.

[5] From an inked estampage.

[6] Metre : Kanda. Read जिनदत्ता°.

3 डान्टपतिगे वरमं । मनमोल्धीय[लु][1] नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगभि[मत]मं ॥

TRANSLATION.

On the **12th** (*tithi*) of the **bright** (*fortnight*) of **Phâlguna** in the **Râkshasa year** (*which corresponded to the year*) **1358** of the **Śaka** king. Let it grant you (*every*) wish,— (*the image of*) **Brahman,** the devotee of **Jina,** who took up his abode[2] (*here*) in order to grant with pleasure (*every*) desire to the glorious prince **Vîra-Pâṇḍya,** the son of **Bhairava** of the family of **Jinadatta !**

F.— On the proper right side of the colossus at Vêṇûr; Śaka-Saṁvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Beḷgoḷa.*[3]

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The **alphabet** is Kanarese, and the **language** is Sanskṛit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that **Timmarâja** of the family of **Châmuṇḍa** set up the image of the **Jina** named **Bhujabalin**[4] at **Ênûra** (the modern Vêṇûr). This chief was the younger brother of **Pâṇḍya,** the son of queen **Pâṇḍyaka,** and the nephew and son-in-law of **Râyakuvara.**[5] From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aḷiya-santâna, i.e.* the inheritance through nephews. Even now the Jaina laymen (*śrâvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkaḷa-santâna, i.e.* the inheritance through sons.

Timmarâja is stated to have set up the image at the instance of the Jaina priest **Chârukîrti,**[6] who belonged to the *Dêśigaṇa* and was the pontiff of **Beḷguḷa** (the modern Śravaṇa-Beḷgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Châmuṇḍa to whose family Timmarâja belonged (l. 14 f.) may be identical with the minister Châmuṇḍarâja who had set up the colossal statue at Beḷgoḷa.[7]

The day on which the image was consecrated fell into the expired **Śaka year 1525** (in numerical words, l. 4 f.), the cyclic year **Śôbhakṛit.** Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Saṁvat 1525 expired = Śôbhakṛit, to **Thursday, the 1st March A.D. 1604,** when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakshatra* was Pushya *from* 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.— The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, *i.e.* the time indicated by the date is about midday."

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[1] Read °दीयलु.

[2] *I. e.* who was set up by the king.

[3] *Loc. cit.* p. 32. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pushyakê* for *Guru-Pushyakê* (l. 7) ; *Êṇûra-* for *Ênûra-* (l. 10 f.) ; and *anuj-Êndra-su-râj-âkhyaḥ=* for *anujas=Timmarâj-âkhyaḥ* (l. 14).

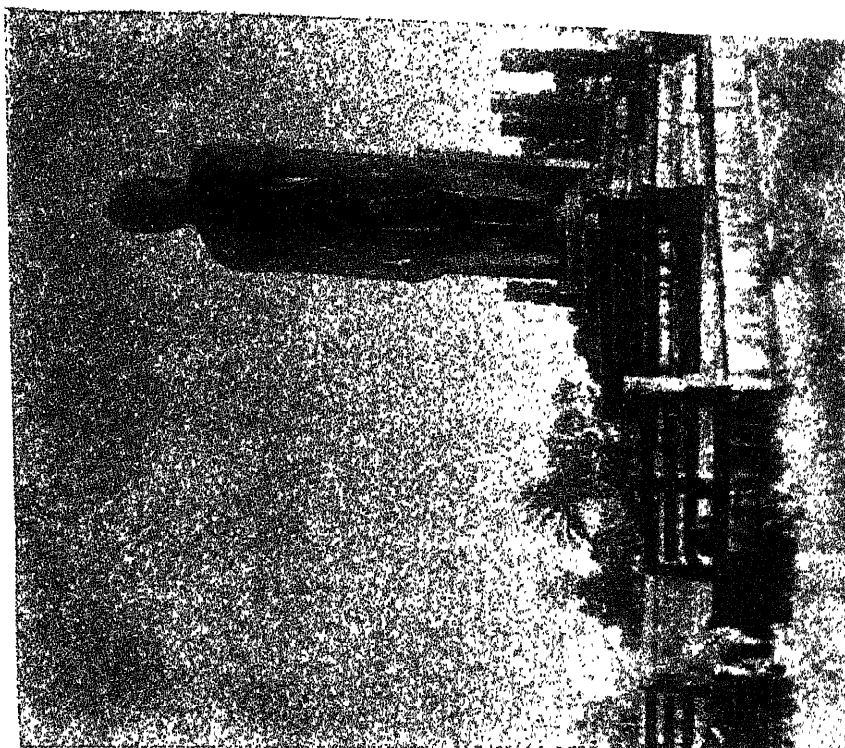
[4] This is a synonym of *Bâhubalin* in the Kârkaḷa inscription, C. above.

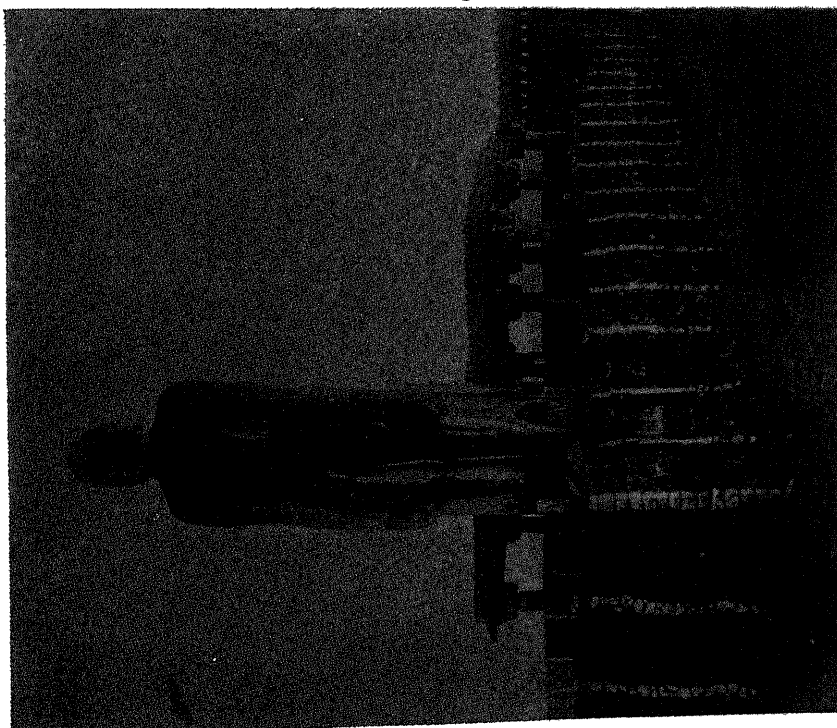
[5] In the next following inscription (G.) he is called Râyakumâra. *Kuvara* is a *tadbhava* of *Kumâra.*

[6] Compare above, p. 110, note 3.

[7] See p. 108 above.

Jaina Colossi.

VENUR.

WIELE & KLEIN, HALF-TONE.

KARKALA.

E. HULTZSCH, PHOTO.

TEXT.[1]

1 श्रीमत्परमगंभीरस्याद्वा-
2 दामोघलांछ[नं] । जीयात्त्रै-
3 लोक्यनाथस्य शास[नं] जिनशास-
4 नं ॥ [१*] शकवर्षेष्वतीते[षु वि]षया-
5 क्षिशरेंदुषु । व[र्त्तमा]ने शोभकृ-
6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासेथ शु-
7 क्लपक्षेदशम्यां गु[रुपु]ष्यके । सु-
8 लग्ने मिथुने देशी[गणांब]रदिनेशितुः
9 [॥] [३*] वेळ्गुळाख्यपुरीपट्टक्षी[र]ांबुधिनिशा-
10 पतेः । चारुकी[र्त्ति]मु[ने]र्दिव्यवाक्यादे-
11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्याथ
12 जामाता त[त्सहो]दरी- । पांड्यका-
13 ख्यमहादेव्याः [सु]पुत्रः पांड्यभू-
14 पतेः । [५*] अ[नु]ज[स्तिं]मरा[जा]ख्यश्चामुं-
15 डान्वय[भूष]कः । अस्था[प]यत्प्रति[ष्ठाप्य]
16 भुजबल्याख्यकं जिनं ॥ ५[2] ॥ शुभमस्तु ॥

TRANSLATION.

(Verse 1.) Let it be victorious,— the holy religion of the lord of the three worlds, the religion of **Jina**, the unfailing characteristic of which is the extremely profound scepticism ![3]

(Vv. 2-6.) After the **Śaka** years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)[4] had passed, while the (*cyclic*) year **Śôbhakṛit** was current, in the month named **Phâlguna**, on the brilliant (?) **tenth** *tithi* of the **bright** fortnight, in (the *nakshatra*) **Pushyaka** (*combined with*) **Thursday**, (*and*) in the auspicious *lagna* **Mithuna**,— at the divine order of the sage **Chârukîrti**, the sun on the firmament of the *Dêśigaṇa* (and) the moon in the milk-ocean of the pontificate[5] of the town named **Beḷguḷa**,— he who was named **Timmarâja**, the ornament of the family of **Châmuṇḍa**, the son-in-law of the glorious **Râyakuvara**, the virtuous son of his sister— the great queen named **Pâṇḍyaka**, the younger brother of prince **Pâṇḍya**, consecrated and set up the **Jina** named **Bhujabalin** at the town of **Ênûra**.

(Line 16.) Let there be prosperity!

G.— On the proper left side of the colossus at Vêṇûr; Śaka-Saṁvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the **Kanarese** alphabet and language. Like the preceding inscription (F.), it records that the image was set up by **Timma**,

[1] From two inked estampages.
[2] Read ६.
[3] Compare *e.g. South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.
[4] *I.e.* Saka-Saṁvat 1525.
[5] Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of **Pâṇḍya**, the son of queen **Pâṇḍyaka**, and the nephew of **Râyakumâra.** But the image is here stated to be one of the **Jina Gummaṭêśa,** the son of **Âdijina,** and Timma is stated to have belonged to the **lunar** race and to have ruled over the kingdom of **Puñjaḷike.**[1]

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the **Śaka** year is here **1526** (in words) **current,** while there it was 1525 expired.

Two shrines in front of the Vêṇûr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityâlaya* of Chandranâtha and was built by two queens of **Vîra-Timmarâja-Oḍeyaru** *alias* **Ajilaru,** "the beloved chief disciple of the holy **Chârukîrtidêva,**" *viz.* Pâṇḍyakadêvi *alias* **Vardhamânakka,** and Mallidêvi. The shrine on the proper right is a *chaityâlaya* of Śântîśvara and was built by . . . . . . *alias* Binnâṇi, another queen of the same chief.[2]

TEXT.[3]

1 श्रीशकव[र्ष]मं[4] गणि[से स]ासिरदिं मि-
2 गुवय्दुलेक्कमु[क्कु]ा शतदिप्पता[ಅಅ]नेय
3 शोभकृदब्दद फाल्गुनाख्यमासाश्रि-
4 [त]शुक्लपक्षदशमी गुरुपुष्यद यु-
5 [ग्म]ल[ग्न]दोळ्देशिगणा[ग्र]गण्यगुरु-
6 पंडितदे[व]न दिव्यवाक्य[दिं] ॥ [१*] राय-[5]
7 कुमार[नो]प्पुवळियं सति पांड्य-
8 कदेवि[य पुत्रनत्र][6] सोमायतवं-
9 श[धु]र्य्यनुरुसाहसि पांड्यन-
10 पानुजनुद्वदानराधेयनुदा-
11 र[पुंजळि]केपट्टवनाळ्व नृपाग्रणि
12 तिंमभूभुजं श्रीयुतनं प्रति[ष्ठि]-
13 [सि]द[न]ादिजिना[त्म]ज[नं जि]नगुं[म]टेशनं ॥ [२*]

TRANSLATION.

(Verse 1.) In the year **Sôbhakṛit** (*which was*) the glorious **Śaka** year counted by twen six after one hundred having the number five, exceeding one thousand,[7] (*on*) **the tenth** *tithi* the bright fortnight falling into the month named **Phâlguna,** in (the *nakshatra*) **Push** (*combined with*) **Thursday,** (*and*) in the *lagna* **Yugma,**—at the divine order of *Gurupaṇḍitadêva*[8] who is the foremost of the *Dêśigaṇa,*—

(V. 2.) Prince **Timma,** the beautiful nephew of **Râyakumâra,** the son of the virtu **Pâṇḍyakadêvi,** the chief of the great family of the **Moon,** the very daring younger brot

[1] The kingdom (*râjya*) of Puñjaḷi or Puñjaḷike is mentioned also in two other inscriptions at Vêṇûr (Nos and 80 of 1901).

[2] A very inaccurate translation of Binnâṇi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

[3] From two inked estampages.

[4] Metre : Utpalamâle.

[5] I cannot find the name of this metre ; it is a *samavṛitta* of 4 times 23 syllables.

[6] The doubtful syllable *tra* looks as if it had been corrected from *ga*.

[7] This is a "poetical" way of expressing Śaka-Saṁvat 1526.

[8] This title refers to Chârukîrti of Beḷguḷa ; see l. 9 f. of the preceding inscription (F.)

of prince **Pâṇḍya**, a Râdhêya (Karṇa) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjaḷike**, consecrated here (*the image of*) the blessed **Jina Gummaṭêśa**, the son of **Âdijina**.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. Hultzsch, Ph.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara[1] it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II. of Vijayanagara. An inscription at Śravaṇa-Beḷgoḷa states that the general Chaicha or Chaichapa had already been the minister of Bukkarâya,[2] *i.e.* of Bukka I., the predecessor of Harihara II.

The subjoined Tamiḻ and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamâna at **Tirupparuttikkuṉṟu**[3] near Conjeeveram. It records that the village of **Mahêndramaṅgalam** in the division of **Mâvaṇḍûr**[4] was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with Irugapa, the son of Chaichapa, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarâja**, the son of **Arihararâja**, *i.e.* **Bukka II.**, the son of **Harihara II.** Hence the **Dundubhi** year in which the grant was made must correspond to **A.D. 1382.** But Professor Kielhorn has shown that the details of the date do not work out correctly.[5]

TEXT.[6]

1 Svasti śr[î]ḥ [||*] **Dundubhi**-varsham Kât[tig]ai-[m]âdatt[i]l pûrvva-pakshattu=Tt[i]ṅgaṭ-kiḻamaiyum paurṇaiyum[7] peṟṟa Tâ(kâ)tt[i]-

2 gai-nâḷ mahâmaṇḍalêśvaran **Ariharârâja-kumâran** śrîmat(d-)**Bukkarâjan** dharmmam âga **Vaichaya**-daṇḍanâtha-putran

3 Jain-ôttaman **Irugap[pa]**-mahâpradhâni **Ti[rup]paruttikkuṉṟu**-nâyaṉâr Trailôkyavalla-bharkku pûjaikku

4 śâlaikkum tiruppaṇik[ku]m **Mâvaṇḍûr**-ppaṟṟil **Mahêndramaṅgalam** nâṟ-pâṟk=ellaiyum iṟai-ili paḷḷichchandam=âga chandr-âditya-varaiyum naḍakka=ttaruvittâr ௳ Dharmm[ô]=ya[ñ=ja]yatu ௳

TRANSLATION.

Hail! Prosperity! (*In*) the **Dundubhi** year, (*on*) the day of Kâttigai (Kṛittikâ), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kâttigai,— for the merit of the glorious *mahâmaṇḍalêśvara* **Bukkarâja**, the son of **Ariharârâja**,— the best of Jainas, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

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[1] *South-Ind. Inscr.* Vol. I. No. 152.

[2] *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

[3] No. 61 on the *Madras Survey Map* of the Conjeeveram tâluka.

[4] This is evidently Mâmaṇḍûr, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify Mahêndramaṅgalam.

[5] Above, Vol. VI. p. 329, No. 1.

[6] From two inked estampages.

[7] The syllable *ṇai* is entered below the line.

given to Trailôkyavallabha, the god of **Tirupparuttikkuṉṟu**, for worship, for the alms-house, and for repairs of the temple,— (*the village of*) **Mahêndramaṅgalam** in the division (*parru*) of **Mâvaṇḍûr**, (*up to its*) boundaries on the four sides, as a tax-free *paḷḷichchandam*,[1] to continue as long as the moon and the sun. Let this pious gift be victorious!

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śârdûlavikrîḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general **Irugappa**, the son of the general **Vaichaya**, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasêna, in the year **Prâbhava**. This year might be meant for Parâbhava = A.D. 1366-67, which would, however, fall into the reign of **Bukka I.** Hence it follows that Prâbhava is used on account of the metre instead of **Prabhava = A.D. 1387-88**, which falls into the time of **Bukka II.**,[2] the contemporary of Irugappa.[3]

In this inscription the temple of the Jina Vardhamâna is said to have been included in **Kâñchî**, of which Tirupparuttikkuṉṟu[4] was evidently considered a suburb.

TEXT.[5]

1 Śrîmat(d-)**Vaichaya**-daṇḍanâtha-tanayas=saṁvatsarê **Prâbhavê** saṁkhyâvân=**Irugappa**-daṇḍanṛipatiś=śrî-Pushpasên-âjñayâ ||

2 śrî-**Kâñchî**-Jina-Varddhamâna-nilayasy=âgrê mahâ-maṇḍapam saṁgît-ârttham=achîkarach=cha śilayâ baddhaṁ samantât sthalam || ௧

TRANSLATION.

In the year **Prâbhava**, at the order of the holy Pushpasêna,— the wise general **Irugappa**, the son of the glorious general **Vaichaya**, caused to be built, in front of the temple of the Jina Vardhamâna at the prosperous **Kâñchî**, a great hall for concerts and (*caused to be*) paved with stones the space all round.

No. 16.—TWO BRAHMI AND KHAROSHTHI ROCK-INSCRIPTIONS IN THE KANGRA VALLEY.

BY J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at **Kanhiâra**, three miles to the east of Lower Dharmsâlâ on the bank of the **Mânjî** torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.[6] In 1875 it was reproduced again and discussed by General Cunningham.[7]

The second inscription I found last summer in the course of an archæological tour in the Kâṅgra district near a place called **Paṭhyâr**, situated nine miles south of Kanhiâra on the bank of the Baner rivulet, at a distance of about one mile from the Dâdh Travellers' Bungalow.

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[1] This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above, Vol. IV. p. 138.

[2] See above, Vol. VI. p. 329 f.

[3] See p. 115 above.

[4] See above, A. l. 3.

[5] From an inked estampage.

[6] *J. A. S. B.* Vol. XXIII. p. 57.

[7] *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiâra inscription has not yet been edited satisfactorily and the Paṭhyâr inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,— **Brâhmî** and **Kharôshṭhî**, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiâra this additional word belongs to the Brâhmî, while at Paṭhyâr it forms part of the Kharôshṭhî legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brâhmî legend, one of which is the well-known *svastika*.

The **Kanhiâra** inscription was read by Sir E. C. Bayley as follows :—*Krishnayasasa ârâma* in Kharôshṭhî, and *Krishnayasasya ârâma medangisya* in Brâhmî. I may state at once that the correct reading of the first word appears to be *Krishaṁyaśasa* and *Kṛishṇayaśasya* respectively, whereas the length of the first *a* of *ârâma*, as a matter of fact, is not expressed in Kharôshṭhî.[1] He explains it as "the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *med* (fat) and *anga* (body)."

Cunningham, however, preferred to consider *ârâma* as a synonym of *vihâra*, translating it by "the monastery of Krishnayasas," and even went so far as to derive the name Kanhiâra from *Kanhiya-yasas-ârâma*, Kanhiya being a synonym of Kṛishṇa. The third word he read *mâdaṅgisya*, and he thought it to be "the name of the district or possibly of the recorder of the inscription."

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The **Paṭhyâr** inscription consists of two lines, cut into one stone. The upper line gives the two words in Brâhmî followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharôshṭhî legend, which consists of three words. The Brâhmî letters are of considerable size, the final one being not less than $1\frac{1}{2}'$ high. The Kharôshṭhî characters are much smaller (5″ to 9″). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, *viz.* $7\frac{1}{2}'$.

It is evident at once that the two words in Brâhmî correspond to the second and third words of the Kharôshṭhî legend. I read them *Vayulasa pukariṇi*[2] or, in correct spelling, *Vâyulassa pukkhariṇî*, the meaning being simply "Vâyula's lotus-pond." With regard to the first word of the Kharôshṭhî, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vâyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, *i.e.* in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathî*. The meaning remains the same, *viz.* 'charioteer' (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathîtara* occurs as a proper name in the *Vishṇupurâṇa* also. But the meaning which has to be assigned to the word in the Paṭhyâr inscription is, I believe, a different one. **Râṭhî** is the name of an agricultural caste in Kâṅgṛa.[3] If Vâyula really was a Râṭhî, we may infer that, in the time of the inscription, the Râṭhîs were not inhabitants

[1] I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

[2] The length of *a* in *vâ* is expressed only in the Brâhmî. The *u*-stroke of *yu* is not found in the Brâhmî, but is perfectly clear in the Kharôshṭhî legend.

[3] *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Paṭhyâr certainly belongs. For, if this had been the case, a man belonging to the Râṭhî caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyâr inscription. Its chief interest therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyâr stone exhibits a much earlier type of script than the Kanhiâra one. This is evident in part from some of the Kharôshṭhî letters, *e.g.* the *s*, which at Paṭhyâr has the closed shape of the Aśôka period whereas at Kanhiâra it is open as in the Śaka-Kushana inscriptions. On the whole, however the Kharôshṭhî of both inscriptions is fairly identical. But a striking difference is shown in the Brâhmî legends. The Kanhiâra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical stroke of equal length agrees best with forms of the 2nd and 3rd centuries.[1] The *á* shows a grea resemblance to the type of this letter in the 2nd century.[2] The *m* is angular instead o rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes has a more archaic form. So has the *g*, which is angular and not rounded.

The Brâhmî type of the Paṭhyâr inscription, however, corresponds entirely with tha of the Aśôka period — the earlier Maurya type as Professor Bühler called it — and therefore ca safely be said to belong to the 3rd century B.C.[3] We may infer that both Brâhmî an Kharôshṭhî were known and used in the Kâṅgṛa valley from that time until the first or secon century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerabl during the course of the three or four centuries, the foreign alphabet had practically remaine the same. The most plausible explanation would be that in those parts the Brâhmî was th popular script used in commerce and common life, while the use of the Kharôshṭhî was limite to official documents and was in consequence fairly constant. The greater importance attache to the Brâhmî may also appear from its taking the first place in the Paṭhyâr inscription an from the larger size of the letters, though it must be admitted that the fuller reading is give in Kharôshṭhî. In the Kanhiâra inscription the Brâhmî has the additional word. But in bot inscriptions the *maṅgalas* are placed after the Brâhmî and not after the Kharôshṭhî.

Now, to return to the **Kanhiâra** inscription, it remains to be considered whether th newly found inscription throws any light on its meaning. First of all one feels inclined assign to the word *ârâma* the ordinary meaning of 'garden,' and not that of 'monaster as Cunningham did.[4] For, considering that Vâyula found it worth while to cut an inscripti which would stand the ages, simply to indicate that he was the owner of a lotus-pond, the is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garde Moreover, in the case of a monastery the founder would preferably have written his name the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṁgisya*, we may with Cunningham reject Bayley supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It wou have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granit And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to mal amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hinc

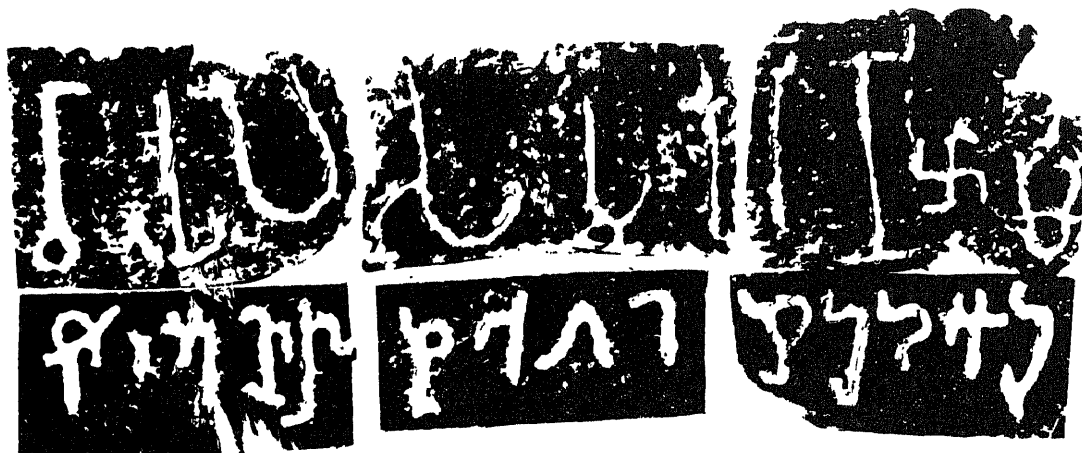
[1] See Bühler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

[2] *Ibid.* 2, XI.

[3] Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judgi from a superficial examination of the Kharôshṭhî, thought that the inscription was rather of the early Śaka type

[4] This meaning is not even mentioned in the *St. Petersburg Dictionary*.

KANHIARA INSCRIPTION.

PATHYAR INSCRIPTION.

WIELE & KLEIN, PHOTO-ZINCO.

E. H · TZSCH.

SCALE ·07.

From inked estampages supplied by Dr. J. Ph. Vogel.

and by the European. Large and round limbs were considered characteristics of a *mahâpurusha*,[1] and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mêda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mâdaṁgisya*. It is true that the *â*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *â*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mâdaṁgisya* is as difficult to explain as *medaṁgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mâtaṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of Kṛishṇayaśas is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brâhmî legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ôṁ*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiâra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindûs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,— the **language.** In the older inscription it is Prâkṛit or Middle-Indian of the Śaurasênî-Mahârâshṭrî, not of the Mâgadhî type, as appears from the *r* in *pukkhariṇî*.[2] In the Kanhiâra inscription there is a difference of language in the two legends. The Kharôshṭhî legend is written in a Prâkṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brâhmî legend would best be characterised as Sanskṛitised Prâkṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahâyâna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskṛit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI,

SAKA-SAMVAT 1129.

By H. Lüders, Ph.D.; Göttingen.

The **first** of the following two stone inscriptions is engraved on the east wall of the Naṭarâja shrine in the **Vaṭâraṇyêśvara** temple at **Tiruvâlaṅgâḍu,** 3 miles N.-N.-E. of the Chinnamapêṭ Railway Station in the North Arcot district. The **second** is on the north wall of the central shrine of the **Vâchîśvara** temple at **Tiruppâśûr,** 2 miles W.-S.-W. of Tiruvaḷḷûr in the Tiruvaḷḷûr tâluka of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.[3]

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[1] A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

[2] See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

[3] Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

and by the European. Large and round limbs were considered characteristics of a *mahâpurusha*,[1] and every traveller in India will get the impression that this is the case even now.

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Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvâlaṅgâḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppâśûr inscription. It is written in **Grantha** characters. The size of the letters varies from ¾" to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharâ*. The language is **Sanskṛit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhir* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (ll. 2, 17, 18) and Tammusiddha (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristical features of the Chôḷa genealogies.

It begins with some **mythical ancestors**. From the lotus of Vishṇu's navel sprang Brahman (vv. 3, 4), from him Marîchi, from him Kaśyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purâṇas*.[1] It is found also in the Udayêndiram plates of Pṛithivîpati II.[2] and those of Vîra-Chôḷa,[3] as well as in the *Kaliṅgattu-Paraṇi*[4] and the *Vikkirama-Śôḷaṉ-Ulâ*;[5] but in the last three passages the third name appears as Kâśyapa or Kâchchipaṉ instead of Kaśyapa. The *Vikkirama-Śôḷaṉ-Ulâ* differs besides in placing Kâśyapa before Marîchi, and the Udayêndiram plates of Pṛithivîpati II. omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is **Kalikâla** (v. 9). Kalikâla is identical, of course, with the ancient half-mythical Chôḷa king whose name is generally given as Karikâla. The various traditions about him have been collected by Dr. Hultzsch.[6] In the present inscription we are told that he constructed the banks of the **Kâvêri**, and that, when he had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Poṉṉi or Kâvêri is alluded to also in the *Kaliṅgattu-Paraṇi*,[7] the *Vikkirama-Śôḷaṉ-Ulâ*,[8] and the large Leyden grant.[9] The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamiḻ poems. According to the *Kaliṅgattu-Paraṇi* Karikâla inscribed on the side of Mount Mêru the whole history of the Tamiḻ race as foretold by the *Ṛishi* Nârada, and in the *Vikkirama-Śôḷaṉ-Ulâ* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount Mêru.

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[1] See, *e.g.*, *Agnipurâṇa*, 5, 2:—
Vishṇunâbhyabjajô Brahmâ Marîchir=Brahmaṇaḥ sutaḥ |
Marîchêḥ Kaśyapas=tasmât Sûryô Vaivasvatô Manuḥ ||
Compare also 272, 1 f.; *Râmâyaṇa*, 1, 70, 19 f; 2, 110, 5 f.

[2] *South-Ind. Inscr.* Vol. II. p. 382.

[3] Above, Vol. III. p. 80 f.

[4] Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

[5] *Ind. Ant.* Vol. XXII. pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

[6] *South-Ind. Inscr.* Vol. II. p. 377 f.

[7] Canto 8, v. 20; *loc. cit.* pp. 331, 341.

[8] *Loc. cit.* pp. 144, 148.

[9] *Archæological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikâla, and to have had two names,— **Madhurântaka**, *i.e.* 'the death to Madhurâ,' and **Pottapi-Chôḷa**. The former name he acquired by conquering **Madhurâ**, the capital of the **Pâṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of **the Andhras**, the town of **Pottapi**. Madhurântaka Pottapi-Chôḷa is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kâñchîpura; in the list compiled by Mr. Sewell[1] it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kâñchîpura should be identical with the ancestor of Tammusiddhi; for one of his inscriptions is dated in the 18th,[2] and another in the 21st year of *Tribhuvanachakravartin* Râjarâjadêva,[3] which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chôḷa-Tikka, who probably was the successor of Tammusiddhi.[4] The identification of Pottapi, which Madhurântaka Pottapi-Chôḷa is said to have founded, must be left to future researches.[5]

In Madhurântaka Pottapi-Chôḷa's race was born **Tiluṅgavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Garuḍa at the top of it at **Ujyapurî**.[6] Ujyapurî may be the modern Ûjîpuram or Ujjapuram, 18 miles east-south-east of Koḷḷêgâl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place,[7] and there is no difficulty in assuming that one of these Telugu Chôḷas should have extended his conquests beyond the Kâvêrî, if another boasts even to have taken Madhurâ.

With verse 13 begins a coherent genealogy of the direct ancestors of Tammusiddhi. In Tiluṅgavidya's family was born king **Siddhi** (v. 13). His younger brother was **Betta (I.)**, who had several sons (v. 14), the eldest of whom was **Dâyabhîma** (v. 15). Dâyabhîma's younger brother was **Êṛasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II.)**, and **Tammusiddhi**, whose mother bore the name of **Śrîdêvî** (vv. 17-20). Of these only Siddhi, Dâyabhîma and Manmasiddhi are described in terms implying that they actually reigned, while of Betta II. it is expressly stated that, being given to the practice of austerities, he conferred, after the death of Manmasiddhi, the government on his younger brother Tammusiddhi.

In verse 21 we are informed that **in the Śaka year 1129** (=A.D. 1207-8) Tammusiddhi allotted to the lord of **Vaṭâṭavî** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, Vaṭâṭavî or its modern synonym Vaṭâraṇya being Sanskṛit renderings of the Tamiḻ Tiruvâlaṅgâḍu, 'the holy banyan forest.'

The **Tiruppâśûr** inscription closely resembles the Tiruvâlaṅgâḍu inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about 1¼" high. The form of the subscript *jha* in *nirjjharâ* in l. 19 slightly differs from that of the Tiruvâlaṅgâḍu inscription, the loop to the left having disappeared here altogether. The initial *ê* also has a

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[1] *Lists of Antiquities*, Vol. I. p. 178 ff.

[2] No. 37 of the Government Epigraphist's collection for 1893.

[3] *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saṁvat 1232, in the 24th year of his reign."

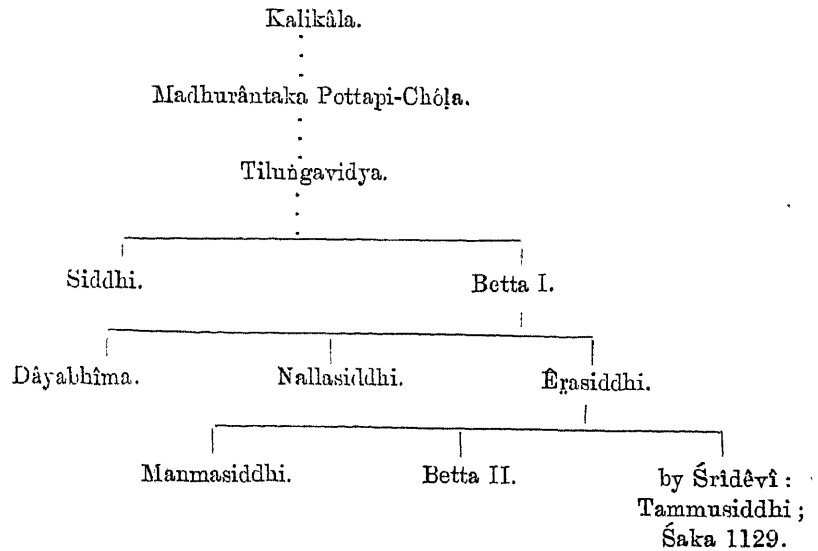
[4] *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain Madhurântaka Pottapi-Chôḍasiddhi who belonged to another branch of the Telugu Chôḷas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of Teluṅgabijjana, whereas the Madhurântaka Pottapi-Chôḷa of our inscription was an ancestor of that king.

[5] [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampêṭ tâluka of the Cuddapah district.—E. H.]

[6] Or, possibly, Ûjyapurî. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yên=Ûjyapuryyâm*).

[7] *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskṛit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhir* (l. 64), and besides in *dṛikbhyâm* (l. 4) and *dik dakshiṇâ* (l. 35).

Of the 23 verses of the Tiruvâlaṅgâḍu inscription 16 reappear in this inscription, occasionally with slight variations.[1] With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dâyabhîma. Instead of the two verses devoted to them in the Tiruvâlaṅgâḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king **Nallasiddhi**. In the following verse Êṛasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvâlaṅgâḍu inscription applies to Dâyabhîma spoken of in the preceding verse, and it might therefore easily be imagined that Dâyabhîma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvoṟṟiyûr,[2] quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :[3]—

Besides the name of Nallasiddhi the Tiruppâsûr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kâñchî or Conjeeveram ; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *galita-kâñchi-guṇâ*, which may be understood as 'having dropped her girdle' or 'having lost **Kâñchi.**' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that **in the Śaka year 1129** (=A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Pâśipura** the revenues due to the king in the villages belonging to the

[1] The name of the town founded by Madhurântaka Pottapi-Chôḷa is here spelled Pottappi (v. 9).
[2] No. 104 of the Government Epigraphist's collection for the year 1892.
[3] The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of **Kaivanṭûr** to the god. Pâśipura, of course, is nothing but the Sanskrit name of Tiruppâśûr. The village of Kaivanṭûr, as Dr. Hultzsch informs me, is identical with **Kaivanḍûr**,[1] 1 mile W.-N.-W. of Tiruppâśûr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.[2]

1 Svasti śrî-**Tammusiddhâya** tasmai yat-sainya-rêṇava[ḥ] [|*] [Brahma-pa]tma(dma) spṛiśaś=śaṁkê bhâvi-bhû-sṛishṭi-hêtavaḥ || [1*] Jayati vijayi-châpaḥ kshâḷit-â[śê]sha-[pâpa]s=satata-madhura-lâ-

2 paḥ prâpta-vidyâ-kalâpaḥ [|*] vitata-vitaraṇ-âpaś=śatru-mâyâ-durâpaḥ pra[śamita]-kali-tâpas=**Tammusiddhi**-kshamâpaḥ || [2*] Udadhi-śayana-bhâjaḥ Patma(dma)-nâbhasya nâbhêḥ kim=api nikhila-hêtur=jjâtam=âścha-

3 ryya-patma(dma)m [|*] yad=abhajad=api sṛishṭêḥ pûrvvam=êtasya dṛigbhyâ[m=] mṛidu-kaṭhina-ma]hôbhyâm=mîlan-ônmîlanâni || [3*] Tasmâd=Viriñchir=abhavat suchiran=tad-a-

4 ntar=vvâsâd=iva prakaṭayann=rajasaḥ pra[vṛittim] [|*] ya[ḥ*] Śrîśa-ta[lpa-phaṇi-mauli]-maṇi-prarûḍha-bimbas=sṛijann=iva babhau sadṛiśas=sahâyânḥ[3] || [4*]

5 Marîchir=udagât=tasmâd=uday-âdrêr=iv=âṁśumân [|*] [tataḥ] Kaśyapa êta-... prakâśa iva nirggataḥ[4] || [5*] Asmâj=ja[gat*]-trita[ya-maṁgala-rat]nadîpaś=chhand...-

6 s-tanus=timira-kânana-dâvavahniḥ [|*] di[k*]-kâlayôḥ kim=aparaṁ vyavahâ[ra*]-hêtu[ḥ] kô=py=âvirâsa vasudhâdhipa-vaṁśa-kandaḥ [|| 6*] Tasmâd=idaṁ prathama-sambhṛita-râja-śa-

7 bdaḥ pûrṇṇô guṇair=nnikhila-nîti-patha-prayôktâ [|*] dêvô Manus=sapadi gôptum=iv=âvatîrṇṇas=tan-maṇḍal-ânta[ra*]-gata[ḥ p]urushaḥ purâṇaḥ [|| 7*] Babhû-

8 vur=ullâsita-kîrtti-nirjjharâ Manôḥ kulê=smin bahavaḥ kshamâbhṛitaḥ [|*] divas-pṛithivyôr=api yair=nniyantṛibhir=nniraṁkuśô nîti-pathaḥ[5] pravarttita[ḥ] [|| 8*]

9 Tat-kulê **Kalikâlôlô**=bhût[6] [**Kâvêrî**-tîra-kṛin=nṛipaḥ] [|*] [yat-kê]ḷî-yashṭi-tulitê Mêrau vyatikṛitâ diśaḥ [|| 9*] Jâtô=sya vaṁśê **Madhurâṁ** viji-

10 tya paśchâd=udañchana(n-**Ma**)**dhurântak**-âkhyaḥ [|*] nitânta-mukt-âbha[ra*]ṇâḥ prachaṇḍaḥ **Pâṇḍy**-âṁganâḥ prâg=iva yaś=chakâra || [10*] Jishṇur=**Andhrêshu** yaḥ kṛitvâ purîm **Pottapi**-saṁñjitâm[7] [|*]

11 tatas=tat-pûrvva-[**Chô**][**ḷ***]-âkhyaḥ[8] prakhyâta-bhuja-vikramaḥ || [11*] Tad-vaṁśê sa **Tiluṁgavidya**-nṛipatir=yyên=**Ôjyapuryyâm**=asau chañchata(t)-kîrtti-patâkayâ tilakita-stambhaḥ pratishṭhâpi-

12 taḥ [|*] yasy=âgrê **Garuḍan**=nirîkshya sahaja-snêhêna sûtê sthitê maddhyê-vyô[ma] vilambatê dinapatiḥ prâyas=tad-âdi kshaṇam || [12*] Tat-kulê **Siddhi-bhûpâlaḥ** pâlayâm=â-

13 sa mêdinîm [|*] yadîya-dôḥ-pad-âyattam=artthi-pratyartthi-jîvitam || [13*] Anujanm=âbhavat=tasya **Betta-bhûpaḥ** pratâpavân [|*] tasy=âpi jajñirê putrâs=trâtâraś=śaraṇ-ârtthinâm || [14*] **Dâyabhîmô** n[ripa]-

14 s=têshâ[ṁ] jyêshṭhaḥ kshôṇîm=apâlayat [|*] yat-pâṇiś=śâtrava-śrîṇâṅ=kêś-âkṛishṭi-kash[â*]yitaḥ || [15*] Tasy=**Airasiddhi**-nṛipatis=sahajaḥ kanîyân=dûran=nirasya kalim=asya punaḥ-pravêśam [|*] rôddhum pravṛi[t]ta

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1 No. 63 on the *Madras Survey Map* of the Tiruvaḷḷûr tâluka.

2 From inked estampages supplied by Dr. Hultzsch.

3 Read =*sahâyân*.

4 The sign for *rgga* looks rather strange, but it cannot possibly be meant for anything else.

5 The *visarga* has been added below the line.

6 Read *Kalikâlô=bhût*.

7 Read -*saṁjñitâm*.

8 The *chô* has been added below the line.

15 iva yaḥ prachuraṁ yaśa[ḥ*] sva[n*]=dik-sîmasu sphaṭika-sâla-nibha[m **babandha** ||] [16*] [A]sy=âbhavann=avani-maṇḍala-rakshitâraḥ putrâs=traya[ḥ*] sphurita-paurusha-bhûshaṇâs=tê [|*] yair=anvitaḥ prasavitâ suchiraṁ vyarâjat=**têjô-**
16 mayair=iva n[i*]jair=nnayanais=Triṇêtraḥ [|| 17*] Jyây[ân=êshâm]=**Manmasiddh-**îśvaraḥ kshmâṁ kshâr-âmbhôdhi-śyâma-sîmâ[ṁ] śaśâsa [|*] nity-ôdañchad-yad-yaśaḥ-pañjar-ântar=vvyôma dhyâmaṁ kôkila-
17 tvaṁ bibharti || [18*] Tatra svar-llôkam=ârûḍhê madhyamô **Be[tta-bhû]patiḥ** [|*] tapasvî râjyam=âdhatta **Tammusiddhau** kanîyasi [|| 19*] Sa **Śrîdêvyâm=Êrasiddhi-kshitîśâ[j*]**=jâta[ḥ*] śrîmân=**Manmasiddh-**ânujanmâ [|*] dhâtrîm=ê-
18 tân=drâ(trâ)yamâṇas=samastâm=ast-ârâtis=**Tammusiddhi-kshamâpaḥ** || [20*] Asmai **Vaṭâṭaviśâya Śak-âbdê dhira-**
19 **yâyini** [|*] grâmêshv=asya nṛipa-grâhyaṁ prâdâd=âyam=aśêshataḥ || [21*] Êtat kshôṇîbhṛitâm=aṁśu-jaṭâ-
20 lair=mmakuṭair=dhṛitam [|*] jaga[t*]-traya-prasiddhasya **Tammusiddhasya śâsanam** ||[1] [22*] Yatnêna dharmma-saraṇiḥ pariraksha-
21 ṇîyâ s=êyam bhavatbhi(dbhi)r=akhilair=iti **Tammusiddhaḥ** [|*] âgâminaḥ praṇayatê nṛipatîn=ajasran=dûran=natêna śira-
22 sâ na śarâ-
23 sanêna || [23*]
24 Svasty=astu [||*]

TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanâbha[2] reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishṇu's*) eyes emitting light now soft, now fierce,[3] used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,[4] who, manifesting, as it were, the action of *rajas*[5] because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrî.[6]

(V. 5.) From him rose Marîchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

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[1] After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yetnêna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

[2] *I.e.* Vishṇu.

[3] [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.— E.H.]

[4] *I.e.* Brahman.

[5] The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bâṇa's *Kâdambarî*.

[6] *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race[1] of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,[2] which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishṇu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,[3] rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king **Kalikâla** who constructed the banks of the **Kâvêrî.** When (*he*) had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurâ** getting renowned by the name of **Madhurântaka,** cruelly caused the **Pâṇḍya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*) ;[4]

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi,** bore the title of **Chôḷa** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tiluṅgavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapurî;** I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,[5] (*his*) charioteer[6] stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta.** To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dâyabhîma,** whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Êṛasiddhi,** who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like Triṇêtra[7] with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi,** ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

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[1] Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

[2] With *chhandas-tanuḥ* compare such epithets of the sun as *vêda-âṅgaḥ* in *Mahâbh.* 3, 3, 19, or *vêda-mûrtiḥ* in the *Mârkaṇḍêyapurâṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

[3] The term *nirjhara* is used in allusion to the second meaning of *kshamâbhṛit*, 'a mountain.'

[4] The pun contained in the word *nitânta-mukt-âbharaṇâḥ*, the correct interpretation of which I owe to Dr. Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nitântaṁ muktâny âbharaṇâni yâbhiḥ*, in the second as *nitântâ muktâ âbharaṇâni yâsâm*.

[5] The compound *madhyê-vyôma* is formed in accordance with Pâṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê-dinam*, 'in the midst of the day,' in Trivikramabhaṭṭa's *Damayantîkathâ*, in the first prose passage after l. 30 (p. 15 of the Nirṇayasâgara Press edition)

[6] The charioteer of the sun is Aruṇa or Anûru, the son of Kaśyapa and Vinatâ, and brother of Garuḍa.

[7] *I.e.* Śiva.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi.**

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Êṛasiddhi** and **Śrîdêvî**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (*denoted by the chronogram*) **Dhîrayâyin** (*i.e.* **1129**), to this lord of **Vaṭâṭavî** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity!

B.— TIRUPPASUR INSCRIPTION.

TEXT.[1]

1 Svasti śrî-Tammusiddhâya tasmai yat-sainya-rêṇavaḥ [|*] Bra-
2 hma-patma(dma)-spṛiśaś=śaṁkê bhâvi-bhû-sṛishṭi-hêtavaḥ || [1*] Udadhi-śayana-
3 bhûjaḥ Patma(dma)nâbhasya nâbhêḥ kim=api nikhila-hêtur=jjâtam=â-
4 ścharyya-patma(dma)m [|*] yad=abhajad=api sṛishṭêḥ pûrvvam=êtasya dṛik(dṛig)-
5 bhyâm=mṛidu-kaṭhina-mahôbhyâm=mîlan-ônmîlanâni || [2*] Ta-
6 smâd=Viriñchir=udabhût suchiran=tad-antar=vvâsâ[d=iva]
7 prakaṭayan rajasaḥ pravṛittim [|*] ya[ḥ*] Śrîśa-talpa-
8 phaṇi-mauli-maṇi-pravishṭa-bimba-
9 s=sṛijann=iva babhau sadṛiśas=sahâyâ-
10 n [|| 3*] Marîchir=udagât=tasmâd=uday-âdrêr=i-
11 v=âṁśumân [|*] tataḥ Kaśyapa êtasmâ-
12 t prakâśa iva nirggataḥ || [4*] Tasmâ-
13 j=jaga[t*]-tritaya-maṁgala-ratnadîpa-
14 ś=chhandas-tanus=timira-kânana-dâ-
15 vavahniḥ [|*] di[k*]-kâlayôḥ kim=a-
16 param(raṁ) vyavahâra-hêtuḥ
17 kô=py=âvirâsa vasudhâdhi-
18 pa-vaṁśa-kandaḥ || [5*] Babhûvur=ullâsi-
19 ta-kîrtti-nirjjharâ Manôḥ kulê=smi-
20 n bahavaḥ kshamâbhṛitaḥ [|*] divas-pṛi-
21 thivyôr=api yair=nniyantṛibhi-
22 r=nnirankuśô nîti-pathaḥ pravarttitaḥ || [6*] Tat-
23 kulê **Kalikâlô**=bhût[2] **Kâvêrî-tî-**
24 ra-kṛin=nṛipaḥ [|*] yat-kêḷi-yashṭi-tulitê
25 Mêrau vyatikṛitâ diśaḥ || [7*] Jâtô=sya
26 vaṁśê **Madhurâṁ** vijitya paśchâd=udañchan-**Madhu-**
27 **rântak-**âkhyaḥ [|*] nitânta-mukt-âbharaṇâḥ prachaṇḍa-
28 ḥ **Pâṇḍy-**âṁganâḥ prâg=iva yaś=chakâra || [8*] Ji-
29 shṇur=**Andhrêshu** yaḥ kṛitvâ purîm **Pottappi-**sa[ṁ]-

[1] From inked estampages supplied by Dr. Hultzsch.
[2] The *akshara bhû* seems to have been corrected out of something else, perhaps *bhata*.

30 jñit[âm] [|*] tatas=tat-pûrvva-Chôḷ-âkhyaḥ prakhyâta-bhu-
31 ja-vikramaḥ || [9*] Tad-vaṁśê Siddhi-bhûpâlaḥ pâlayâm=[â]-
32 sa mêdinîm [|*] yadîya-dôḥ-pad-âyattam=artthi-pratyartthi-jî-
33 vitam [|| 10*] Tad-vaśê(ṁśa)jas=sahaja-jitvara-satva(ttva)-râśiś=śatru-kshi-
34 tîśvara-yaśaś-śiśirâṁśu-Râhuḥ [|*] śrî-Nallasiddhi-nṛipa-
35 tir=yyam=upêtya kântan=dik(g) dakshiṇâ galita-ka(kâ)ñchi-guṇâ
36 babhûva || [11*] Tasy=Aiṟasiddhi-nṛipatis=sahajaḥ kanî-
37 yân dûran=nirasya kalim=asya punaḥ-pravêśam [|*]
38 rôddhum pravṛitta iva yaḥ prachuraṁ yaśa[ḥ*] svan=dik-
39 sîmasu sphaṭika-sâla-nibham babandha || [12*] Asy=â-
40 bhavann=avani-maṇḍala-rakshitâraḥ putrâs=traya[ḥ*] sphurita-pau-
41 rusha-bhûshaṇâs=tê [|*] yair=anvitaḥ prasavitâ suchira[ṁ]
42 vyarâjat=têjômayair=iva nijair=nnayanais=Trinêtra[ḥ] [|| 13*]
43 Jyâyân=êshân(shâm)=Manmasiddh-îśvaraḥ kshmâṁ kshâ-
44 r-âmbhôdhi-śyâma-sîmâṁ śaśâsa [|*] nity-ôda-
45 ñchad-yad-yaśaḥ-pañjar-ântar=vvyôma dhyâmaṁ kôkila-
46 tvaṁ bibhartti || [14*] Tan-madhyamas=tad=anu Betta-nṛip â-
47 bhidhânaś=śântas[1]=tapôbhir=avadhîrita-bhôga-
48 vâñchhaḥ [|*] jyêshṭhê gatê divam=anâkulam=êva râ-
49 jyan=nikshiptavân=api kanîyasi Tammusi-
50 ddhau[2] || [15*] Jayati vipula-bhûbhṛid-vaṁśa-janmâ suvṛitta-
51 ḥ parichita-guṇa-gumphas=sambhavan-nâyaka-
52 śrîḥ [|*] suchiram=avani-bhûshâ Tammusiddh-âbhidhâna-
53 s=sarasa-madhura-mûrttiś=chêtanaḥ kô=pi hâraḥ |[| 16*] Sa
54 Śrîdêvyâm=Êṟasiddhi-kshitîśâj=jâta[ḥ*] śrîmân=Ma-
55 nmasiddh-ânujanmâ [|*] dhâtrîm=êtân=trâyamâṇas=sama-
56 stâm=ast-ârâtis=Tammusiddhi-kshamâpaḥ || [17*] Asmai
57 Pâśipurêśâya Śak-âbdê dhirayâyini [|*] grâmê-
58 shv=asya nṛipa-grâhyaṁ prâdâd=âyam=aśêshi(sha)taḥ [|| 18*] Grâma-
59 ñ=cha dattavân=asmai Kaivanṭûr=iti viśrutam [|*] sva-
60 pura-śrêshṭhinâm prîtyai sô=yam=atr=aiva va-
61 tsarê [|| 19*] Êtat kshôṇ[î*]bhṛitâm=aṁśu-jaṭâ-
62 lair[3]=mmakuṭair=dhṛitam [|*] jaga[t*]-traya-prasiddhasya Tammusi-
63 ddhasya śâsanam || [20*] Yatnêna dharmma-saraṇiḥ pa-
64 rirakshaṇîyâ s=êyam bhavatbhi(dbhi)r=akhi-
65 lair[4]=iti Tammusiddhaḥ [|*] âgâminaḥ praṇaya-
66 tê[5] nṛipatîn=ajasran=dûran=natêna śirasâ na
67 śarâsanêna || [21*] Svasty=astu [||]

TRANSLATION.[6]

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king **Nallasiddhi,** the model (*of a man*) of innate, conquering energy, (*a very*) Râhu to the moon-like fame of hostile

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[1] After *śa*, the engraver seems to have originally engraved some other *akshara*.

[2] The first component of the sign for *au* stands at the end of the preceding line.

[3] The sign for *ai* stands at the end of the preceding line.

[4] The sign for *ai* stands at the end of the preceding line.

[5] The sign for *ê* stands at the end of the preceding line.

[6] Only the verses which are not found in the Tiruvâlaṅgâḍu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvâlaṅgâḍu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost* Kâñchi).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi,** though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha,** an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* Tammusiddhi) gave to him (*i.e.* the lord of Pâśipura) the village called **Kaivaṇṭûr,** to the delight of the merchants of his town.

No. 18.— ARULALA-PERUMAL INSCRIPTION OF THE TIME OF PRATAPARUDRA; SAKA-SAMVAT 1238.

BY E. HULTZSCH, PH.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the **Aruḷâḷa-Perumâḷ temple at Little Conjeeveram.** The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the **Sanskṛit** language and the Grantha alphabet. Verse 4 is followed by a prose passage in the **Tamiḷ** alphabet and language, and another Tamiḷ prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppiḍi,** a general (*nâyaka*) of the **Kâkatîya** king **Pratâparudra** of **Êkaśilânagarî,** came to **Kâñchî** and installed a certain **Mânavîra** as governor of **Kâñchî.** The Tamiḷ portion records that the same **Muppiḍi-Nâyaka** granted the revenue from two villages to the Aruḷâḷa-Perumâḷ temple at **Kâñchipuram.** This revenue amounted to an annual sum of 1,002 "*mâḍai* of **Gaṇḍagôpâla.**" Of this sum, 240 *mâḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Veḷkâ,** which the donor had purchased for 500 *paṇam* from a certain Perumâḷ-tâdar;[1] 360 *mâḍai* for daily offerings, *etc.*; 20 *mâḍai* for purificatory rites in Chaitra; and 382 *mâḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nâyaka.**

The inscription contains two dates, both of which fell into **Śaka-Saṁvat 1238** (expired), the **Nala-saṁvatsara,** = A.D. 1316-17. On the first date Muppiḍi installed **Mânavîra** (verse 4), and on the second date he made his grant to the temple (line 3). Professor **Kielhorn** has favoured me with the following calculation of these two dates :— "The first date regularly corresponds to **Friday, the 11th June A.D. 1316,** when the 5th *tithi* of the dark half in the solar month Śuchi (Mithuna) ended 7 h. 5 m. after mean sunrise. The second date regularly

[1] This name is the Tamiḷ equivalent of Vishṇu-dâsa.

corresponds to **Wednesday, the 16th June A.D. 1316,** which was the 21st day of the month of Mithuna (Âṇi) and on which the 11th *tithi* (of the dark half of Jyaishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paiyyûr,** with the hamlets of **Âyirachchêri** and **Gummiḍippûṇḍi,** in the district of **Paiyyûr-kôṭṭam,** and **Pondaipâkkam** in **Kachchiyûr-nâḍu.** According to Mr. Crole's *Manual of the Chingleput District* (p. 438), Paiyyûr-kôṭṭam formed part of the modern Poṇṇêri tâluka, and several villages which are stated to have been situated in that *kôṭṭam* have actually been traced in this tâluka.[1] **Paiyyûr,** the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippûṇḍi.**[2] The whereabouts of Pondaipâkkam and Kachchiyûr-nâḍu are settled by a copper-plate grant of Veṅkaṭapati, dated Śaka-Saṁvat 1526, Krôdhin,[3] where both **Podavâkam** and **Kachchûr** are stated to have belonged to **Kachchi-nâḍu,** a subdivision of **Îkkâṭṭu-kôṭṭam.** According to the *Chingleput Manual* (p. 438), the district of Îkkâṭṭu-kôṭṭam corresponded to the modern Tiruvaḷḷûr tâluka and was subdivided into Kâkkaḷûr-nâḍu and Kachchi-nâḍu. **Îkkâḍu, Kâkkaḷûr,** and several other villages of Kâkkaḷûr-nâḍu, Kachchûr-nâḍu and Malaya-nâḍu in Îkkâṭṭu-kôṭṭam, which are mentioned in the British Museum plates of Sadâśivarâya, can still be traced on the maps of the Tiruvaḷḷûr tâluka and the Kâlahasti Zamîndârî.[4] Pondaipâkkam or Podavâkam is also found on the former map as **Pondavâkkam,**[5] and Kachchiyûr, Kachchi or Kachchûr, the head-quarters of the *nâḍu* to which this village belonged, is represented on the second map by **Kachchûr,** about one mile south of Pondavâkkam. The river **Veḷkâ** mentioned in line 4 is the **Veḥkâ** or **Vêgavatî,** which flows past the Aruḷâḷa-Perumâḷ temple.[6]

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kâkatîya king **Pratâparudra** of Êkaśilânagarî, *i.e.* **Warangal.**[7] Another inscription of Pratâparudra is found as far south as the Jambukêśvara temple near Trichinopoly.[8] Three inscriptions of his at Bezvâḍa (No. 306 of 1892), Warangal (No. 109 of 1902) and Palivela (No. 501 of 1893) are dated in Śaka-Saṁvat 1220 (Vilambin), the Pramâdi-saṁvatsara (*i.e.* Śaka-Saṁvat 1235), and Śaka-Saṁvat 1239 (Piṅgala).

Who was the **Mânavîra** whom Pratâparudra's general Muppiḍi installed as governor of Kâñchî? An inscription of Śaka-Saṁvat 1219, Hêmalambin (= A.D. 1297-98), at Narasarâvupêṭa (No. 213 of 1892) states that **Manma-Gaṇḍagôpâla,** Râya-Gaṇḍagôpâla or Manuma-Gaṇḍagôpâladêva-Chôḍamahârâja, the eldest son of Nallesiddhi, was a subordinate of **Pratâparudra**[9] and took possession of **Kâñchîpura.**[10] An earlier chief of the same family, **Vijaya-Gaṇḍagôpâladêva,** was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Saṁvat 1187, have been found.[11] Two records of the Aruḷâḷa-Perumâḷ temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṁvat 1156 and 1127, belong to two other chiefs of the same family, **Chôḷa-Tikka** and **Tammusiddhi.**[12] **Nallasiddhi,** an uncle of Tammusiddhi, is stated to have occupied **Kâñchi.**[13] If it is borne in mind that several of these later Chôḷas

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[1] Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

[2] Gummiḍipûṇḍi is No. 199 on the *Madras Survey Map* of the Poṇṇêri tâluka.

[3] See my *Progress Report* for May to September 1890, p. 3, No. IX.

[4] See above, Vol. IV. pp. 8, 9 and 10.

[5] No. 229 on the *Madras Survey Map* of the Tiruvaḷḷûr tâluka.

[6] See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

[7] *Ind. Ant.* Vol. XXI. p. 198 and note 12. [8] *Ibid.* p. 200.

[9] *Tatr=âgrajas=sutô Manma-Gaṁḍagôpâḷa-bhûpatiḥ |*
Pratâparudra-bhûpasya prasâd-ârjjita-vaibhavaḥ ||

[10] *Kâñchîpura-Tripura-Triṇêtra* occurs among his *birudas.*

[11] *Ind. Ant.* Vol. XXI. p. 122.

[12] The second of these two inscriptions will be published by Dr. Lüders in this *Journal.*

[13] See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagôpâla, was a subordinate of Pratâparudra, it becomes probable that the Mânavîra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "*mâḍai* of **Gaṇḍagôpâla**"[1] (l. 4), which owes its name evidently to one of the later Chôḻas, several of whom bore the surname Gaṇḍagôpâla. The latest known date of **Râja-Gaṇḍagôpâladêva** (*i.e.* Manma-Gaṇḍagôpâla) is Śaka-Saṁvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of **Mânavîra**. In the meantime Conjeeveram had been in the possession of **Ravivarman of Kêraḷa**, who was crowned at Kâñchî in A.D. 1312-13 and made a grant to the Aruḷâḷa-Perumâḷ temple in A.D. 1315-16.[2] Can it be that he was driven out by Muppiḍi, who installed Mânavîra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kâñchî, Muppiḍi "put to flight the princes of the South."

TEXT.[3]

1 Svasti śrî [||*] Yad-dêhê tanu-lôma-kûpa-vivarê śailâ nagâ dig-gajâ nadyas=sapta [sa]mudra-mudrita-mahî vistâram=adhyâsatê ||(|) daṁshṭrâ-daṇḍa-karâḷa-kâla-vadana[ḥ*] str[î]-la[ṁgh]it-âgr-âsanô lîlâ-kôla-kalêba(va)ras=sa Murabhit pâyâd=apâyât(d=) bhuvam || [1*] Śrîman-mahâ-maṇḍala-chakravarttî **Pratâparudraḥ** kila **Kâ-**

2 **katîyaḥ** | karôti râjyaṁ kamanîya-kîrttiḥ pratâpavân=**Êkaśilâ[na]garyyâm** || **[2*]** [4]Tan-nâyakas=samprati [5]**Muppiḍ-î[n]draḥ** pratâpa-niśśêshita-śatru-pakshaḥ ||(|) vidrâvya bhûpân=api dâkshiṇâtyân purîñ=cha **Kâñchîm**=aviśan=**Naḷ-âbdê** || **[3*]** **Mâsê Śuchau Sarppadinê** cha **kṛishṇê vârê sa-Śukrê** divasê=parâhṇê ||(|) śrî-**Mânavîran**=nija-paṭṭabandham(ndhaṁ) vya-

3 [dh]ât=tad-âjñ-ânucharîñ=cha **Kâñchîm** || **[4*]** **Śakar varsham 1238âvadu Naḷa-saṁvatsaram Âṇi-mâdam** **irubattu-oṉṟân=di[ya]di** **Budaṉ-kiḻamaiyum êkâdaśiyum** peṟṟa nâḷ svasti śrîmatu-**Muppiḍi-nâyakkar** śrî-**Kâñchipura[t]tu** Perumâḷ Aruḷâḷanâthaṉukku sarvva-niyôgattukku dakshiṇâ-sahitam=âga udakam paṇṇiṉa ûr 2=ttara[m*] **Pa[ya]-**

4 **ṟ-kkôṭṭa-stalattu**[6] **Paiyyûrum** piḍâgai **Âyirachchêriyum** **Gumm[i]ḍippûṇḍi** uṭ[pa]ḍa **Gaṇḍagôpâlaṉ** mâḍai=ttaram 526m **Kachchiyûr-nâṭṭil** **Pondaipâkkam** mâḍai=ttaram 476 âga ûr iraṇ[ḍu*]m mâḍai 1002kkum piṟivu Perumâḷ-tâdar[7] kaiyyil 500 paṇa-vilaiy=âga koṇḍa **Veḷkâvil** **teṉ-**karaiyil tiru-

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[1] The Tamiḻ *mâḍai* and the Telugu *mâḍa* form part of the names of various gold coins, *e.g.* *Madurântakaṉ-mâḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Inscr.* Vol. III. pp. 143 and 164), *Bhujabala-mâḍai* (see my *Annual Report* for 1896-97, p. 4), *Gaṇḍa-mâḍa* (above, Vol. V. p. 32), *Kulôttuṅga-mâḍa*, *Birudu-mâḍa*, *Jaya-mâḍa*, *Châmara-mâḍa*, *Gandhavâraṇa-mâḍa* or *Gandhahasti-mâḍa*, *Uttamagaṇḍa-mâḍa* and *Râjarâja-mâḍa* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Râjarâja-mâḍa* and *Jaya-mâḍa* are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gandhavâraṇa-mâḍa* is mentioned in two inscriptions of Śaka-Saṁvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bâzârs* of Southern India as *Gajapati-varâha* and which, according to the *Râjataraṁgiṇî*, was imitated by Harsha of Kaśmîr; compare Sir A. Cunningham's *Coins of Mediæval India*, pp. 34 f. and 36; and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramâditya VI., because the *Râjataraṁgiṇî* (vii. 926) expressly states that Harsha copied his new gold coin from those of Karṇâṭa, and because the only king of Karṇâṭa who reigned during Harsha's time was Parmâḍi or Parmâṇḍi (*Râjataraṁgiṇî*, vii. 935 and 1119) of Kalyâṇapura (*ibid.* 1124), *i.e.* the Western Châlukya Vikramâditya VI.

[2] Above, Vol. IV. p. 146.

[3] From two inked estampages.

[4] The syllable *ya* of *nâyaka* is entered below the line.

[5] The syllable *mu* is entered below the line.

[6] Read *Paiyyûr-kkôṭṭa-sthalattu*.

[7] The *â* of *tâ* is entered below the line.

5 nandavaṉattukkum idil śeyya=kkaḍava śeṅgaḷa(lu)ṉîr ôḍai 4kkum mêl śeyyum vyavasâyattukkum nâ[ḷ] 1kku niṟkum âḷ 20kku âṇḍ=oṉṟukku mâḍai 240m tiru[v]ottaśâmattukku ariśikku paṇam 2m sarvva-sugandh[i-dra]vyaṁgaḷukku[1] paṇam 1½m tiruviḷakkukku paṇam ¼ pâl-miḷagukku utpaṭṭavaikku paṇa-

6 m 1m âga nâḷ 1kku mâḍai [1] âga âṇḍu 1kku mâḍai 360m [|*] tiruppaḷḷittâmamu[m*] paḷamum kaṟi-amudum tirunandavaṉattilê naḍattavum [|*] [Ch]aiyitra-pavitraṁgaḷukku mâḍai 20m abi(bhi)shêka-maṇḍapam uḷḷiṭṭa tiruppaṇigaḷukku 382 mâḍaiyum=âga naḍakkavum [|*] Perumâḷukku=ppo[ṟ]-ppaṭṭamum padakkamum

7 . . . . kkiḍâra-ku[ttu]-v[i]ḷakku 2m [ś]êmakkalam 4m dûpa-dîpa-p[âtraṁga]ḷ kai[y]-maṇi 2m tiruvâla[tti*]-ttaṭṭi 1m kachchu-kkaṭṭil 1m [|*] inda ûr iraṇḍum sakala-prâptigaḷôḍum chandr-âditya-varai sarvva-

8 . . . . nîyô bhavat(d)bhiḥ ||(|) tasmâd=êtân bhâvinaḥ pârtthivêndrâ[n*] bhûyô bhûyô yâchatê Râmachandraḥ ௳ [5*] Aruḷâḷanâdan kôyilil śe[y*]yum tiruppaṇi âyirakkâl-tirumaṇḍapam Muḍivaḷaṅgiṉâṉ-tirumaṇi-p[pa]-[2]

9 . . . . javvandi alari pichchi śâdi śeṉbagam magiḷ śeṅ[ga]ḷu[nî]r ô[ḍ]ai 4 mâ=ppilâ teṉṉamaram [m]âdaḷai elumbichchai nârttai maṟṟum=uḷḷa maraṅga[ḷum] vaippadu || Yasy=âjñâ sakala-kshitîśvara-ś[i]rô-ratn-[â*][ṁśu]-sa[m]p[â]-

10 . . . . â[3] Varâha[ḥ*] sva-dhanañ=cha [d]âna[m](naṁ) nidyam(tyam) prapû[j]yas=sa cha Sômanâthaḥ ||(|) kiṁ va[rnnya](rṇya)tê [ta]sya cha bhâgatê(dhê)ya[ṁ] kshôṇîtalê **Mupp[i]ṭi(ḍi)-nâyakasya** || **[7*]**

TRANSLATION.

(Line 1.) Hail! Prosperity!

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu].

(V. 2.) The glorious ruler of a great province (*mahâ-maṇḍala-chakravartin*), the **Kâkatîya Pratâparudra,** whose fame is beautiful (*and*) who possesses valour, conducts the kingdom at **Êkaśilânagari.**

(V. 3.) And now his general (*nâyaka*), the lord **Muppiḍi,** who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kâñchi** in the **Nala year.**

(V. 4.) And in the **month Śuchi,** on the **day of the serpents,**[4] in the **dark** (*fortnight*), on a **Friday,** in the afternoon of (*this*) day, (*he*) made the glorious **Mânavîra** possessed of the tying of the fillet (*paṭṭabandha*)[5] and (*made*) **Kâñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka year 1238,** the **Nala-saṁvatsara,** (*on*) a day which corresponded to an **eleventh** *tithi,* to a **Wednesday,** and to the **twenty-first solar day** (*of*) the **month Âṇi,**— Hail! the glorious **Muppiḍi-Nâyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brâhmaṇas*), as exclusive property (*sarva-niyôga*), to (*the temple of*) Perumâḷ Aruḷâḷanâtha in the prosperous **Kâñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyûr-kôṭṭam** (*the village*) **Paiyyûr,** (*having*), together with (*its*) hamlets **Âyirachchêri** and **Gummiḍippûṇḍi,** a revenue of 526 *mâḍai* of **Gaṇḍagôpâla,** and (2)

[1] The syllable *dra* seems to be entered below the line.

[2] Read probably-*tirumaṇippandal.*

[3] Read perhaps *Prâptô.*

[4] *I.e.* the fifth *tithi.*

[5] *I.e.* he invested him with the dignity of governor.

Pondaipâkkam in **Kachchiyûr-nâḍu**, (*having*) a revenue of 476 *mâḍai*; altogether two villages, (*having a revenue of*) 1,002 *mâḍai*.

(L. 4.) Out of this, 240 *mâḍai* per year (*shall be spent*) for 20 people per day, in order to (*maintain*) a flower-garden on the southern bank of the **Veḷkâ**, which (*he*) had purchased at the price of 500 *paṇam* from Perumâḷ-tâdar; in order to construct 4 lotus-tanks in this (*flower-garden*); and, besides, in order to cultivate the fields.

(L. 5.) 2 *paṇam* (*shall be spent*) for rice for (*offerings at*) midnight;[1] 1½ *paṇam* for perfumes of all (*kinds*); ½ *paṇam* for lamps; and 1 *paṇam* for the ingredients of pepper-milk; altogether, 1 *mâḍai*[2] per day and 360 *mâḍai* per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (*above-mentioned*) flower-garden. 20 *mâḍai* shall be spent for the *Chaitra-pavitras*,[3] and 382 *mâḍai* for the *abhishêka-maṇḍapa* and other buildings. To (*the god*) Perumâḷ (*were given*) a gold diadem, a breast-ornament, ..., 2 brass chandeliers, 4 gongs, (*two*) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (*before the god*), and 1 webbed bedstead. These two villages[4] . . . . with all the revenue (*prâpti*), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Aruḷâḷanâtha (*are*) a *maṇḍapa* of one thousand pillars, a canopy of gems for (*the image of*) Muḍivaḷaṅgiṇâṉ . . . .

(L. 9.) . . . . *javvandi*,[5] oleander (*alari*), *pichchi*, *śâḍi*, *champaka*,[6] *bakula*, 4 lotus-tanks,[7] mangoes, jacks, cocoanut-trees, pomegranates, limes,[8] oranges and other trees shall be planted.

(V. 6.) Whose command . . . . the rays of the jewels on the heads of all princes . . . .

(V. 7.) Varâha[9] has received *his* wealth (*as*) a gift, and that Sômanâtha[10] is to be worshipped (*by him*) daily: How can the fortune of that **Muppiḍi-Nâyaka** be described on earth?

No. 19.— SIX INSCRIPTIONS AT TIRUNAMANALLUR.

BY E. HULTZSCH, PH.D.

Tirunâmanallûr is a village in the Tirukoilur (Tirukkôvalûr) tâluka[11] of the South Arcot district. It contains a Śiva temple which is now called **Bhaktajanêśvara**. This Sanskrit name is represented in the inscriptions of the temple by its Tamiḻ equivalent **Tiruttoṇḍîśvara**. Both names refer to the 63 devotees of Śiva[12] (*Tiruttoṇḍar* or *Bhaktajana*), whose lives are narrated in the *Periyapurâṇam*, and one of whom is supposed to have been a chief of Tirunâmanallûr itself.[13]

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[1] *Ottaiâmam* is a *tadbhava* of the Sanskrit *ardhayâma*.

[2] This total shows that 1 *mâḍai* was equal to 5 *paṇam*.

[3] Compare above, Vol. V. pp. 22 and 259.

[4] This refers to Paiyyûr and Pondaipâkkam in line 4.

[5] According to the dictionaries, *śevvandi* is the Indian chrysanthemum.

[6] Regarding Tamiḻ *śeṇbagam* = Sanskrit *champaka*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

[7] These were already mentioned in line 5.

[8] *Elumbichchai* is meant for *elumichchai*.

[9] *I.e.* the boar-incarnation of Vishṇu.

[10] This is an epithet of Śiva and suggests that Muppiḍi worshipped this god as well as Vishṇu.

[11] No. 320 on the *Madras Survey Map* of this tâluka.

[12] Compare *South-Ind. Inscr.* Vol. II. pp. 134, 152 ff., 167, 172 and 252 f.

[13] See page 136 below.

An inscription of the Chôḷa king Parântaka I. (A. below) states that the stone temple of Tiruttoṇḍîśvara was built by his son Râjâdityadêva. Hence it is also called **Râjâdityêśvara** in some of its inscriptions.

Besides the shrine of Tiruttoṇḍîśvara or Râjâdityêśvara, the same temple included the shrine of **Agastyêśvara**, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of **Kalinârîśvara**. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śrî-Kalinârai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Îśvara (Śiva) was built by a Pallava king named **Kalinârai**, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamiḻ inscriptions, the ancient name of Tirunâmanallûr was **Tirunâvalûr**. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,[1] derived from it the surname Nâvalûraṉ, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of **Muṉaippâḍi** (C. below) or **Tirumuṉaippâḍi** (A. and B. below). In the time of Râjêndra-Chôḷa I. it bore the surname **Râjâdittadêvapuram**,[2] which is due to the fact that its temple had been founded by Râjâditya, and was included in **Mêlûr-nâḍu**, a subdivision of Tirumuṉaippâḍi, a district of Jayaṅgoṇḍa-Chôḷa-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, **Śevalai** in Veṇṇainallûr-nâḍu (C. below) survives in the two villages Periyaśevalai and Śiṉṉaśevalai[3] (*i.e.* 'great and small Śevalai') close to **Tiruveṇṇainallûr**.[4] Êkadhîra-chaturvêdimaṅgalam (D. below) cannot be identified, as it is not the name, but the surname of some village. **Arumbâkkam**[5] (E. below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakêsarivarman who took Madirai (Madhurâ)," *i.e.* of the Chôḷa king **Parântaka I.**[6] who ruled from about A.D. 900 to about 940.[7] It records the gift of two lamps by a servant of **Kôkkiḻâṉaḍi**, the queen of Parântaka I. and the mother of his son **Râjâdityadêva**. The latter is the Râjâditya who, according to the large Leyden grant[8] and the Âtakûr inscription of A.D. 949-50,[9] was killed in battle by the **Râshṭrakûṭa** king Kṛishṇa III.

TEXT.

1 Svasti [ś]r[î] [||*] **[Madi]r[ai]** ko[ṇ]ḍa kô=**Pparakêsa-**
2 **ripa[ṉ]ma[r*]kk=**i[yâṇ]ḍu irubatteṭṭâvadu **[T]irumu-**
3 **ṉaippâḍi=Ttirunâvalûr Tiruttoṇḍi(ṇḍî)śvara[n]**
4 tiru-kkaṟ-ṟaḷi śe[y*]vitta **Râjâdittadêvar** tâ[y]âr na[m]-biraṭṭiyâr
5 **Kô[k]kiḻâ[ṉa]ḍigaḷ** pari[b]â(vâ)rattâḷ Śittirakômaḷam va(vai)tta n[o]ndâ-viḷak-

[1] See page 136 below.
[2] Other inscriptions have the shorter form Râjâdittapuram.
[3] Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur tâluka.
[4] No. 273 on the same map.
[5] No. 97 on the same map.
[6] *South-Ind. Inscr.* Vol. II. p. 379 f.
[7] See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parân aka I. reigned from about A.D. 906 to about 946.
[8] *Arch. Survey of S. India*, Vol. IV. p. 206 f.
[9] Above, Vol. VI. p. 51.

6 k=[o]ṉṟukku va(vai)[tta ś]âvâ m[û]vâ=ppêr-âḍ[u] toṉṉûṟu Îḻa-[1]viḷa-
7 kk=oṉṟu [|*] idu paṉ-[M]âyê(hê)śvarar irakshai ||—
8 mêṟpaḍiyâḷ Śittirak[ô]maḷam vaitta viḷakk=oṉṟu Îḻa-[1]
9 viḷakku || —

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king **Parakêsarivarman** who took **Madirai**, Chitrakômaḷam,— a female attendant of our lady **Kôkkiḻâṉaḍigaḷ**, the mother of **Râjâdityadêva** who caused to be made the sacred stone temple of **Tiruttoṇḍîśvara** at **Tirunâvalûr** in **Tirumuṉaippâḍi,**— gave one perpetual lamp. For (*this lamp she*) gave ninety undying (*and*) unaging big sheep[2] (*and*) one *Îḻa* lamp.[3] This (*gift is placed under*) the protection of all Mâhêśvaras.

(L. 8.) The same Chitrakômaḷam gave one (*other*) lamp (*and*) an *Îḻa* lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as **A.** and records the gift of a lamp by **Mahâdêvaḍi**, the queen of prince **Râjâdityadêva** and the daughter of **Ilâḍarâyar,** for the merit of her elder brother **Râjâdittaṉ Pugaḻvippavargaṇḍa.** Râjâditya was already mentioned in the preceding inscription (A.). Ilâḍarâyar means 'the chief of **Lâṭa** (Gujarât).' This title was borne by a family of local chiefs, one of whom, named **Vîra-Chôḷa,** is known to have been a feudatory of Râjarâja I.[4] Vîra-Chôḷa was the son of **Pugaḻvippavargaṇḍa.** This chief is probably identical with Râjâdittaṉ[5] Pugaḻvippavargaṇḍa, the elder brother of Râjâditya's queen Mahâdêvaḍi.

TEXT.

1 ||[ஸ்ரீ] Śva(sva)sti śrî [||*] **Madiraiyum** Îḻammum[6] koṇḍa kô=**Pparakêśaripa-**
2 ṉ[ma][r*]kk=iyâṇḍu muppattu-oṉbadâvadu **Tirumuṉaippâḍi=Ttirunâ-**
3 **valûr Tiruttoṇḍiyiśvarattu**[7] Mâhadêvarkku=ppiḷḷaiyâr **Râ-**
4 **jâdittadêvar** dêviyâr [8]**[I]lâḍarâyar** magaḷâr [9]**Mâhadêvaḍigaḷ** tamai-
5 yaṉṉâr[10] **Araiyar Râ[jâ*]dittan Pukaḷiprargaṇḍaṉai**[11] śârtti va(vai)chcha ṉottâ-[12]
6 viḷakk=[o]ṉṟiṉukkum [va](vai)[ch]cha śâ[v]â mu(mû)vâ=ppêr-[â]ḍu[13] nû[ṟu] ni[lai-v]iḷakku
7 niṟai eḻu[ba]diṉ palam śa[n]d[irâ*]dittaval eri[p]padakku[14] [|*] i[du] pan-Mâhê[śva]-rar irakshai ||

TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king **Parakêsarivarman** who took **Madirai** and **Îḻam,— Mahâdêvaḍigaḷ**, the queen of prince **Râjâdityadêva** (*and*) the daughter of

[1] Read *Îḻa-*.

[2] The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

[3] *I.e.*, apparently, a lamp-stand after the fashion of Îḻam (Ceylon). According to the dictionaries, the word *îḻam* means also 'gold;' but, if this meaning were intended here, the writer would have probably used the common word *poṉ*.

[4] See above, Vol. IV. p. 139.

[5] This word is here prefixed to the name of the Lâṭa chief Pugaḻvippavargaṇḍa in honour of his brother-in-law, the Chôḷa prince Râjâditya.

[6] Read *Îḻamum.*

[7] Read *Tiruttoṇḍîśvarattu Mahâdêva°.*

[8] The secondary form of *i* is engraved above the initial *i*.

[9] Read *Mahâdêva°.*

[10] Read *°yaṉâr.*

[11] Read *Pugaḻvippavargaṇḍaṉai.*

[12] Read *noṇḍâ-.*

[13] The *ḍ* of *rḍ* seems to be corrected from *ḍu*.

[14] Read *°daṟku.*

Ilâḍarâyar, gave one perpetual lamp to (*the god*) Mahâdêva of the **Tiruttoṇḍîśvara** (*temple*) at **Tirunâvalûr** in **Tirumuṉaippâḍi** for the merit of[1] (*her*) elder brother **Araiyar Râjâdittaṉ Pugaḻvippavargaṇḍaṉ.** For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep[2] (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Mâhêśvaras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of **Kannaradêva,** *i.e.* of the **Râshṭrakûṭa** king **Kṛishṇa III.,** the conqueror of the Pallava and Chôḻa countries.[3] It records the gift of a lamp by a chief of **Milâḍu,** named **Narasiṁhavarman** and surnamed Śaktinâtha and Siddhavaḍava. He claims to belong to the lineage of **Śukra** and to the **Malaiyakula,** *i.e.* the family of the rulers of Malaiyanâḍu or Malainâḍu, of which Milâḍu and Malâḍu are contracted forms. According to the *Periyapurâṇam*, the capital of this district was **Tirukkôvalûr** (Tirukoilur), the head-quarters of the present Tirukoilur tâluka.[4] The chiefs of Malainâḍu claimed connection with the **Chêdi** family.[5] They had the custom of prefixing the name of the reigning Chôḻa king to their title. Thus, six inscriptions of Râjêndra-Chôḻa I., Kulôttuṅga-Chôḻa and Vikrama-Chôḻa at Kîḻûr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milâḍuḍaiyâṉ Irâmaṉ Mummaḍi-Chôḻaṉ *alias* Râjêndra-Chôḻa-Milâḍuḍaiyâṉ, Kiḻiyûr[6] Malaiyamâṉ Kulôttuṅga-Chôḻa-Chêdiyarâyaṉ, and Kiḻiyûr Malaiyamâṉ Vikrama-Chôḻa-Chêdiyarâyaṉ, the father of Vikrama-Chôḻa-Kôvalarâyaṉ ; and in two inscriptions of *Tribhuvanachakravartin* Râjarâjadêva and Kulôttuṅga-Chôḻadêva (Nos. 288 and 293 of 1902) we find Kiḻiyûr Malaiyamâṉ Râ[ja]râja-Chêdiyarâyaṉ.

The Trivikrama-Perumâḷ temple at Tirukoilur bears an inscription of the sixth year of Parakêsarivarman *alias* Râjêndradêva, *i.e.* A.D. 1057-58[7] or about a century after the present record. It belongs to a later chief of Milâḍu, whose name was likewise Narasiṁhavarman. He resided at **Tirukkôvalûr** (Tirukoilur), was a descendant of the lineage of Bhârgava (*i.e.* Śukra), and bore the surname Raṇakêsari-Râma.

TEXT.

1 Svasti śrî ||ௐ Śrî-**Kannaradêvaṟkku** yâṇḍu padinêḻâvadu **Muṉaippâḍi-Ttirunâvalûr-Tti[rut]toṇḍi(ṇḍî)śvarattu** Mâ(ma)hâdêvarkku svasti **Śukrânma(nva)y-**ôdayâchal-âditya **Śa[k]tinâtha** siṁha-ddhvaja śikhi-makara-la(lâ)ñchhana **Malaiyakul-**ô-

2 tbha(dbha)va **Malaiyakula-**śû(chû)ḷâmaṇi śrîmat(n)-**Narasiṁhava[r*]mmâ Milâḍ-**uḍaiya nâṭṭân **Śittavaḍavan-**âgiya **Narasiṁhava[n]man** vaitta noṇḍâ-viḷakk=oṉṟinukku vaitta poṉ padiṉ kaḻañju [|*] i-ppoṉ padiṉ kaḻañju[ṅ]=goṇḍu **Veṉ-**

3 **ṉainallûr-nâṭṭu-Chchevalai** sabhaiyômum ûrômum âṭṭu nûṟṟu nâḻi ney [k]oḍu vaṇḍu mâdêviyâlêy [8]śantrâdityaval aṭṭuvôm=ânôm **Śevalai** sabhai ûrôm [|*] Îḻa-viḷakku oṉṟu ||— idu pan-Mâh[ê]śvara[r*]

4 irakshai ||ௐ

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[1] This seems to be the meaning of the gerund *śârtti*, which occurs frequently in the same connection.

[2] See above, p. 134, note 2.

[3] See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f. ; *South-Ind. Inscr.* Vol. III. pp. 11 and 22.

[4] *South-Ind. Inscr.* Vol. II. p. 167.

[5] See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

[6] Kiḻiyûr is a village in the Tirukoilur tâluka, No. 128 on the *Madras Survey Map*.

[7] See page 7 above.

[8] Read *chandrâ°*.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious **Kannaradêva**,— Hail! the glorious **Narasiṁhavarman**, the sun of the eastern mountain — the **lineage of Śukra**, **Śaktinâtha**,[1] whose banner bore a lion, whose crest were a peacock and a *makara*, who was born in the **Malaiyakula**, the crest-jewel of the **Malaiyakula**, the lord of the country of **Milâḍu**,— (*this*) **Narasiṁhavarman** who was called **Siddhavaḍava**[2] gave one perpetual lamp to (*the god*) Mahâdêva of the **Tiruttoṇḍîśvara** (*temple*) at **Tirunâvalûr** in **Muṇaippâḍi**. For (*this lamp he*) gave ten *kaḻañju* of gold.

(L 2.) Having received these ten *kaḻañju* of gold, we, the members of the assembly and the inhabitants of the village of **Śevalai** in **Veṇṇainallûr-nâḍu**, shall have to bring every year one hundred *nâḻi* of ghee and shall have to pour (*it*) out (*i.e.* measure it) by the *mûdêvi*[3] as long as the moon and the sun shall last.

(L. 3.) One *Îḻa* lamp(-stand)[4] (*was also given*). This (*gift is placed under*) the protection of all Mâhêśvaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamiḻ inscriptions.[5] The inscription D records the gift of a lamp by a **Muṇaiyadiyaraiyaṉ**, *i.e.* a chief of the district of **Muṇai** or **Muṇaippâḍi**, in which Tirunâmanallûr was included.[6] 'The chief of the people of Muṇai' (*Muṇaiyar kôṉ*) is mentioned as a vassal of Vikrama-Chôḻa in the *Vikkirama-Śôḻaṉ-Ulâ*.[7] According to the *Periyapurâṇam*, the Śaiva saint Sundaramûrti was the protégé of another chief of Tirumuṇaippâḍi (*Muṇaiyaraiyar*), named Narasiṁha, who resided at **Tirunâvalûr** (Tirunâmanallûr), and who is himself considered one of the sixty-three Tiruttoṇḍar or devotees of Śiva.

TEXT.

1 || Svasti śrî ||ஸ Śagar[ai] yâ[ṉ]ḍu
2 **875âvadu Tirunâvalûr Ti-**
3 **ruttoṇḍi-Îśvara-**[8]garattu
4 dêvarkku **Muṇai[ya]diyarai[ya]-**
5 **ṉ Kulamâṇikkaṉ [I]râma-**
6 **dêvaṉ** vaitta nottâ(ndâ)-viḷak-
7 ku oṉṟu śâvâ mu(mû)vâ=ppêr-âḍu 100 [|*]
8 ivv-âḍu [nû]ṟuṅ=goṇḍu śan-
9 dirâ[d]ittavalu[m] erikka ṉ[e]y aṭ[tu]-
10 vâr=[â]ṉâr dêvadâṇam **[Ê]kadi(dhi)ra-śa(cha)[tu]-**
11 **[rvvê]dimaṅgalattu** sabhai[yâr] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! **In the Śaka year 875, Muṇaiyadiyaraiyaṉ Kulamâṇikkaṉ Irâmadêvaṉ** gave to the god of the **Tiruttoṇḍîśvara** temple at **Tirunâvalûr** one perpetual lamp (*and*) 100 undying (*and*) unaging big sheep.[9]

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[1] *I.e.* 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

[2] *I.e.* '(the owner) of renowned mares.'

[3] *I.e.* a measure called after the chief queen (*mahâdêvî*).

[4] See above, p. 134, note 3.

[5] An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III. p. 95.

[6] See page 133 above.

[7] *Ind. Ant.* Vol. XXII. p. 143.

[8] Read *Tiruttoṇḍîśvara-*.

[9] See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Êkadhira-chaturvêdimaṅgalam,** (*a village*) granted to the temple, shall have to pour out ghee,[1] to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Muṇai,** whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

1 Svasti śrî [||*] **Śagarai yâṇḍu 87[6]-**
2 **âvadu Tirunâvalûr Tiruttoṇḍîśva-**
3 **rattu** Mahâdêvaṟkku **Muṇaiyadiyaraiyar Kulamâ-**
4 **ṇikkerumâṇâr** dêv[i]yâ[r=**A]kkinaṅ[g]aiyâr** vaytta[2]
5 noṇḍâ-viḷakkiṉukku va(vai)tta śâvâ m[û]vâ pêr-âḍu
6 nûṟu |[3] nûṟuṅ=[g]oṇḍu nû[4] ni[śa]da[m*] uḻakku mâdêviyâl[5]
7 n[ey] aṭṭuv[ô]m=âṇôm **Arumbâkka[t*]t=ûr[ô]m** [|*] idu [paṉ]-M[â]y[ê](hê)-[śvarar irakshai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! **In the Śaka year 876, [A]kkinaṅgaiyâr,** the queen of **Muṇaiyadiyaraiyar Kulamâṇikkerumâṇâr,** gave a perpetual lamp to (*the god*) Mahâdêva of the **Tiruttoṇḍîśvara** (*temple*) at **Tirunâvalûr.** For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.[6]

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of **Arumbâkkam,** shall have to pour out daily one *uḻakku* of ghee by the *mâdêvi*.[7] This (*gift is placed under*) the protection of all Mâhêśvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of **Parakêsarivarman** *alias* **Râjêndra-Chôḷadêva,** *i.e.* the Chôḷa king Râjêndra-Chôḷa I. who ascended the throne in A.D. 1011-12.[8] The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

1 Svasti śr[î] [||*] K[ô]=**Pparakêśaripa[r*]mar=â[ṇa]** śrî-**Râjêndhi(ndi)ra-Śôḷadêvaṟku** yâ[ṇḍu] . . [va]du **Jayaṅgoṇḍa-Śôḷa-ma[ṇḍa]lattu=Ttiru-**
2 **muṇaippâ[ḍi] M[ê]lûr-nâṭṭu=Ttirunâvalûr=âṇa Râjâdittadêvapurattu [Tirutton]ḍi(ṇḍî)śvarattu Âḍavalâṟkku** uḍaiyâr paḍai Vi(vî)ranâraya[ṇa]-tte[r]i[nda-vil]ligaḷ
3 śeyd=iṭṭa mâlai Iṇâl poṉ mu-kkaḷañj=arai [|*] idil tadavi kaṭṭiṉa spa(spha)ṭika[m] nâyagaṉ uṭpaḍa uru padiṉeṭṭu ni(nî)lam iraṇḍum [|*] [mu]ttôḍu mâlai o-

[1] Compare the preceding inscription (C.)
[2] Read *vaitta*.
[3] This sign of punctuation is expressed by a dot above the line.
[4] Cancel this syllable.
[5] The syllable *mâ* is entered below the line.
[6] See above, p. 134, note 2.
[7] See above, p. 136, note 3.
[8] See page 7 above.

4 nṟu [|*] idu śe[y]vitt=iḍuvittâṉ i-ppaḍaikku nâyagam śeyda **Mârâyaṉ Paḻuvûr Nakkan** [|*] ivanê tiru-kaiykku śâtti aruḷa taḍavi kaṭṭina sphaṭikam oṉṟu mutt=[1]êṟiṉa kâ-

5 ṟai oṉṟu po[ṉ kaḻa]ñju [|*] ivai pan-Mâhahêśva[ra*]-[2]ra[kshai] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôḻadêva**,— the chosen bowmen of Vîranârâyaṇa,[3] a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḻañju* of gold, to (*the god*) Âḍavalâr[4] of the **Tiruttoṇḍîśvara** (*temple*) at **Tirunâvalûr** *alias* **Râjâdittadêvapuram** in **Mêlûrnâḍu**, (*a subdivision*) of **Tirumuṇaippâḍi**, (*a district*) of **Jayaṅgoṇḍa-Śôḻa-maṇḍalam.** In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by **Mârâyaṉ Paḻuvûr Nakkaṉ**,[5] who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḻañju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Mâhêśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

BY E. HULTZSCH, PH.D.

Tirukkôvalûr is the head-quarters of a tâluka of the South Arcot district. It contains a Vishṇu temple named **Trivikrama-Perumâḷ**, and the suburb of **Kîḻûr** a Śiva temple named **Vîraṭṭâṇêśvara.** Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamiḻ country mention both of the Tirukkôvalûr temples. Tiruñâṇasambandar refers to the Śiva temple as '**Vîraṭṭâṇam** at **Kôvalûr**,'[6] and Tirumaṅgai-Âḻvâr to the Vishṇu temple as '**Iḍaikaḻi at Kôvalûr.**' The subjoined inscriptions have the forms **Tiruvîraṭṭâṇam** (A. to J.) and **Tiruviḍaikaḻi** (K.) or **Iḍaikaḻi** (L.). **Tirukkôvalûr** (A. to C., E. to K.) or **Kôval** (L.) bore in the time of the Chôḻa dynasty the surname **Madurântaka-chaturvêdimaṅgalam** (K.). It was included in **Kuṟukkaikûṟṟam**, a subdivision of **Malâḍu** or **Milâḍu**,[7] a district of **2,000** (villages), which in the time of the Chôḻas was surnamed **Jananâtha-vaḷanâḍu (K.).**

The subjoined inscriptions incidentally mention three villages, *viz.* **Uṇaṅgalpûṇḍi** (G.), **Neṇmali** and **Śiṟṟiñjûr** (H.). Of these, I can only identify the second, which is the modern **Nemali.**[8]

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[1] The first *t* of *mutt=* is entered below the line.

[2] Read *-Mâhêśvara-*.

[3] This regiment was probably named after Parântaka I., who had the surname Vîranârâyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Śôḻa-terinda-villigaḷ, which was named after a surname of Râjêndra-Chôḻa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

[4] Âḍavalâr or Âḍavallâr is a Tamiḻ synonym of Naṭêśa, a form of Śiva.

[5] This person may have been a native of Kiḻappaḻuvûr, which is mentioned in the *Dêvâram* under the name of Paḻuvûr; see *South-Ind. Inscr.* Vol. III. p. 152.

[6] One of the sixty-three devotees of Śiva, Meypporuṇâyaṇâr, is supposed to have resided at Tirukkôvalûr; see *South-Ind. Inscr.* Vol. II. p. 167.

[7] See page 135 above.

[8] No. 159 on the *Madras Survey Map* of the Tirukoilur tâluka.

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamiḻ inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, *i.e.* of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman.**[1] It records the gift of a lamp by a concubine of **Vâṇakôvaraiyar.** This was probably the title of the chief of **Vâṇakôppâḍi** or Vâṇagappâḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvaṇṇâmalai on the northern bank of the Peṇṇai.[2] A later Vâṇakôvaraiyar is referred to in an inscription of Kulôttuṅga I.[3] and another Vâṇakôvaraiyaṉ in one of Kulôttuṅga III. (No. 72 of 1890).

TEXT.

1 Svasti śrî [||*] Kô **Vijaiya-vikrama-**[4]**Nandivi[k*]kiramaṟkku** yâṇḍu 17âvaḍu(du) **Malâṭṭu**

2 **Kuṟukkai-kkûṟṟattu Tirukkôvalûr** Tiruvi(vî)[ra]ṭṭâṇattu=Pperumâḷukku oru-no-

3 ndâ-viḷakku **Mâṇikka[t*]târ** magaḷâr **Kôṇakkaṉâr Vâṇakôvaraiyar** bôgi-

4 yâr vaitta poṉ paḷaṅ-gâśiṉôḍu uraiy=oppadu 15 ḷa[5] [|*] i-ppoṉ

5 padiṉaṉ-[6]gaḷañjuṅ=goṇḍu kaḍavôm ivv-ûr nagarattôm [|*] i-ppoṉ-

6 ṉiṉ paliśaiyâlêy niśadam uḷakk=eṉṉai â(a)ṭṭuvôm=ânôm nagarattôm [|*] idu pan-Mâhêśvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king **Vijaya-Nandivikrama,—Kôṇakkaṉâr,** the daughter of **Mâṇikkattâr** (*and*) the concubine[7] of **Vâṇakôvaraiyar,** gave 15 *kaḷañju* of gold, which was equal in fineness to the old *kâśu,*[8] (for) one perpetual lamp to (*the god*) Perumâḷ[9] of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam,** (*a subdivision*) of **Malâḍu.**

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷañju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *uḷakku* of oil.

(L. 6.) This (*gift is placed under*) the protection of all Mâhêśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamiḻ inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nṛipatuṅga-vikrama,— the son and successor[10] of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of **Veṭṭuvadaraiyar,—** apparently a local chief.

TEXT.

1 Svasti śrî [||*] Kô **Vijaiya-Nirupatoṅgavikramaṟkku** yâṇḍu 21âvadu **Milâ-**

2 **ṭṭu-Kkuṟukkai-kkûṟṟattu Tirukkôvalûr Tiruvi(vî)raṭṭâṇattu** Mahâdêvarkku natnâ(ndâ)-viḷa-

3 kkiṉukku **Veṭṭuvadaraiyarkku** aṟâmuṉṉum Naṉṉaṉ Koṟṟaṉ kuḍutta poṉ

4 12 ḷa[11] [|*] paṉṉiru-kaḷañjiṉ paliśaiyâlêy iravum pa[ga*]lum oru-nondâ-viḷak-

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[1] See above, Vol. VI. p. 321.
[2] *I.e.* the Southern Peṇṇaiyâṟu; see above, Vol. VI. p. 333.
[3] *South-Ind. Inscr.* Vol. III. p. 152.
[4] Cancel *-vikrama-*.
[5] This letter slants towards the right; it is evidently an abbreviation for *kaḷañju*. In an inscription of Kulôttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pa*.
[6] Read *padiṉaiṅ-*.
[7] *Bôgi* is used in the sense of *bôgiṉi* (*bhôginî* in Sanskṛit).
[8] This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.
[9] This is one of the Tamiḻ names of Vishṇu, but is here applied to Śiva.
[10] See above, Vol. VI. p. 321.
[11] See note 5 above.

5 k=erippôm=âṉôm **Tirukkôvalûr** nagarattôm śandrâdittaval [|*] idu pan-Mâ-
6 hêśvara-rakshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king **Vijaya-Nṛipatuṅgavikrama**,— Naṉṉaṉ Koṟṟaṉ, a servant[1] of **Veṭṭuvadaraiyar**, gave 12 *kaḻañju* of gold for a perpetual lamp to (*the god*) Mahâdêva of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Milâḍu.**

(L. 4.) Out of the interest of (*these*) twelve *kaḻañju*, we, the citizens of **Tirukkôvalûr**, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Mâhêśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamiḻ inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of **Veṭṭuvadiyaraiyar.** This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nṛipatuṅgavarman at Tiruchcheṉṉambûṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

1 Svasti śrî [||*] Kô **Viśaiya-Niru[patoṅga]vikkira-**
2 **maparumaṟku** yâṇḍu [21]âvadu **T[i]rukkô-**
3 **valûr Tiruvi(vî)raṭṭ[â]ṇattu** Mahâdêvarkku [na]-
4 ndâ-viḷak[k]iṉukku **Veṭṭuvadiyaraiyar** a-
5 ṟâmuṇṇu=Naṉṉaṉ Koṟṟaṉ kuḍutta po-
6 [ṉ] paṉṉiru-kaḻañju [|*] idaṉ paliśaiyâ[l]
7 nandâ-viḷakku iravum pagalum erippô-
8 mm=âṉôm **Tirukkôvalûr** nagarattôm [|*] i-
9 [du paṉ-Mâhêśvara-ra*]kshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king **Vijaya-Nṛipatuṅgavikrama-varman,**— Naṉṉaṉ Koṟṟaṉ, a servant of **Veṭṭuvadiyaraiyar,** gave twelve *kaḻañju* of gold for a perpetual lamp to (*the god*) Mahâdêva of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôvalûr.**

(L. 6.) Out of the interest of this (*gold*), we, the citizens of **Tirukkôvalûr,** shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Mâhêśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamiḻ inscription (No. 299 of 1902) is dated in the 5th year of the **Chôḷa** king Parakêsarivarman[2] and records the gift of a lamp by a queen of **Vâṇakôvaraiyar.**[3]

TEXT.

1 Svasti śrî [||*] **Kô=Ppara[kê]śaripaṉ[ma]ṟku** yâṇḍu aiñjâvadu **Tiruvi(vî)-raṭṭâṇattu** perumâṇaḍigaḷukku na-

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[1] In *aṟâmuṇṇum*, *aṟâm* is perhaps a poetical form of *aṟam*, 'charity;' compare *paḍâm* and *kaḍâm* for *paḍam* and *kaḍam*. *Uṇṇum* is the relative participle of *uṇ*, 'to eat.'

[2] See above, Vol. V. p. 42.

[3] On this title see p. 139 above.

2 nd[â]-viḷakk[i]ṉukku **Vâṇakôvaraiyar** dêviyâr=[I]lâḍaigaḷ magaḷâ[r*] **Naṅgai Kulamâṇ[i]kka-**
3 **ttâr** vaitta poṉ padiṉaiñ(ñ)-gaḷañju [|*] i-pponnukku kaḷañjiṉ-vây=ttiṅgaḷ uri-
4 ppaḍiyâl iravum pagalum nandâ-viḷakk=erippippôm=âṇô=naga[ra*]ttôm [|*]
5 idu paṉ-Mâhêśvara-rak[sh]ai [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king **Parakêsarivarman,— Naṅgai Kulamâṇikkattâr,** the queen of **Vâṇakôvaraiyar** (*and*) the daughter of **Ilâḍaigaḷ,**[1] gave fifteen *kaḷañju* of gold for a perpetual lamp to the god of the **Tiruvîraṭṭâṇam** (*temple*).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one *uri* (of oil) per month for each *kaḷañju.*

(L. 5.) This (*gift is placed under*) the protection of all Mâhêśvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamiḷ inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "**Parakêsarivarman who took Madirai (Madhurâ),**" *i.e.* of the Chôḷa king Parântaka I.[2] The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of **Kayiṟûr Perumâṇâr,** a chief of **Milâḍu,** and the inscription F. refers to a similar gift by the regiment of prince **Arikulakêsarin.** The same prince is mentioned as 'the royal son of the Chôḷa king' in an inscription of the 24th year of Parântaka I. at Tiruppandurutti near Tanjore.[3] He is perhaps identical with **Ariṁjaya,** the third son of Parântaka I.[4]

TEXT OF E. AND F.

1 Svasti śrî [||*] **Madirai** koṇḍa kô=**Pparakêśaripanma[r*]kk**=iyâṇḍu 28âvadu **Malâṭṭu=Kkuṟukkai-**
2 **kûṟṟattu** **Tirukkôvalûr** **Tiruvi(vî)raṭṭâṇattu**=Pperumâḷukku oru-nondâ-viḷakku[k*]ku **Mi[l]âḍ**-uḍaiyâr
3 **Kayiṟûr=Pperum[â]ṇâr** magaḷâr **Râjadêviyâr** **Têśaḍakki** **Perumâṇâr** vaitta śâvâ m[û]vâ=ppêr-âḍu nû-
4 ṟu [|*] ivai pan-Mâhêśvara-rakshai ||௳ Svasti śrî [||*] **Madirai** koṇḍa kô=**Pparakêśaripanma[r*]kk**=iyâṇḍu [3]3âvadu **Tiruk-**
5 **kôvalûr** **Tiruvi(vî)raṭṭâṇattu** **Mah[â*]dêvarkku** piḷḷaiyâr **Arikulakêśariyâr** paḍaiyâr Malaiyâṇa-oṟṟaichchêvagar oru-
6 nondâ-viḷakkukku śandirâdittavall=eriya vaitta śâvâ mu(mû)vâ=ppêr-âḍu nûṟu [|*] ivai pan-Mâhêśvara-rakshai || [௳]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king **Parakêsarivarman who took Madirai,— Râjadêviyâr Têśaḍakki**[5] **Perumâṇâr,** the daughter of the lord of **Milâḍu, Kayiṟûr**

[1] The name of this person suggests that she may have been connected with the Lâṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

[2] See above, p. 133 and note 6.

[3] Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

[4] No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

[5] This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumâṇâr* would be more appropriate for a prince, than for a princess.

Perumâṉâr, gave one hundred undying (*and*) unaging big sheep[1] for one perpetual lamp to (*the god*) Perumâḷ[2] of the **Tiruvîraṭṭâṉam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Malâḍu.** These (*sheep are placed under*) the protection of all Mâhêśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king **Parakêsarivarman who took Madirai,**— the Malaiyâṉa-oṟṟaichchêvagar,[3] the regiment of prince **Arikulakêsariyâr,** gave one hundred undying (*and*) unaging big sheep for one perpetual lamp, (*which was*) to burn as long as the moon and the sun shall last, to (*the god*) Mahâdêva of the **Tiruvîraṭṭâṉam** (*temple*) at **Tirukkôvalûr.** These (*sheep are placed under*) the protection of all Mâhêśvaras.

G.—INSCRIPTION OF KRISHNA III.

This Tamiḻ inscription (No. 268 of 1902) is dated in the 21st year of **Kaṉṉaradêva,** *i.e.* of the **Râshṭrakûṭa** king Kṛishṇa III.[4] It records a grant of land by the **Vaidumba-mahârâja Śandayaṉ Tiruvayaṉ** and (his queen) **Śûttiradêvi.**[5]

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by **Parântaka I.**[6] 'Śandayaṉ Tiruvayaṉ,' *i.e.* Tiruvayaṉ, the son of Śandayaṉ, has to be identified with **Tiruvaiyaṉ,** the father of **Śaṁkaradêva** who was a contemporary of **Râjarâja I.**[7] and who is called a Vaidumba in an inscription of Râjêndra-Chôḷa I.[8]

The subjoined grant of Tiruvayaṉ is quoted, and the names and measurements of the fields are repeated, in an inscription of Râjarâja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

1 Svasti śrî [||*] **Kaṉṉaradêvaṟk=iyâṇḍu** irubattoṉṟâvadu **Malâṭṭu=Kkuṟukkai-kkûṟṟattu Tirukkôvalûr=Ttiruvi(vî)raṭṭâṉam=**uḍaiya perumâṉa-

2 ḍigaḷukku **Vaidumba-mahârâjar Śandayaṉ Tiruvayaṉ Tirukkôvalûr** sabhaiyâr-iḍai yâṉ vilai-koṇḍa bhûmi **Uṉaṅgalpûṇḍi**-[9]

3 **yiṟ=**paḍu=nilam naṉśeyum puṉśeyum Bagavanda-kkaḷaṉi irubatteṭṭum Kâḍêṟu kâlu= Marattuḷâṉ-vêli eṭṭum Kaḷarmêḍu ki(kî)ḻiṉa

4 pattum mêlaṉa iraṇḍu mâvum Kaḷiya-kkaḷaṉi Kôṟpâḍu eṭṭu mâvum [|*] ittaṉai nilamum poṉ kuḍuttu iṟai iḻichchi âḻvâr-

5 kku=ttiruvamudu [i]raṭṭikku nivandañ=jeydu kuḍuttêṉ **Tiruvayaṉ-êṉ** [|*] ivaiyiṟṟil Kaḍambaṉum=Uttiraṉ-iḍai=**Chchûttiradêvi** koṉ-

6 ḍu kuḍuttaṉa pattu=chcheṟuvum Uvachcha-kaḷaṉ [|*] idu pan-Mâhêśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of **Kaṉṉaradêva,**— I, the **Vaidumba-mahârâja Śandayaṉ Tiruvayaṉ,** purchased from the members of the assembly of **Tirukkôvalûr** (*the following*) wet land and dry land, situated in **Uṉaṅgalpûṇḍi:**— the

[1] See above, p. 134, note 2.
[2] See above, p. 139, note 9.
[3] *I.e.* 'the unrivalled warriors of Malayâḷam.' This was perhaps a regiment of Nairs.
[4] See above, p. 135 and note 3.
[5] This name may correspond in Sanskṛit either to Sûtradêvî or to Śûdradêvî.
[6] *South-Ind. Inscr.* Vol. II. p. 387, verse 9.
[7] *South-Ind. Inscr.* Vol. III. p. 104.
[8] *Ibid.* p. 108. For other references to the Vaidumbas see *ibid.* p. 106.
[9] The *i* of *ḍi* is expressed twice.

Bhagavanta field, (*containing*) twenty-eight (*mâ*) ;[1] (the field called) *Kûḍêṟu*, (containing) a quarter (*vêli*) ;[2] the *Marattuḷâṉ* field, (*containing*) eight (*mâ*) ; ten (*mâ*) below the *Kaḷarmêḍu* ; two *mâ* above (*the same*) ; and eight *mâ* (called) *Kôṟpâḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, **Tiruvayaṉ,** gave (*it*) to the god of the **Tiruvîraṭṭâṉam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam,** (*a subdivision*) of **Malâḍu,** for the requirements of a double (*daily*) offering to the god.

(L. 5.) Out of this (*land*) **Śûttiradêvi** gave a field of ten (*mâ*), which (*she*) had purchased from Kaḍambaṉ and Uttiraṉ, (*as*) a field for the *Uvachchas*.[3]

(L. 6.) This (*gift is placed under*) the protection of all Mâhêśvaras.

H.— INSCRIPTION OF KRISHNA III.

This Tamiḻ inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the **Vaidumba-mahârâja Tiruvayaṉ,** whose name has been already met with in G.

TEXT.

1 Svasti śrî [||*] **Kannaradêvaṟku** yâ[ṉ]ḍu . . . .[4] **[Mal*][âṭ]tu-Kkuṟukkai-kkûṟṟattu-Ttirukkôvalûr-Ttiruvi(vî)raṭṭâṉatt-**âḻvârkku saṁ-

2 [kr]ânti-tôṟum snapaṉañ=jeyvadaṟku **Vaidum[ba]-mahârâjar Tiruvayaṉâr** dêviyâr mu(mû)tta-dêviyâr **Viraṭṭaṉ Vi(vî)ranâraṉiyâr** vaitta

3 [po]ṉ irubadiṉ kaḻañju [|*] i-ppoṉ irubadiṉ kalañjuṅ=goṇḍu kaḻañjiṉ-vây=kkala-ppoliyûṭṭ=âga=ppêriḷama(mai)[y]âl irubadiṉ

4 kala=nellum tûyav=âkki kûli-pparam paṭṭu tiru-muṟṟattukkê koḍu śeṉṟ=aḷaṇḍu kuḍuppôm=âṉôm **Milâḍamâṇikkam**=âgiyâ(ya) **Neṉmali** sa[bh]aiyôm [|*] i-nne-

5 l taṇḍuvârkku me[y*]=kkaṇḍu śôṟu kuḍuppôm=âṉôm **Neṉmali** sabhaiyôm [|*] **Neṉmali** sabhaiyârum **Śiṟṟiñjûr** sabhaiyârum pêriḷa-

6 ma(mai)yâl=aḷakk[u]=nellu aṟubadiṉ kalam=ivai eṇṇâḻi-kkâlâl eḻuba[t]taiṅ-[ga]lamu[n=d]iṅgaḷ-obâdi aṟu-kalaṉê m[u]-kkuṟu[ṇi]yuṅ=goṇḍu kalaśam iruba . . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd ?] year of **Kannaradêva,**— queen **Vîraṭṭaṉ Vîranâraṉiyâr** (*i.e.* Vîranârâyaṇî), the elder sister of the queen of the **Vaidumba-mahârâja Tiruvayaṉâr,** gave twenty *kaḻañju* of gold to the god of the **Tiruvîraṭṭâṉam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam,** (*a subdivision*) of **[Mal]âḍu,** for bathing (*the god*) at every *saṁkrânti*.

(L. 3.) Having received these twenty *kaḻañju* of gold, we, the members of the assembly of **Milâḍamâṇikkam** *alias* **Neṉmali,** shall have to supply — at the rate of interest of one *kalam* per *kaḻañju* — twenty *kalam* of paddy by the *pêriḷamai* (measure), cleaning (*it*), defraying the cooly charge, conveying (*the paddy*) to the very court-yard of the temple, going (*there*) and measuring (*it*).

(L. 4.) To those (*temple officials*) who shall call for this paddy, we, the members of the assembly of **Neṉmali,** shall have to supply boiled rice after having identified (*their*) persons.

[1] The *mâ* is $\frac{1}{20}$ of a *vêli*.

[2] This is equal to five *mâ*, the measurement of this field given in No. 236 of 1902.

[3] *I. e.* the temple drummers ; see *South-Ind. Inscr.* Vol. II. p. 299, note 2.

[4] The existing traces of letters suggest the reading *22âvadu*.

(L. 5.) The members of the assembly of **Neṉmali** and the members of the assembly of **Śiṟṟiñjûr** have to measure sixty *kalam* of paddy by the *pêrilamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kâl*[1] of eight *nâḻi*, and to six *kalam* and three *kuṟuṇi* per month, ... twenty (?) pots[2] . . . .

I.— INSCRIPTION OF KRISHNA III.

This Tamiḻ inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the **Vaidumba-mahârâja Tiruvayaṉ**, the donor of G.

TEXT.

1 Svasti śrî [||*] **Kaṉṉaradêvaṟk**=iyâṇḍu(ṇḍu) irubattu-nâlâvadu **Malâṭṭu=Kkuṟukkai-kûṟṟattu**=
2 **Ttirukkôval[û]r=Ttiruv[i]raṭṭâṉatt**=âḻvârkku **Vaidumba-mahârâjar Tiruvayaṉâr**
3 âḻvârkku [cha]ndrâdittaval tiru-viḷakku 24kku vaitta âḍu sâvâ mu(mû)vâ=ppê-
4 r-âḍu iraṇḍâyirattu-munnûṟṟu-nâliṉâlum nondâ-viḷakku pan-Mâhêśvara-rakshai ||—

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of **Kaṉṉaradêva**,— the **Vaidumba-mahârâja Tiruvayaṉâr** gave to the god of the **Tiruviraṭṭâṉam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Malâḍu**, two thousand three hundred and four undying (*and*) unaging big sheep[3] for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Mâhêśvaras.

J.—INSCRIPTION OF RAJARAJA I.

This Tamiḻ inscription (No. 239 of 1902) is dated in the 9th year of **Râjarâjakêsarivarman**, *i.e.* of the **Chôḻa** king Râjarâja I., and records the gift of a lamp by Amitravalli, (the daughter of) Kundaṉaṉ and the mother of queen **Lôkamahâdêvî**. The same queen of Râjarâja I. is mentioned in inscriptions at Tanjore and Tiruvaiyâṟu.[4]

TEXT.

1 Svasti śrî [||*] Kô **Râjarâjakêśarivanma[r*]ku** yâṇḍu onppadâ-[5]
2 vadu **Mi[l]âṭṭu=Kkuṟukkai-kkûṟṟattu=[T]irukkôvalûr=Ttida(ru)-**
3 **vi(vî)raṭṭâṉam** uḍe(ḍai)yâr[k*]ku nam-birâṭṭiyâr **Ulôgamahâdêviyâ[rai]=**
4 ttiru-vayiṟu-vâytta **Kundaṉaṉ [A]mittirava[l]li** âḻvârk-
5 ku chaṁdrâdittavat vaichcha nondâ-viḷakku onṟu [|*] tiruvuṇ[ṇ]â[ḻi*]-
6 gaiyâr i-[v*]**viḷakkâl** pon [k]oṇḍu chandr[â]dittavala(lu)m[6] viḷak[k]=eri-
7 [p]pôm=âṉôm tiruvuṇṇâḻig[ai]-sabhaiyôm [|*] iraṇḍu kâśu
8 peṟṟa **Îḻa-viḷakku** on[ṟu] [|*] idu pan-Mâhêśvara-rakshai ||—

[1] *Kâl* is a shorter form of *marakkâl* or *kuṟuṇi*, a measure which consists of 8 *nâḻi* and is equal to $\frac{1}{12}$ *kalam*; compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

[2] These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

[3] See above, p. 134, note 2.

[4] *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

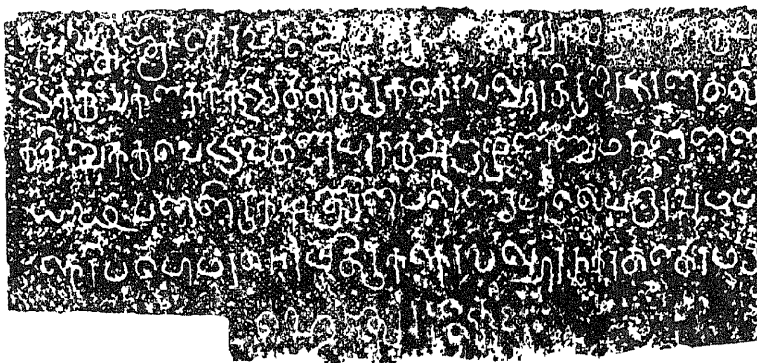
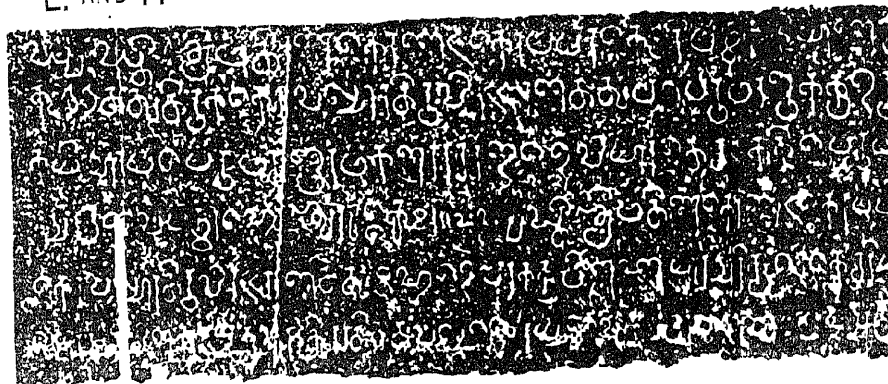
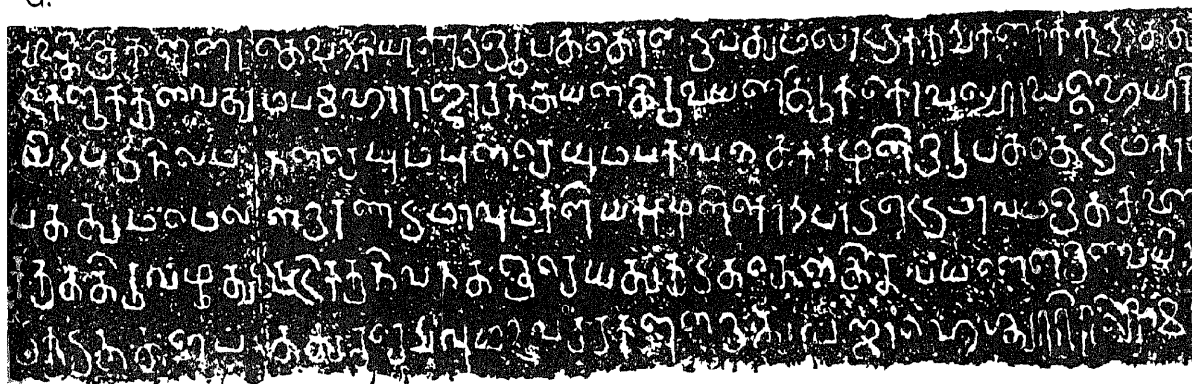
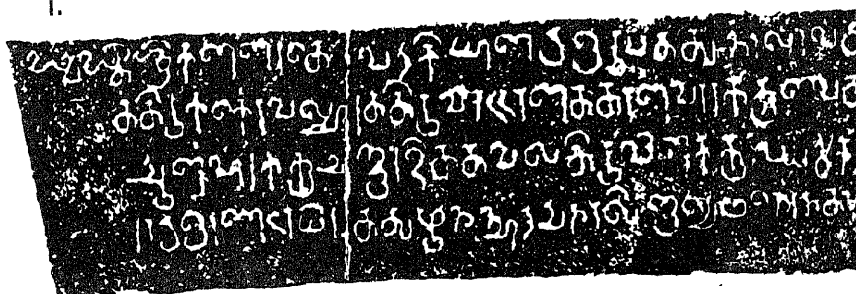
[5] Read *oṉbaddvadu*.

[6] The secondary sign for *i* stands above *tava* of °*tavalam*.

B.

E. AND F.

G.

I.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king **Râjarâjakêsarivarman**,— **Kundaṇaṉ Amitravalli**, who gave birth to our lady **Lôkamahâdêviyâr**, gave to the god of the **Tiruvîraṭṭâṇam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Milâḍu**, one perpetual lamp (*which shall burn*) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (*in charge*) of the store-room of the temple,[1] shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *Îḷa* lamp(-stand),[2] worth two *kâśu*, (was also given).

(L. 8.) This (*gift is placed under*) the protection of all Mâhêśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamiḻ. It is dated in the 6th year of the **Chôḷa** king **Parakêsarivarman** *alias* **Râjêndradêva**, *i.e.* **A.D. 1057-58.**[3] As in other inscriptions,[4] Râjêndradêva is stated to have conquered Raṭṭapâḍi, to have set up a pillar of victory at Kollâpuram, and to have defeated Âhavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the **Tiruviḍaikaḻi** temple at **Tirukkôvalûr** by a chief of **Milâḍu**, named **Narasiṁhavarman**, who had the surname **Raṇakêsari-Râma**, belonged to the family of **Bhârgava**,[5] and resided at **Tirukkôvalûr**.

TEXT.

1 || Svasti śrî-**Narasiṁhavanma(rma)**-nṛipatiḥ **Śr[i]kôvalûrê** bhajan vâsaṁ viśva-jagan-nivâsa-vapushaḥ śrî-Vâmanasy=[â]kar[ô]t [|*] śailaṁ śumbhita-śâtakumbha-vilasat-kumbham ma-

2 hâ-maṇḍa[pa]m prâkâraṁ para-mâḷikâ-vilasita[ṁ*] muktâmayi(yî)ñ=cha prapâ(bhâ)m ||— **Kôyil** śrî-Vaiyishṇavar rakshai || Svasti śrî [||*] Tirumagaḷ maruviya śeṅgôl vaḷara=ttaṉ tiru-ttam[ai]yan[ô]ḍum [pô]-

3 y **Iraṭṭapâḍi** êḻ-arai ilakkamuṅ=goṇḍu **Kollâpurattu** jayasta[mbha]=nâṭṭi mîṇḍu pôndu pêr-âṟṟaṅ-garai **Koppattu Âhavamallaṉai** añjuvittu âṅgavaṉ âṉaiyum kudiraiyum [p]e-

4 ṇḍir-paṇḍâramuṅ=gaiy-kkoṇḍu vijaiya[r=a]bhishêkañ=jeydu vi(vî)ra-siṁhâsanattu [vî]ṟṟ-iruṇd=aruḷiya kô=**Pparakêśaripanmar**=âṉa uḍaiyâr **śrî-Râjêndradêvaṟku** yâṇḍu âṟâvadu **Milâḍ**=âna **Ja[nan]âda-[vaḷan]âṭṭu=Kkuṟu**-

5 **kkai-kûṟṟattu** brahmadêyam **Tirukkôvalûr**=âṉa **śrî-Madurântaka**-[6]**śadurvvêdi-maṅgalattu=Ttiruviḍaikaḻi** [â]ḻvâr śrî-vi[m]ânam muṉbu [i]shṭagai-ppaḍaiy=ây=ppaḷagi=ppiḷandamai kaṇḍu **Bhârggava-vaṁśattu Mi[l]âḍu** [u]ḍai-

6 yâr **Iraṇakêśari-Irâmar**=âṉa **Naraśiṅgava[nma]r** kôyilai iḻich[chi=kka]ruṅ[ga]llê koṇḍu śrî-vimânamum [ma]ṇḍapamu[m] e[ḍu]ppittu pûra[ṇa]-poṟ-kuḍam ai[ñ]ju vai[p]pittu tiruchchuṟṟumâḷigaiyum [mu]nbi[l] maṇḍapa-

7 mum edu[p]pittu mu[t]tu-ppandaluṅ=guḍuttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷḷa nima[nda]ṅgaḷ=ellâm inda śrî-vim[âna]ttê kallum veṭṭuvittâr **Naraśiṅgavanmar** eṉṟu abishêgam paṉ-

[1] Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇṇâḻigai* is repeated in a clumsy manner (l. 5 f. and l. 7).

[2] See above, p. 134, note 3.

[3] See page 7 above.

[4] *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

[5] *I.e.* Śukra, the planet Venus; compare p. 135 above.

[6] Read *-chaturvêdi°*.

8 ṇi muḍi kavittu **Milâḍu** **iraṇḍâ[y]i[ra]m** pûmiyum âṇḍa **Milâḍ-uḍaiyâr** **Naraśi[ṅ]gava[nma]r** ||— **Naraśiṅgavanmar** śandrâdittaval erikka vaitta tiru-nundâ-viḷakku iraṇ[ḍu] [|*] [i]v[ai]-

9 [ch]chukku viḷakk=erikka kuḍutta śâvâ mu(mû)vâ=ppera[m]-baśu [aṟu]battu-nâlu [|*] ivaichchâl niśadam viḷakku ira[ṇ]ḍin[i]ṟku ney uri [|*] i-ppaśu=kk[ai]-kko[ṇḍu*] . . . .

TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasiṁhavarman**, residing in Śrîkôvalûra,[1] made for the god Vâmana, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the *śrî*-Vaishṇavas of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakêsarivarman** *alias* the lord *śrî*-**Râjêndradêva**, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,[2] conquered the seven and a half *lakshas* of **Raṭṭapâḍi**, set up a pillar of victory at **Kollâpuram**, started again, terrified Âhavamalla at **Koppam** (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruvidaikkaḷi** (*temple*) at **Tirukkôvalûr** *alias śrî*-**Madurântaka-chaturvêdimaṅgalam**, a *brahmadêya* in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Milâḍu** *alias* **Jananâtha-vaḷanâḍu**, which formerly consisted of layers of bricks, had become old and cracked,— the lord of **Milâḍu** of the **Bhârgava** lineage, **Raṇa-kêsari-Râma** *alias* **Narasiṁhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milâḍu**, **Narasiṁhavarman**, who, having been anointed and crowned under the name **Narasiṁhavarman**, ruled the **two thousand** country of **Milâḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasiṁhavarman** gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.[3] From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows, ...

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamiḻ verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Iḍaikaḻi** temple at **Kôval**, *i.e.* Tirukkôvalûr, by Râma Narasimha.

TEXT.

1 Svasti śrî [||*] **Naṅ-gôṉ=Irâmaṉ**=eḻiṟ-cheṅgô=
2 **Ṇaraśi[ṅ]gaṉ** eṅ-gôṉ-ṟaṉ **Kôval** **Iḍaikaḻiyi**-
3 l aṅgêy karuṅgaṟ-paḍai . ai[n]du śem-boṟ-
4 kuḍan=dâ=ṉeruṅga=ppayilvittâ=ṉiṉṟu ||—

[1] This is a Sanskritized form of Tirukkôvalûr.
[2] *Viz.* Râjâdhirâja I.; see *South-Ind. Inscr.* Vol. III. p. 39.
[3] Compare above, p. 134, note 2.

TRANSLATION.

Hail! Prosperity! Our king Râma **Narasimha**, whose sceptre is beautiful, caused to be placed close together (*and*) permanently layers of granite (*and*) five pitchers of pure gold in the **Iḍaikaḻi** (*temple*) at our god's **Kôval**.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasiṁhavarman, the chief of Milâḍu (see K. above).

TEXT.

1 **Milâḍ-uḍaiyâr** **Narasiṅgavanmarkkâga** n[i]nṟu[1]
2 inda śrî-vimânam eḍuppichchân Śembaṅguḍaiyân
3 [N]ârâyaṇan Âdittan=âna Śô[ḻa]sundara-Mu(mû)vêndavêḷân ||—

TRANSLATION.

On account of the lord of **Milâḍu, Narasiṁhavarman**, this central shrine was caused to be built by Śembaṅguḍaiyâṇ Nârâyaṇa Âditya *alias* Chôḷasundara-Mûvêndavêḷâṇ.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of **Malâḍu**, named **Narasiṁha**, who is stated to have been the grandson of that Râma Narasiṁhavarman who rebuilt the temple. This refers to Raṇakêsari-Râma *alias* Narasiṁhavarman, the contemporary of Râjêndradêva (see K. above).

The inscription quotes the third year of **Râjarâjadêva**. As the donor was the grandson of a contemporary of Râjêndradêva, the Râjarâjadêva who is meant here must be the **Chôḷa** king Râjarâja II.[2]

TEXT.

1 Inda śrî-vimâṇaṅ=garuṅgaṟ-paḍai śeyvitta **Irâman Narasiṅgapaṇmaṇ** pêraṇ **Kariya-Perumâḷ Periyanâyaṇ-êṇ** i-kkôyilil tiruppaṇ[i]kku
2 oru-talai-kaṟ-pûṇ oru-kiḍâ **Irâjaïrâjadêvaṟku** mu(mû)ṉ[ṟâ]vadu mudal eṇ vaṁśi[ya*]r[3] param=âga iḍuvadâga=kkal veṭṭi viṭṭêṇ **Periyanâyaṇ=âṇa**[4] **Nara-**
3 **śiṅga-Malâḍ-uḍaiyâṇ-êṇ** ||[5]

TRANSLATION.

I, **Kariya-Perumâḷ Periyanâyaṇ** *alias* **Narasiṁha**, the lord of **Malâḍu**,— the grandson of **Râma Narasiṁhavarman** who caused this central shrine to be made (*of*) layers of granite,— (*caused it to be*) engraved (*on*) stone that (*I*) shall give (*every year*) from the third (*year*) of **Râjarâjadêva**, for the merit of my ancestors, one ram, carrying one stone on (*its*) head,[6] for the repairs in this temple.

---

[1] The second *n* is entered below the line.
[2] See *South-Ind. Inscr.* Vol. III. p. 79.
[3] The final *r* has been inserted above the line.
[4] *Periyanâyaṇ=âṇa* is corrected by the engraver from °*nâyaṇ-êṇ* ||.
[5] This punctuation is expressed by a *visarga* and a horizontal line.
[6] What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

BY H. LÜDERS, PH.D.; GÖTTINGEN.

A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prâkâra* of the Âdhipurîśvara temple at Tiruvorriyûr in the Saidâpêṭ tâluka of the Chingleput district.[1] The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultzsch.

The inscription consists of 26 lines in Grantha characters which vary in size from ¾″ to 1½″. The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *drikbhyâm* (l. 3), *utbhavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhir* (l. 25). Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttararâmacharita* (6, 4[a]). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Aruḷâḷa-Perumâḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.[2]

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dâyabhîma and Nallasiddhi, which was left undetermined by the other two records.[3] Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *viz.* Raghu (v. 8), Daśaratha (v. 9), and Râma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chôḷa king Kalikâla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurântaka Pottappi-Chôḷa and an ancestor of Tilungavidya or, as he is called here (v. 16), Tilungabijja. Literally translated, the verse runs thus: "In this family was born (*a king*) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.[4] As Betta,

[1] No. 104 of the Government Epigraphist's collection for the year 1892.

[2] The writing *ushadbudha* is perhaps due to the influence of Tamiḷ phonology. As in Tamiḷ a Sanskrit dental generally assumes the sound of *ṛ* before a labial (compare *e.g.* Tamiḷ *uṛpatti* = Sanskṛit *utpatti* and Tamiḷ *aṛpudam* = Sanskṛit *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*.

[3] It will be noticed that the term *tad-vaṁśajaḥ* in verse 11 of the Tiruppâśûr inscription is replaced here (v. 20) by the words *asy=ânvjaḥ*.

[4] See especially a passage in the *Uttararâmacharita* (6, 4[a]), pointed out to me by Prof. Kielhorn: *uchchaṇḍa-vajra-khaṇḍ-âvasphôṭa-paṭuḥ . . . usharbudhaḥ*, 'the fire . . . which is able to split into pieces the exceedingly hard *vajras*.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chôdita-gatêr aśanêḥ prahartâ* must be understood in a double sense and as referring to some historical event. We are thus led to take Aśani as a proper name and to translate 'who defeated **Aśani** whose march had been ordered by **Śakra.**' In this case Aśani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chôdita-gati* is the Sanskṛit rendering of some Tamiḻ or Telugu *biruda* of Aśani, just as Aśani itself may be the Sanskṛit equivalent of some Draviḍian name. Who this Aśani was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagâppiḍugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahêndravarman I.[1] Among the ancestors of the Chôḷa chief Śrîkaṇṭha appears an Agraṇipiḍugu, 'the thunderbolt to the foremost (of his enemies),'[2] and in the inscriptions of the Perumâḷ temple at Poygai we find four times a certain Śambuvarâyaṉ who bore the *biruda* Vîrâśani, 'the thunderbolt to heroes.'[3] To these may be added Piḍuvaṟâditya, the *biruda* of Malla II., one of the chiefs of Velanâṇḍu, as the first member of the compound seems to be connected with *piḍugu*.[4]

The object of the grant is to record that **in the Śaka year** denoted by the chronogram **Dhîrayâyin**, *i.e.* **1129** (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of **Âdhipurî**, all the revenue due to the king in the villages belonging to the temple. Âdhipurî is an attempt of Sanskṛitizing Tiruvoṟṟiyûr, the name of the village where the temple is situated.[5]

TEXT.[6]

1 Svasti śrî-**Tammusiddhâya** tasmai yat-sainya-rêṇavaḥ [|*] Brahma-patma(dma)-spṛiśaś=śaṁkê bhâvi-bhû-sṛishṭi-hêtavaḥ || [1*] Jayati vijayi-châpaḥ kshâḷit-âśêsha-pâpas=satata-madhura-lâpaḥ prâ-

2 pta-vidyâ-kalâpaḥ [|*] vitata-vitaraṇ-âpaś=śatru-mâyâ-durâpaḥ praśamita-kali-tâpas=**Tammusiddhi**-kshamâpaḥ || [2*] Udadhi-śayana-bhâjaḥ Patma(dma)nâbhasya nâbhêḥ kim=api nikhila-hêtur=jâ-

3 tam=âścharyya-patma(dma)m [|*] yad=abhajad=api sṛishṭêḥ pûrvvam=êtasya dṛikbhyâ(gbhyâ)m=mṛidu-kaṭhina-mahôbhyâm=milan-ônmîlanâni || [3*] Tasmâd=Viriñchir=udabhût=suchiran=taḍ-antar=vvâsâd=iva prakaṭayan=rajasaḥ

4 pravṛittim [|*] ya[ḥ*] Śrîśa-talpa-phaṇi-mauli-maṇi-pravishṭa-bimbas=sṛijann=iva babhau sadṛiśas=sahâyân || [4*] Marîchir=udagât=tasmâd=uday-âdrêr=iv=âṁśumân [|*] tataḥ Kaśyapa êtasmât

5 prakâśa iva nirggataḥ || [5*] Tasmâj=jaga[t*]-tritaya-maṁgala-ratnadîpaś=chhandas-tanus=timira-kânana-dâva-vahniḥ [|*] dik-kâlayôḥ kim=aparaṁ vyavahâra-hêtuḥ kô=py=âvirâsa vasudhâdhipa-vaṁśa-kandaḥ || [6*] Asmâ-

6 d=idam prathama-sambhṛita-râja-śabdaḥ pûrṇṇô guṇair=nnikhila-nîti-patha-prayôktâ [|*] dêvô Manus=sapadi gôptum=iv=âvatîrṇṇas=tan-maṇḍal-ântara-gataḥ purushaḥ purâṇaḥ || [7*] Tasy=ânvayê Raghur=abhû-

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[1] *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India.*

[2] Above, Vol. V. p. 123, note. I assume that Agraṇipiḍugu stands for Agraṇîpiḍugu.

[3] *South-Ind. Inscr.* Vol. I. p. 87 ff.

[4] See verse 14 of the Piṭhâpuram pillar inscription of Pṛithvîśvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piḍuvaṟâditya is described as *nija-khaḍga-khaṇḍita-mahâchaṇḍâśaniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttararâmacharita* cited above.—[Compare also Viḍêlviḍugu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

[5] [See above, Vol. V. p. 106 and note 5.—E. H.]

[6] From inked estampages supplied by Dr. Hultzsch.

7 t Surabhêḥ payôbhir=yyaḥ pôshitaḥ prakṛiti-kâraṇatâm upêtaiḥ [|*] âharttur= addhvaram=amushya[1] kim=atra chitraṁ sarvvasva-dânam=api viśva-diśâṁ vijêtuḥ || [8*] Ath=âbhavat Paṅktirathas=tad-anvayê bhuj-âpadâ-

8 nêna chirâya raksh[i]tâ [|*] adânavâ yêna kṛit=Âmarâvatî sa-dâna-vâ[ḥ*][2] svairam= iyañ=cha mêdinî || [9*] Tasmâd=utbha(dbha)vati sma vikrama-dhanô Râm-âbhidhânô Harir=yyas=saṁkh[y*]ê vinihatya râkshasa-patiṁ ssvar-gga-

9 rvva-sarvvaṅkasham [|*] dêviṁ svâṁ śaśinaḥ kriśâm=iva kalâm=arkkam praviśy=ânalaṁ śuddhim prâpya vinirggatâm punar=api svîkṛitya yâtaḥ purîm || [10*] Babhûvur=ullâsita-kîrtti-nirjharâ Raghôḥ kulê=smin bahavaḥ

10 kshamâbhṛitaḥ [|*] divas-prithivyôr=api yair=nniyantṛibhir=nniraṅkuśô nîti-pathaḥ pravarttitaḥ || [11*] Tasmin kulê samabhavat Kalikâla-Chôḷô vîraḥ Kavêra-tanayân=taṭinîṁ vidhâtâ [|*] yat-kêḷi-yashṭi-

11 parighaṭṭita-mâtra êva Mêruś=chalan=vyatikaraṁ haritâñ=chakâra || [12*] Jâtô=sya vâṁśê Madhurâṁ vijitya paśchâd=udañchan-Madhurântak-âkhyaḥ [|*] nitânta-mukt-âbharaṇâḥ prachaṇḍaḥ Pâṇḍy-âṅganâḥ prâg=iva ya-

12 ś=chakâra || [13*] Jishṇur=Andhrêshu yaḥ kṛitvâ purîṁ Pottappi-saṁjñitâm [|*] tatas=tat-pûrvva-Chôḷ-âkhyaḥ prakhyâta-bhuja-vikramaḥ || [14*] Tasmin kulê samudapadyata Betta-nâmâ yaś=Śakra-[3]chôdita-gatêr=a[śa]-

13 nêḥ praharttâ [|*] prâg=êva yady=aradagamishyad=[4]ushatbu(dbu)dh-ârchobhiḥ paksha-kshayaḥ kshitibhṛitâm=api n=âbhavishyat || [15*] Tad-vaṁśê sa Tiluṁgabijja-nṛipatir=yyên=Ôjjapuryyâm=asau chañchat-

14 kîrtti-patâkayâ tilakita-stambhaḥ pratishṭhâpitaḥ [|*] yasy=âgrê Garuḍan=nirîkshya sahaja-snêhêna sûtê sthitê maddhyê-vyôma viḷambatê dinapatiḥ prâyas=tad-âdi kshaṇam || [16*] Tat-ku-

15 lê[5] Siddhi-bhûpâlaḥ pâlayâm=âsa mêdinîm [|*] yadîya-dôḥ-pad-âyattam=artthi-pratyartthi-jîvitam || [17*] Anujanm=âbhavat=tasya Betta-bhûpaḥ pratâpavân [|*] tasy=âpi jajñirê putrâs=trâtâraś=śaraṇ-ârtthi-

16 nâm || [18*] Dâyabhîmô nṛipas=têshâñ=jyêshṭhaḥ kshôṇîm=apâlayat [|*] yat-pâṇiś=śâtrava-śrîṇâṁ kêś-âkṛishṭi-kashâyitaḥ || [19*] Asy=ânujas=sahaja-jitvara-satva(ttva)-râśiś=śatru-kshitîśvara-yaśaś-śiśirâṁśu-râhuḥ [|*]

17 śrî-Nallasiddhi-nṛipatir=yyam=upêtya kântan=dig=dakshiṇâ gaḷita-kâñchi-guṇâ babhûva || [20*] Tasy=Airasiddhi-nṛipatis=sahajaḥ kanîyân=dûran=nirasya kalim= asya punaḥ-pravêśam [|*] rôddhum pravṛitta iva yaḥ prachuraṁ ya-

18 śa[ḥ*] svan=dik-sîmasu sphaṭika-sâla-nibham babanddha[6] || [21*] Asy=âbhavann= avani-maṇḍala-rakshitâraḥ putrâs=traya[ḥ*] sphurita-paurusha-bhûshaṇâs=tê [|*] yair=anvitaḥ prasavitâ suchiraṁ vyarâjat=têjômayair=iva nijai-

19 r=nnayanais=Triṇêtraḥ || [22*] Jyâyân=êshâm=Manmasiddh-îśvaraḥ kshmâṁ kshâr-âmbhôdhi-śyâma-sîmâṁ śaśâsa [|*] nity-ôdañchad-yad-yaśaḥ-pañjar-ântar= vvyôma ddhyâmaṁ kôkilatvam bibhartti || [23*] Tan-maddhyamas=tad=anu Betta-nṛip-âbhidhâna-

20 ś=śântas=tapôbhir=avadhîrita-bhôga-vâñchhaḥ [|*] jyêshṭhê gatê divam=anâkulam=êva râjyan=nikshiptavân=api kanîyasi Tammusiddhau || [24*] Jayati vipula-bhûbhṛid-vaṁśa-janmâ suvṛittaḥ parichita-guṇa-gumpha-

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[1] The *m* of *mu* has a peculiar form; it looks as if it had not been finished by the engraver.

[2] The length of the *â* of *sadâ°* is expressed by two signs.

[3] The *akshara kra* looks like *ta*, but apparently only owing to a fissure in the stone.

[4] Read *=udagamishyad=*.

[5] The sign for *ê* stands at the end of the preceding line.

[6] Read *babandha*.

21 s=sambhavan-nâyaka-śrîḥ [|*] suchiram=avani-bhûshâ **Tammusiddh-âbhidhânas=** sarasa-madhura-mûrttiś=chêtanaḥ kô=pi hâraḥ || [25*] Yaśaś=śubhraṁ yasya śravaṇa-subhagaṁ saṁsadi muhus=Sahasrâkshaś=śṛiṇvan=madhura-vachasaḥ kinna-

22 ra-mukhât [|*] sva-chakshus-saṁkhyâka-śruti-vibhava-kautûhala-vaśât kaḷatrâya prâya[ḥ*] spṛihayati punar=Ggautama-munêḥ || [26*] Daḷita-ripu-karîndra-śrêṇi-vistîrṇṇa-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyâpta-

23 mûrttiḥ [|*] jayati ghaṭita-lakshmîḥ kshîra-vâś-chûrṇṇa-kîrṇṇaḥ purusha iva purâṇa[ḥ*] śyâmaḷô yat-kṛipâṇaḥ || [27*] Sa **Śrîdêvyâm=Êṛasiddhi-kshitîśâj=** jâta[ḥ*] śrîmân=**Manmasiddh-ânujanmâ** [|*] dhâtrîm=êtân=trâyamâṇas=sa-

24 mastâm=ast-ârâtis=**Tammusiddhi**-kshamâpaḥ || [28*] Dêvây=**Âdhipurîśâya** **Śak-âbdê** **dhîrayâyini** [|*] grâmêshv=asya nṛipa-grâhyam prâdâd=âyam=aśêshataḥ || [29*] Yatnêna dharmma-saraṇiḥ parirakshaṇîyâ s=êya-

25 m bhavatbhi(dbhi)r=akhilair=iti **Tammusiddhaḥ** [|*] âgâminaḥ praṇayatê nṛipatîn=ajasran=dûran=natêna śirasâ na śarâsanêna || [30*] ஒட || Êtat kshôṇîbhṛitâm=aṁśu-jaṭâlair=mmakuṭair=ddhṛitam [|*] jaga[t*]-

26 traya-prasiddhasya **Tammusiddhasya** śâsanam || [31*]

TRANSLATION.[1]

(Verse 8.) In his (*i.e.* Manu's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters ?[2]

(V. 9.) Then there was in his family Paṅktiratha,[3] who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarâvatî and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Râma, Hari full of valour,[4] who, having killed in battle the lord of the Râkshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,[5] took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,[6] and went to (*his*) capital.

(V. 12.) In this family was born **Kalikâla-Chôḷa**, the hero who supplied with banks the daughter of **Kavêra.**[7] When (*Mount*) Mêru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called **Betta,** who was the crusher of the thunderbolt whose flight was impelled by Śakra ;[8] if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

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[1] Only the verses which are not found in the Tiruvâlaṅgâḍu and Tiruppâśûr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvâlaṅgâḍu inscription.

[2] According to the *Raghuvaṁśa* (II. 69 ff.) Raghu was conceived by Sudakshiṇâ, after her husband Dilîpa had drunk from the milk of the cow Nandinî, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvaṁśa* ; compare with our verse especially IV. 86 :– *sa Viśvajitam ājahrê yajñaṁ sarvasva-dakshiṇam.*

[3] *I.e.* Daśaratha.

[4] The term *vikrama* is used with reference also to the three strides of Vishṇu.

[5] Râvaṇa's conquest of Indra's heaven is told in the *Râmâyaṇa,* VII. 27 ff.

[6] According to the *Purâṇas,* the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it ; see *e.g. Vishṇupurâṇa* II. 12, 4 ff.

[7] *I.e.* the Kâvêrî; see above, Vol. VI. p. 132, note 5.

[8] Or 'of Aśani Śakrachôditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama[1] out of desire for the development of ears equal in number to his eyes.[2]

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishṇu), because it is dark-blue (*and*) covered with dust as (*Vishṇu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishṇu is united with Lakshmî*).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the **Aruḷâḷa-Perumâḷ** temple at **Conjeeveram.**[3]

It is written in **Grantha** characters which vary in height from ½" to 1¾". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *sainya* (l. 1), *guṇair* (l. 7), *sambhavair* (l. 8), *kîrttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Aiṛasidhdhi-* (l. 16), *yair* (l. 17), *têjômayair* (l. 17), *nijair=nnayanais* (l. 17), *-âsmai Hastiśailêśvarâya* (l. 20), *akhilair* (l. 20), *jaṭâlair=mmakuṭair* (l. 21). The language is **Sanskṛit**, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vâlmîkivat bhânu-* (l. 9), *abhût bhuj-âpadânêna* (l. 9), *uibhavati* (l. 10), *ushatbudha*[4] (l. 15), *sphâyat-bhûmnê* (l. 20), *prâdât grâmam* (l. 20), *bhavatbhir* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Aiṛasidhdhi* and *rôdhdhum* in line 16.

This is another record of king **Tammusiddhi.** It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Êṛasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that **in the Śaka year 1127** (=A.D. 1205-6) king Tammusiddhi, the son of **Gaṇḍagôpâla** and Śrîdêvî, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of **Nellûr,** presented the village of **Muṭṭiyampâkka,** the head-quarters of **Paṇṭarâshṭra,** to the god, the lord of **Hastiśaila.** Nellûr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampâkka and the district of Paṇṭarâshṭra I am unable to identify. The temple of the lord of Hastiśaila, *i.e.* 'the elephant mountain,' is the Aruḷâḷa-Perumâḷ temple[5] where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagîratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

[1] *I.e.* Ahalyâ, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

[2] The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

[3] No. 35 of the Government Epigraphist's collection for the year 1893.

[4] With respect to this word I refer to my remarks above, p. 148.

[5] [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.[1]

1 Svasti śrî-**Tammusiddhâya** tasmai yat-sainya-rêṇavaḥ [|*] Brahma-patma(dma)-spṛiśaś=śaṅkê bhâvi-bhû-sṛishṭi-hêtavaḥ [|| 1*] Jayati vijayi-châpaḥ kshâḷit-âśêsha-

2 pâpas=satata-madhura-lâpaḥ prâpta-vidyâ-kalâpaḥ [|*] vitata-vitaraṇ-âpaś=śatru-mâyâ-durâpaḥ praśamita-kali-tâpas=**Tammusiddhi-kshamâpaḥ** [|| 2*] Udadhi-śaya[na]-bhâjaḥ

3 [Pa]tma(dma)nâbhasya nâbhêḥ kim=api nikhila-hêtur=jjâtam=âścharyya-patma(dma)m [|*] yad=abhajad=api sṛishṭêḥ pûrvvam=êtasya dṛigbhyâm=mṛidu-kaṭhina-mahôbhyâm=mîlan-ônmîlanâni [||] [3*] Tasmâd=â-

4 virabhûch=charâchara-ja[ga]n-nirmmâṇa-nirvvâhakas=tasy=ântaś=chira-vâsa-sambhṛita-rajô vṛittis=sa Patmâ(dmâ)sanaḥ [|*] yêna Śrîpati-talpa-pannaga-phaṇâ-ratnêshṭha-bimba-spṛiśâ srashṭâ-

5 rô bahavas=sahâya-vidha[y]ê sampâdyamânâ iva || [4*] Marîchir=udagât=tasmâd=uday-âdrêr=iv=âṁśumân [|*] tataḥ Kaśyapa êtasmât prakâśa iva nirggataḥ [|| 5*] Tasmâj=jagat-tritaya-maṁga-

6 la-ratna-dîpaś=chhandas-tanus=timira-kânana-dâva-vahniḥ [|*] dik-kâlayôḥ kim=aparaṁ vyavahâra-hêtuḥ kô=py=âvirâsa vasudhâdhipa-vaṁśa-kandaḥ [|| 6*] Tasmâd=idam prathama-sambhṛita-râja-

7 śabdaḥ pûrṇṇô guṇair=akhila-nîti-patha-prayôktâ [|*] dêvô Manus=sapadi gôptum=iv=âvatîrṇṇas=tan-maṇḍal-ântara-gataḥ purushaḥ purâṇaḥ [|| 7*] Ath=ânvayê tasya

8 babhûva rakshitâ kshitêr=udâras=Sagarô narêśvaraḥ [|*] chakâra yas=sâgaram=âtma-sambhavair=yya[śas]-sama[sht]êr=nnirapâyam=âśrayam [|| 8*] Bhagîrathas=tatra babhûva divyâṁ Sarasvatîṁ yaḥ kshi-

9 tim=âninâya [|*] Vâlmîkivat(vad) bhânu-kulasya kîrttyai sampâdayitrîṁ[2] kavi-kautukâni [||] [9*] Tad-anvayê Paṅktirathaḥ kramâd=abhût(bhûd) bhuj-âpadânêna chirâya raksh[i]tâ [|*] adânavâ yêna kṛit=Âmarâva-

10 tî sa-dâna-vâ[ḥ*] svairam=iyañ=cha mêdinî [||] [10*] Tasmâd=utbha(dbha)vati sma vikrama-dhanô Râm-âbhidhânô Harir=yyas=saṁkh[y*]ê vinihatya râkshasa-patiṁ svar-ggarvva-sarvvaṁkasham [|*] dêvîṁ sv-

11 âṁ śaśinaḥ kṛiśâm=iva kalâm=arkkam praviśy=ânalaṁ śuddhim prâpya vinirggatâm punar=api svîkṛitya yâtaḥ purîm [||11*] Abhût sutas=tasya Kuś-âbhidh[â*]nô râjñaḥ kara-sparśam=avâpya ya-

12 sya [|*] Kumudva[tî] sâ sarasaḥ prarûḍhâ vikasvar-âṁgî suchira[n=na]nanda || [12*] Babhûvur=ullâsiti(ta)-kîrtti-nirjjharâ Raghôḥ kulê=smin bahavaḥ kshamâbhṛitaḥ [|*] divas-pṛithivyôr=api yair=nniyantri-

13 bhi[r=nni]raṁkuśô nîti-pathaḥ pravarttitaḥ [||] [13*] Tat-kulê **Kalikâlô**=bhût **Kâvêrî**-tîra-kṛin=nṛipaḥ [|*] yat-kêḷi-yashṭi-tulitê Mêrau vyatikṛitâ diśaḥ || [14*] Jâtô=sya va[ṁ]śê **Madhurâ[ṁ]** vijitya paśchâd=udañchan-**Ma-**

14 **dhurântak**-âkhyaḥ [|*] [ni]tânta-mukt-âbharaṇâḥ prachaṇḍaḥ **Pâṇḍy**-âṁganâḥ prâg=iva yaś=chakâra || [15*] Jishṇur=**Andhrêshu** yaḥ kṛitvâ purîm **Pottappi**-saṁjñitâm [|*] tatas=tat-pûrvva-**Chôḷ**-âkhyaḥ prakhyâta-bhuja-vikramaḥ [|| 16*]

15 Tasmin kulê samudapadyata **Vetta-nâmâ** yaś=Śakra-chôdita-gatêr=aśanêḥ praharttâ [|*] prâg=êva yady=udagam[i]shyad=ushatbu(dbu)dh-ârchchi[ḥ] paksha-kshayaḥ kshitibhṛitâm=api n=âbhavishyat [||][17*] Tad-va[ṁ]śê **Siddhi-bhûpâlaḥ** pâlayâm=â-

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[1] From inked estampages supplied by Dr. Hultzsch.

[2] The syllable *mpd* has been added below the line.

16 sa mêdinîm [|*] yadîya-dôḥ-pad-âyattam=artthi-pratyartthi-jîvitam [|| 18*] Anujanm=âbhavat=tasya Vetta-bhûpaḥ pratâpavân [|*] tasy=âpi jajñirê putrâs=trâtâraś=śaraṇ-ârtthinâm || [19*] Dâyabhîmô nṛipas=têshâ[ṁ] jyêshṭhaḥ kshôṇîm=apâlayat [|*] yat-pâṇ[i]ś=śâtrava-śr[î]ṇâṁ kêś-âkṛishṭi-kashâyitaḥ [|| 20*] Asy=Airasidhdhi(ddhi)-nṛipat[i]s=sahajaḥ kanîyân=dûran=nirasya kal[i]m=asya punaḥ-pravêśam [|*] rôdhdhu(ddhu)m pravṛitta iva yaḥ prachuraṁ yaśa[ḥ*] svan=d[i]k-sîmasu sphaṭika-sâla-nibham babandha [||] [21*]

17 Asy=âbhavann=avani-maṇḍala-ra[kshi]târa[ḥ pu]trâ[s=traya][ḥ*] sphuri[ta]-paurusha-bhû[sha]ṇâs=tê [|*] yair=anvitaḥ prasavitâ suchiraṁ vyarâjat=têjômayair=iva nijair=nnayanais=Triṇêtraḥ |[| 22*] Jyâyân=êshâm=Manmasiddh-îśvaraḥ kshmâṁ kshârâmbhôdhi-śyâma-sîmâṁ śaśâsa [|*] nity-ôdañchad-yad-yaśaḥ-pañjar-ântar=vvyôma ddhyâmaṁ kôkilatvam bibhartti || [23*] Tan-madhyamas=tad=anu Vetta-nṛip-âbhidhânaś=śântas=tapôbhir=avadhîrita-bhôga-vâñchhaḥ [|*]

18 jyêshṭhê gatê divam=anâkulam=êva râjyan=nikshiptavân=api kanîyasi Tammusiddhau |[| 24*] Jayati [1]vipula-bhûbhṛid-va[ṁ]śa-janmâ suvṛittaḥ parichita-guṇa-gumphas=sambhava[n*]-nâyaka-śrîḥ [|*] suchiram=avani-bhûshâ Tammusiddh-âbhidhânas=sarasa-madhura-mûrttiś=chêtana[ḥ][2] kô=pi h[âraḥ |][| 25*] [Ya]śaś=śubhraṁ yasya śravaṇa-subhagaṁ saṁsadi muhus=Sahasrâkshaś=śṛiṇvan=madhura-vachasaḥ kinnara-mukhât [|*] sva-chakshus-saṁkhyâka-

19 śruti-vibhava-kautûhala-vaśât kaḷatrâya prâya[ḥ*] spṛihayati punar=Ggautama-munêḥ || [26*] Daḷita-ripu-karîndra-śrêṇi-vistîrṇ[ṇ]a-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyâpta-mûrttiḥ [|*] jayati ghaṭita-lakshmîḥ kshîra-vâś-chûrṇṇa-kîrṇṇaḥ puru[sha iva pu]râṇa[ḥ*] śyâmaḷô yat-kṛipâṇaḥ || [27*] Sa khalu samasta-sâmrâjyâya Nellûr-nnagarê kṛit-âbhishêka[ḥ*] śrî-Gaṇḍagôpâla-Śrî-

20 dêvî-vîra-sûtir=Mmanmasiddhi-mahârâj-ânujanmâ Tammusiddhi-mahîpâlaḥ pâlaya[nn=a]khilâṁ=arṇṇav-âmbarâm [|*] Dêvây=âsmai Hast[i]śailêśvarâya sphâyat(yad)-bhûmnê sârayô[gyê Śa]k-â[bd]ê [|*] . . . ddhim[3] Paṇṭa-râshṭra-pradhânam prâdât(dâd) grâmam=Muṭṭiyampâkka-saṁjñam |[| [28*] Yatnêna dharmma-saraṇiḥ parirakshaṇ[î]yâ s=êyam bhavat(vad)bhir=akhilair=iti Tammusiddhaḥ [|*] âgâminaḥ praṇayatê nṛipatîn=ajasran=dûran=natêna śira-

21 sâ na śarâsanêna [|| 29*] Êta[t] kshôṇîbhṛitâm=aṁśu-jaṭâlair=mmakuṭair=ddhṛitam [|*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śâsanam || [30*]

TRANSLATION.[4]

(Verse 4.) From this (*lotus*) arose that Padmâsana,[5] who, having accumulated the power of *rajas*, because he had dwelt long in its interior,[6] accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrî.[7]

(V. 8.) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagîratha, who led to the earth the heavenly Sarasvatî[8] that produced wonders of poets like Vâlmîki for the glorification of the solar race.

[1] The *la* has been added below the line. [2] The *visarga* has been added below the line.

[3] Three *aksharas* before *ddhim* are illegible.

[4] The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

[5] *I.e.* Brahman. [6] See above, p. 124, note 5. [7] *I.e.* Vishṇu.

[8] *I.e.* the Gaṅgâ, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatî, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.[1]

(Line 19.) Now, this king **Tammusiddhi**, the heroic offspring of the glorious **Gaṇḍagôpâla** and **Śrîdêvî**, the younger brother of the great king **Manmasiddhi**, having performed his anointment to universal sovereignty in the town of **Nellûr**, while protecting the whole (*earth*) girt with the oceans,—

(V. 28.) Presented, in the **Śaka year** (*denoted by the chronogram*) **Sârayôgya** (*i.e.* 1127), the village called **Muṭṭiyampâkka**, . . . the head-quarters of **Paṇṭarâshṭra**, to this god, the lord of **Hastiśaila**, whose wealth is increasing.

No. 22.— MADHUBAN PLATE OF HARSHA; THE YEAR 25.

BY F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of **Madhuban**[2] in the **pargaṇa** Nathûpûr of the tahsîl Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,[3] in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a **single copper-plate**, about 1′ 8″ broad by 1′ ¾″ high, and inscribed on one side only. Judging from the impressions, a **seal** was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhêra plate of Harsha and the three plates of the *Mahârâjas* of Mahôdaya,[4] but it must have got detached from the plate[5] and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{5}{16}$″. The **characters** belong to the north-western class of alphabets;[6] in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of **initial vowels** the text only contains *a* (*e.g.* in *anayôr=*, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

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[1] The words used of Kumudvatî are selected with reference to the original meaning of that name. Kumudvatî is likened to a group of lotuses (*kumudvatî*) growing in a pond (*sarasaḥ prarûḍhâ*), which open their blossoms (*vikasvar-âṅgî*) when touched by the beams (*kara-sparśam avâpya*) of the moon. The marriage of Kuśa and Kumudvatî, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvaṁśa*.

[2] According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

[3] Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

[4] See above, Vol. IV. p. 208, and Vol. V. p. 208.

[5] Compare the Sônpat seal of Harshavardhana, *Gupta Inscr.* p. 231, and Plate.

[6] The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśâṅkarâja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

utkhâya, l. 7); and *ê* (in *êkachakkra*°, l. 3). Of the consonants, *gh*, *ḍh* and *b* do not occur; and *chh*, *jh*, *ñ* and *ṭh* are only found as subscript letters, *e.g.* in *tach=chhâsanaṁ*, l. 10, *ujjhitavân*, l. 7, *âjñâ-*, l. 15, and *jyêshṭha-*, l. 13. Regarding the other signs it may be noted that five of them— *k*, *g*, *ḍ*, *r* and *ś*— when they have no subscript letters, have a small hook at the bottom (see *e.g.* *bhôgakara-*, l. 15, *taḍit-*, l. 16, and *samâdêśâch=*, l. 18); and attention may also be drawn to the forms of *k* (*e.g.* in *kara-*, l. 15), *ṅ* (*e.g.* in *sôdraṅgaḥ*, l. 11), *ch* (*e.g.* in *chaṁchalâyâḥ*, l. 16), *ṭ* (*e.g.* in *paṭalâ*°, l. 17), *d* (*e.g.* in *dânaṁ*, l. 16), *ph* (in *phalaṁ*, l. 16), and *v* (*e.g.* in *Śivadêva*°, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (*e.g.* in *paryantaḥ*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthâ* of *râjasthânîya-*, l. 9; the same form is used in the conjunct *rth*, in *samprîṇitârthi-*, l. 5, but the full form of *tha* is exceptionally employed in the *sthâ* of *sêvôpasthânaṁ*, l. 15. The subscript form of *ṇ* does not differ from the sign for *na*; see *e.g.* *Śâvarṇṇi-*, l. 13, and *Vishṇuvṛiddha-*, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare *e.g.* the *ddh* of *-bhivṛiddhayê*, l. 13, with the *tv* of *=âgrahâratvêna*, l. 14. The only final consonant which occurs is the *t* of the word *samvat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.— As regards medial vowels, only the signs for *â*, *u* and *û* call for remarks. The ordinary sign for *â* (and for the *â* of *jâ*) may be seen *e.g.* in *mahârâjâdhirâja-*, l. 12. When *â* follows upon *ṅ*, *ṭ* or *ṇ*. or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *ṅ*, *ṭ* or *ṇ*; see *e.g.* *bhaṅktvâ*, l. 10, *bhaṭṭâraka-*, l. 13, and °*karaṇâdhi-*, at the end of line 17. In the same way *â* is denoted in the *khyâ* of *samâkhyâtaṁ*, l. 17 (compare with it the *khâ* of *vimukhâḥ*, l. 7), and in the *jñâ* at the commencement of line 10 (compare with it the *jñâ* of *âjñâ-*, l. 15).[1] Excepting in the syllable *ru* (for which see *Varuṇ-*, l. 5), the vowel *u* is either denoted by a subscript vertical line— or prolongation of the vertical line of the consonant-sign— ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nâgarî alphabet. The former way of denoting *u* is followed in writing the *aksharas chchhu*, *shṇu*, *du*, *nu*, *pu*, *mu*, *yu*, *vu*, *dvu* and *su*, the latter in *ku*, *tku*, *gu*, *tu*, *stu* and *bhu*; compare *vichchhurita-*, l. 4, *dushṭa-*, l. 6, *samuchita-*, l. 15, and *tulya-*, l. 15, *Skandaguptaḥ*, l. 17, *etc.* For two ways of writing the medial *û*— the one followed only in *dû*, and the other in *kû*, *pû* and *bhû*— compare *dûtakô*, l. 17, and *kûṭa-*, l. 10.— The inscription does not contain the signs of the *jihvâmûlîya*, *upadhmânîya* and *avagraha*; but in line 18 it has three **numerical symbols**, for 20, 5 and 6. The symbol for 20 is like the *akshara tha*; that for 5 looks like *tṛi*, with the sign of the medial *â* attached to it; and the symbol for 6 resembles the *akshara dâ* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.— The **language** of the inscription is Sanskrit.[2] Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses— in one of which the king **Harsha** himself is referred to as an authority for the sentiment expressed— in lines 16 and 17. In respect of **orthography** it need only be stated that the sign for *v* denotes both *v* and *b*, that *k* and *t* are generally doubled before *r* (*e.g.* in *puttras=*, l. 1, and *-âtikkrânta-*, l. 3, but not in *-pravṛitta-chakra*, l. 3), and that now and then the rules of *saṁdhi* have not been observed.

The inscription is a charter of the well-known king **Harsha**— or Harshavardhana, the hero of Bâṇa's *Harshacharita*, who ruled part of Northern India at the commencement of the 7th

[1] In the Banskhêra plate of Harsha the same superscript sign for *â* is more frequently employed.

[2] According to Prof. Bühler the language of the Banskhêra plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of **Sômakuṇḍakâ** in the **Kuṇḍadhânî vishaya** of the **Śrâvastî bhukti,** which had been previously held by a Brâhmaṇ on the strength of **a forged charter,** was granted to two other Brâhmaṇs. The king's order was issued from the royal residence or camp of **Kapitthikâ** (l. 1), and is dated **on the 6th of the dark half of the month Mârgaśirsha of the year 25** (apparently of the king's reign[1]). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother **Râjyavardhana,** after defeating **Dêvagupta** and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the **localities** mentioned in the inscription, **Kapitthikâ** apparently is the Kie-pi-tha (Kapittha) of Hiuen-Tsiang,[2] which, again, is the same as Sâṁkâśya, identified by the late Sir A. Cunningham[3] with the modern Sankisa,[4] on the Kâlînadî river, about 40 miles north-west of **Kanauj.** And **Śrâvastî,** after which the Śrâvastî-bhukti was called, is the modern Sahet-Mahet[5] in the Gonda district of Oudh. **Kuṇḍadhânî,** from which the Kuṇḍadhânî-vishaya received its name, and the village of **Sômakuṇḍakâ** have not been identified.

TEXT.[6]

1 Ôṁ[7] svasti [||*] Mahâ-nau-hasty-aśva-jayaskandhâvârât=**Kapitthikâyâḥ**[8] mahârâja-śrî-**Naravarddhanas**=tasya puttras=tatpâdânudhyâtaḥ śrî-**Vajriṇidêvyâm**=utpannaḥ paramâdityabhaktô

2 mahârâja-śrî-**Râjyavarddhanas**=tasya puttras=tatpâdânudhyâtaḥ śrî-[9]**Apsarôdêvyâm**=utpannaḥ paramâdityabhaktô mahârâja-śrîmad-**A(â)dityavarddhanas**=tasya puttras=tatpâdânudhyâtaḥ śrî-**Mahâ-**

3 **sênaguptâdêvyâm**=utpannaś=[10]chatussamudr-âtikkrânta-kîrttiḥ pratâp-ânurâg-ôpanat-ânyarâjâ[11] varṇṇ-âśrama-vyavasthâpana-pravṛitta-chakra êkachakkraratha iva prajânâm=ârtti-haraḥ

4 paramâdityabhaktaḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Prabhâkaravarddhanas**=tasya puttras=tatpâdânudhyâtaḥ sitayaśaḥpratâna-vichchhurita-sakalabhuvanamaṇḍalaḥ parigṛihîta-

5 Dhanada-Varuṇ-Êndra-prabhṛiti-lôkapâla-têjâḥ satpath-ôpârjjit-ânêka-draviṇa-bhûmi-pradâna-samprîṇit-ârthihṛidayô=tiśayita-pûrvvarâja-charitô dêvyâm=amalayaśômatyâṁ

6 śrî-**Yaśômatyâm**=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Râjyavarddhanaḥ** Râjânô[12] yudhi dushṭa-vâjina iva śrî-**Dêvagupt-â-**

7 dayaḥ kṛitvâ yêna kaśâprahâra-vimukhâḥ sarvvê samaṁ saṁyatâḥ [|*] utkhâya dvishatô vijitya vasudhâṁ kṛitvâ prajânâṁ priyaṁ prâṇân=ujjhitavân=arâti-bhavanê saty-ânurôdhêna yaḥ [||*] Tasy=ânuja-

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[1] If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

[2] See Beal's *Si-yu-ki,* Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

[3] *Archæol. Survey of India,* Vol. I. p. 271.

[4] See the *Imperial Gazetteer of India,* 2nd ed., Vol. XII. p. 223.

[5] See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal,* Vol. LXVII. Part. I. pp. 289 and 290; to the inscriptions there enumerated as mentioning Śrâvastî may now be added the Lucknow Museum plate of Kîrtipâla, above, p. 96, l. 12 of the text.

[6] From impressions supplied by the Curator of the Provincial Museum, Lucknow.

[7] Denoted by a symbol.

[8] Here and in other places below the rules of *saṁdhi* have not been observed; read °*kâyâ.*

[9] Read *śry-.*

[10] Originally °*tpannaḥ* and °*śchatuḥ* was engraved.

[11] Read °*râjô.*

[12] Metre: Śârdûlavikrîḍita.

8 s=tatpâdânudhyâtaḥ paramamâhêśvarô Mahêśvara iva sarvvasat[t*]v-ânukampî paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Harshaḥ** **Śrâvastî-bhuktau** **Kuṇḍadhânî-vaishayika-Sômakuṇḍakâ-**[1]**grâmê**

9 samupagatâṁ[2] mahâsâmanta-mahârâja-daussâdhasâdhanika-pramâtâra-râjasthânîya-kumârâmâty-ôparika-vishayapati-bhaṭa-châṭa-sêvak-âdîn=prativâsi-janapadâś=cha[3] samâ-

10 jñâpayaty=astu vaḥ saṁviditaṁm=[4]ayaṁ **Sômakuṇḍakâ-grâmô** vrâ(brâ)hmaṇa-Vâmarathyêna kûṭa-śâsanêna bhuktaka iti vichârya yatas=tach=chhâsanaṁ bhaṅktvâ tasmâd=âkshipya cha svasîmâ-

11 paryantaḥ s-ôdraṅgaḥ sarvva-râjakulâbhâvya-pratyâya-samêtaḥ sarvva-parihṛita-parihârô vishayâd=uddhṛita-piṇḍaḥ[5] puttra-pauttr-ânugaḥ[6] chandrârkkakshiti-samakâlînô

12 bhûmichchhidra-nyâyêna mayâ pituḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Prabhâkaravarddhanadêvasya** mâtuḥ paramabhaṭṭârikâ-mahâdêvî-râjñî-śrî-**Yaśômatîdêvyâḥ**[7]

13 jyêshṭhabhrâtṛi-paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Râjyavarddhanadêvapâdânâṁ** cha puṇya-yaśô-bhivṛiddhayê Sâvarṇṇisagôttra-chchhandôgasavra(bra)hmachâri-bhaṭṭa-Vârasvâmi-

14 Vishṇuvṛiddhasagôttra-va(ba)hvṛichasavra(bra)hmachâri-bhaṭṭa-Śivadêvasvâmibhyâṁ pratigraha-dharmmaṇ=[8]âgrahâratvêna pratipâditaḥ[9] viditvâ bhavadbhiḥ samanu-mantavyaḥ prati-

15 vâsi-janapadair=apy=âjñâśravaṇa-vidhêyair=bhûtvâ yathâsamuchita-tulyamêya bhâgabhôgakara-hiraṇy-âdi-pratyâyâḥ[10] anayôr=êv=ôpanêyâḥ sêv-ôpasthânaṁ cha karaṇîyam=ity=a-[11]

16 pi cha || [12]Asmat-kula-kkramam=udâram=udâharadbhir=anyaiś=cha dânam=idam=abhyanumôdanîyaṁ [|*] lakshmyâs=taḍit-salila-vudvuda-chaṁchalâyâḥ[13] dânaṁ phalaṁ parayaśaḥ-paripâlanaṁ cha || Karmmaṇâ[14]

17 manasâ vâchâ karttavyaṁ prâṇinê hitaṁ [|*] **Harshêṇ**=aita[15] samâkhyâtaṁ dharmm-ârjjanam=anuttamaṁ || Dûtakô=ttra mahâpramâtâra-mahâsâmanta-śrî-Skanda-guptaḥ [|*] mahâkshapaṭalâdhikaraṇâdhi-

18 kṛita-sâmanta-mahârâj-Êśvaragupta-samâdêśâch=ch=ôtkîrṇṇaṁ Garjjarêṇa[16] [||*] **Samvat**[17] **20 5 Mârggaśirsha-vadi 6** [||*]

TRANSLATION.

(Line 1.) Ôm. Hail!

From the great royal residence[18] of victory, (*furnished*) with boats, elephants and horses—from **Kapitthikâ** :[19]—

(*There was*) the *Mahârâja* **Naravardhana.**[20] Begotten on **Vajriṇîdêvî**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Mahârâja* **Râjyavardhana [I.]**.

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[1] Originally *Sômakuṇḍikâ-* was engraved, but the vowel *i* of the *akshara ṇḍi* has been struck out; see the name below, in line 10.

[2] Read °*gatân=*.

[3] Read °*padâṁś=cha*.

[4] Read *saṁviditam=*.

[5] The *akshara du* of *vishayâduddhṛita-* is quite clear in the impressions.

[6] Read °*nugaś=*.

[7] Read °*dêvyâ*.

[8] Read *-dharmmêṇ=*; see my note on the translation.

[9] Here one would have expected °*pâdita iti*.

[10] Read °*tyâyâ*.

[11] Read *=iti* || *A-*.

[12] Metre: Vasantatilakâ.

[13] Read *-budbuda-chaṁchalâyâ*.

[14] Metre: Ślôka (Anushṭubh).

[15] Read *=aitat=*.

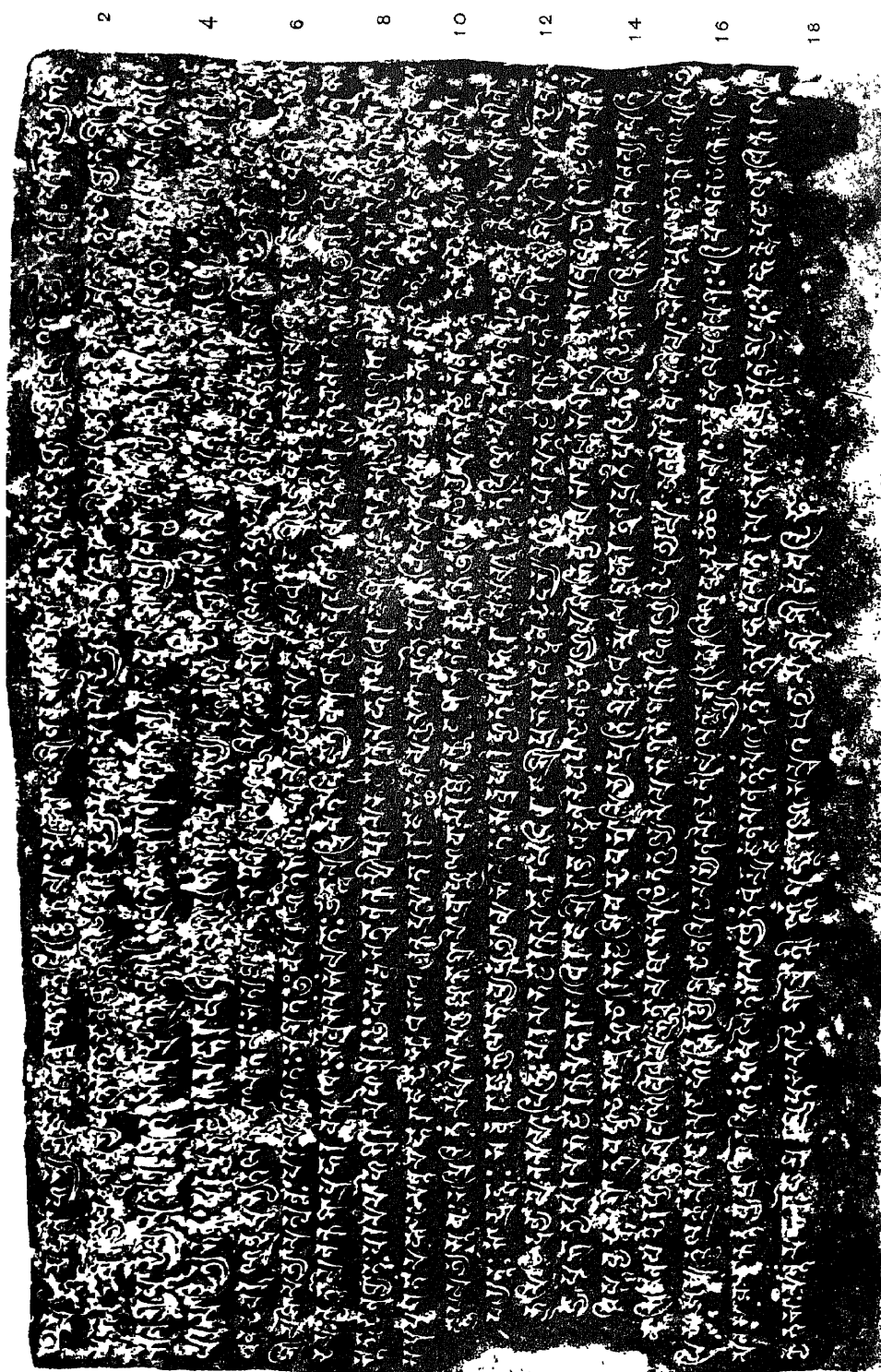
[16] The first *akshara* of this word is undoubtedly *ga*.

[17] Read *saṁvat*.

[18] Or 'from the great camp.'

[19] The sentence is continued below, in the words 'his younger brother . . Harsha issues this command.'

[20] In the original the names of the kings and queens—including the name *Dêvagupta* in line 6, but excluding the name *Harsha* in line 17—have the word *śrî* or *śrîmat*, 'the illustrious' or 'glorious,' prefixed to them.

Madhuban Plate of Harsha.—The year 25.

F. KIELHORN.

SCALE ·43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

W GRIGGS, COLLOTYPE.

Begotten on Apsarôdêvî, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Mahârâja* Âdityavardhana. Begotten on Mahâsênaguptâdêvî, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Paramabhaṭṭâraka Mahârâjâdhirâja* Prabhâkaravardhana, whose[1] fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,[2] relieved the distress of the people. Begotten on the queen of spotless fame Yaśômatî, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)— like Sugata solely delighting in the welfare of others— the *Paramabhaṭṭâraka Mahârâjâdhirâja* Râjyavardhana [II.], the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada, Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed Dêvagupta and all the other kings together, like vicious horses made[3] to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises[4] lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahêśvara (Śiva)— like Mahêśvara taking compassion on all beings— the *Paramabhaṭṭâraka Mahârâjâdhirâja* Harsha issues this command to the *Mahâsâmantas, Mahârâjas, Dauḥsâdhasâdhanikas, Pramâtâras,*[5] *Râjasthânîyas, Kumârâmâtyas, Uparikas, Vishayapatis,* regular and irregular soldiers, servants and others, assembled at the village of Sômakuṇḍakâ which belongs to the Kuṇḍadhânî *vishaya*[6] in the Śrâvastî *bhukti*, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of Sômakuṇḍakâ was held[7] by the Brâhmaṇ Vâmarathya on the strength of a forged charter,[8] I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the *Paramabhaṭṭâraka Mahârâjâdhirâja* Prabhâkaravardhanadêva, of my mother, the *Paramabhaṭṭârikâ Mahâdêvî*, the queen Yaśômatîdêvî, and of my revered eldest brother, the *Paramabhaṭṭâraka Mahârâjâdhirâja* Râjyavardhanadêva, have given it to the [illegible]

[1] Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

[2] The word for 'sun,' employed in the original on account of the preceding *-pravritta-chakra*, is *êkachakra-ratha*, 'whose chariot has only one wheel'; compare for it *e.g.* in the thir act of the *Ratnâvalî* the verse commencing with *adhvânam n=aikachakraḥ prabhavati*, and Mayûra's *Sûryaśataka*, v. 59 (where the Sun says: *na hi rathô yâti mê n=aikachakraḥ*). For the idea that the sun relieves distress, compare *e.g. Gupta Inscr.* p. 162, text, l. 2.

[3] The Gerund *kritvâ* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prâkrit we do find passive Gerunds; compare *e.g. bhajjiu janti* (=*bhanktvâ yânti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhraṃśa*, p. 23. For Sanskrit I can only quote, from the *Daśakumâracharita, kim upakritya pratyupakritavatî bhavêyam*, where the Gerund *upakritya* must mean 'after having been favoured.'

[4] According to the *Harshacharita*, 'allured to confidence by false civilities on the part of the king of Gauḍa;' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

[5] On *pramâtâra* and *mahâpramâtâra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramâtri* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

[6] With *Kuṇḍadhânîvaishayika* compare *Aṅgadîyavaishayika*, above, Vol. IV. p. 211, l. 7, *Vâlavîvaishayika*, *Gupta Inscr.* p. 216, l. 6, *Gayâvaishayika*, *ibid.* p. 256, l. 7 of the text, . . . *vaishayika*, *ibid.* p. 50, l. 25, *etc.*

[7] In *bhuktaka* the suffix *ka* has been added to *bhukta*— as noted already by Prof. Bühler, through the influence of the Prâkrit— without altering the meaning of *bhukta* (*svârthê*); compare Prof. Pischel's *Grammatik der Prâkrit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atisrishṭaka, kâritaka, dattaka, pravishṭaka, pratishṭhâpitaka, utpannaka, utpadyamânaka*.

[8] On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation[1] (to Brâhmaṇs), as an *agrahâra* — extending to its proper boundaries, with the *udraṅga*, together with all income that might be claimed by the king's family,[2] exempt from all obligations,[3] as a piece taken out of the district[4] (*to which it belongs*), to follow the succession of[5] sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhûmichchhidra* — to the *Bhaṭṭa* Vâtasvâmin who is of the *gôtra* of Sâvarṇi and a fellow-student of the Chhandôgas,[6] and the *Bhaṭṭa* Śivadêvasvâmin who is of the *gôtra* of Vishṇuvṛiddha and a fellow-student of the Bahvṛichas.[7] Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two[8] the *tulya-mêya*,[9] the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (*to belong to*) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame[10] are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This **Harsha** has declared to be the very best way of earning religious merit.

(L. 17.) The *dûtaka* in this matter is the *Mahâpramâtâra Mahâsâmanta*, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the *Sâmanta Mahârâja* Îśvaragupta, (*this was*) engraved by Garjara.

The year 20 5 Mârgaśîrsha-vadi 6.

No. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

BY E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prâkâra* of the Dêvanâyaka-Perumâḷ temple at **Tiruvêndipuram**, a village 4½ miles west-north-west of

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[1] Since *pratigraha-dharmaṇâ*, which would be a Bahuvrîhi compound, could not be taken to qualify *agrahâra* in the abstract noun *agrahâratvêna*, I have altered it to *pratigraha-dharmêṇa*. With the whole passage compare *e.g.* above, Vol. VI. p. 139, l. 34, *akshayanîvî-dharmêṇ=âkaratvêna pratipâditaḥ*. Compare also phrases like *pratigrahêṇa pratipâditaḥ*, *Ind. Ant.* Vol. XV. p. 113, l. 12 of the text; *agrahâratvêna pratipâditaḥ*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dêvâgrahâratvêna pratipâdayati sma*, *Gupta Inscr.* p. 289, l. 10; *etc.*

[2] With *râjakulâbhâvya* compare *râjâbhâvya* in the plates of the *Mahârâjas* of Uchchakalpa, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; *etc.*

[3] With *sarva-parihṛita-parihâra* compare *sarvavishṭi-parihâra-parihṛita* in the plates of the Vâkâṭaka *Mahârâjas*, *e.g.* above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihṛita-sarvapîḍa*, *e.g.* above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihâraṁ kṛitvâ*, above, Vol. III. p. 223, l. 15. Compare also *sarva-bâdhâ-parihâra* (*e.g.* *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

[4] The expression *vishayâd=uddhṛita-piṇḍa* I have found again only in the Pâṇḍukêśvar plate of Lalitaśûradêva, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

[5] *I.e.* 'to be inherited in turn by;' compare *putra-pautr-ânugâmin*, *e.g.* above, Vol. III. p. 262, l. 21.

[6] *I.e.* a student of the Sâmavêda.

[7] *I.e.* a student of the Ṛigvêda.

[8] Instead of *anayôr=êva* one would have expected *âbhyâm=êva*.

[9] I do not know the exact technical meaning of *tulya-mêya* which might be translated by 'things to be weighed and to be measured;' *mêya* by itself we find, in *grâma-pratyâyâ mêya-hiraṇy-âdayaḥ*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

[10] *Viz.* by not resuming the grants made by them.— The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.

Cuddalore (**Kûḍalûr**), the head-quarters of the South Arcot district.[1] It consists of 9 lines in the **Tamiḻ** alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kêṭṭu*, 'having heard,' in line 2, and *eṉṟu*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *ḍ* and *d* are doubled after a nasal in *yâṇḍḍu* (l. 1), *Śênḍda°* (l. 2) and *eḻunddu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *Aruḷivittu* (ll. 4 and 9), *aruḷivikka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruḷuvittu, etc.*

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the **16th year** of *Tribhuvanachakravartin* **Râjarâjadêva** (l. 1) and must have been engraved at the instance of two military officers (*daṇṇâkka*[2]), named **Appaṇa** and **Samudra-Goppaya**[3] (l. 5), in the service of the **Hoysaṇa** (or Hoysaḷa) king **Vira-Nârasiṁhadêva** (l. 1). This king had heard that **Kôpperuñjiṅga** had captured the **Chôḷa** emperor at **Śêndamaṅgalam.** Anxious to vindicate his title 'the establisher of the Chôḷa country,' he started from **Dôrasamudra** and conquered the **Maha[ra]** kingdom. When at **Pâchchûr,** he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached **Śêndamaṅgalam,** forced **Kôpperuñjiṅga** to release the **Chôḷa** emperor, and accompanied the latter into his dominions.

The title 'establisher of the **Chôḷa** country,' which the inscription applies to Vîra-Nârasiṁhadêva (l. 3), and the statement that he conquered the **Mahara** kingdom, show that this king is identical with the **Hoysaḷa Narasiṁha II.**, who in several inscriptions is styled 'the establisher of the **Chôḷa** kingdom' and 'the uprooter of the **Makara** or **Magara** kingdom.'[4] As the inscriptions of Narasiṁha II. are dated between A.D. 1222 and 1234, it follows that the king Râjarâja, to whose 16th year the subjoined inscription belongs (l. 1), is the **Chôḷa** king **Râjarâja III.**, who ascended the throne in A.D. 1216,[5] and whose **16th year** accordingly corresponded to **A.D. 1231-32.** He is no doubt identical with the '**Chôḷa** emperor' who was captured and released at **Śêndamaṅgalam.** The dates of other inscriptions of Râjarâja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.[6]

The subjoined inscription mentions a considerable number of geographical names. **Dôrasamudra,** the capital of Narasiṁha II., is the modern **Haḷêbiḍ** in the Bêlûr tâluka of the Hassan district in the Mysore State. **Pâchchûr,** where he halted on his expedition against Kôpperuñjiṅga (l. 4), is perhaps identical with a village of that name in the Trichinopoly tâluka, opposite to the island of Śrîraṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kaṇṇaṉûr, the southern capital of Narasiṁha's successor Sômêśvara.[7] If this identification of **Pâchchûr** is correct, it would follow that Narasiṁha II. left his dominions by way of the Gajalhaṭṭi pass, and that the **Mahara (Makara or Magara)** kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kôpperuñjiṅga, they first destroyed the villages of **Eḷḷêri, Kalliyûrmûlai** and **Toḷudagaiyûr** (l. 5). Then they worshipped the god at **Poṉṉambalam**

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[1] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore tâluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvendipuram.'

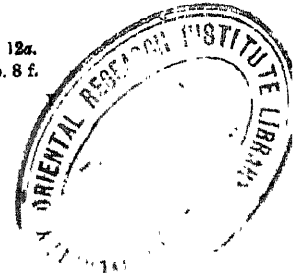
[2] *Daṇṇâkka* and *daṇâyaka* are *tadbhavas* of the Sanskṛit *daṇḍanâyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

[3] The first part of this name is apparently derived from Dôrasamudra.

[4] Dr. Fleet's *Dyn. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12*a*.

[5] See page 9 above.

[6] *South-Ind. Inscr.* Vol. I. No. 64.

[7] Above, Vol. III. p. 8 f.

(l. 6 f.), destroyed **Toṇḍaimâṉallûr,** and halted at **Tiruppâdirippuliyûr** (l. 7). Next they destroyed **Tiruvadigai** and **Tiruvekkarai** (l. 7) and the country between the **Vâraṇavâśi** river in the north, **Śêndamaṅgalam** in the west, and the sea in the east (l. 8). As far as the route of Narasiṁha's two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. **Eḷḷêri** and Kalliyûrmûlai (now **Kaliyamalai**) are in the southern portion of the Chidambaram tâluka.[1] Poṉṉambalam is one of the Tamil names of **Chidambaram** itself. Toṇḍaimâṉallûr is perhaps the modern **Toṇḍamânattam** in the Cuddalore tâluka,[2] and Tiruppâdirippuliyûr is the well-known ancient name of **Tirupâpuliyûr,**[3] a railway station north of Cuddalore. Tiruvadigai is **Tiruvadi**[4] near Paṉruṭṭi,[5] and Tiruvekkarai is **Tiruvakkarai** in the Villupuram (Viḻuppuram) tâluka.[6] As regards **Śêndamaṅgalam,**[7] where Kôpperuñjiṅga kept the Chôḷa king prisoner, and at the gates of which the war seems to have ended,— the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The Śêndamaṅgalam which is intended here is probably the one in the Tirukoilur (Tirukkôvalûr) tâluka.[8] I am unable to identify the **Vâraṇavâśi** river, which has to be looked for to the north of Śêndamaṅgalam,[9] and the village of Toḻudagaiyûr, which must have been situated south of Chidambaram. It is not clear why Appaṇa and Samudra-Goppaya selected the temple of Tiruvêndipuram for engraving this account of their achievements. Perhaps it was at this village that they took leave of the Chôḷa king Râjarâja III., whom they had rescued from the hands of Kôpperuñjiṅga at Śêndamaṅgalam.

As far as we know at present, **Narasiṁha II.** was the first among the Hoysaḷa kings who possessed a portion of the Trichinopoly district. In an inscription on a *vîrakal*, dated in A.D. 1222,[10] he is stated to be "marching against the Raṅga in the South," *i.e.* the island of **Śrîraṅgam,** and in the Harihar inscription of A.D. 1224[11] he is already called 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chôḷa** kingdom.' Hence his conquest of Śrîraṅgam seems to have taken place between A.D. 1222 and 1224. This first invasion of the Makara and Chôḷa kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the Tiruvêndipuram inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the Chôḷa country.' A further testimony to Narasiṁha's influence in the Chôḷa country is supplied by an inscription in the Gôkarṇêśvara temple at **Tirugôkarṇam** near Pudukkôṭṭai (No. 410 of 1902), which is dated in the [1]0th year of *Tribhuvanachakravartin* Râjarâjadêva, *i.e.* A.D. 1225-26, and records a grant of land by a servant of Sômaladêvî,[12] the wife of Sômêśvaradêva, the son of the Pôśaḷa king Vîra-Nârasiṁhadêva of

[1] Nos. 274 and 290 on the *Madras Survey Map* of this tâluka.

[2] No. 229 on the *Madras Survey Map* of this tâluka.

[3] No. 204 on the *Madras Survey Map* of the Cuddalore tâluka.

[4] See above, Vol. VI. p. 331 and note 8.

[5] No. 79 on the *Madras Survey Map* of the Cuddalore tâluka.

[6] 'Tiruvakarai,' No. 239 on the *Madras Survey Map* of this tâluka.

[7] This word is derived from Śêndaṉ, 'the red one,' a name of the god Skanda.

[8] No. 288 on the *Madras Survey Map* of this tâluka.

[9] The nearest river on the north of Śêndamaṅgalam is the Gedilam.

[10] Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:— *Saka-varusa 1144 Chitrabhânu-saṁ | rada Âśvîja-sudda 10 [da*]sami Maṁgaḷavârad=aṁdu.* On this date Professor Kielhorn remarks as follows:— "For Âśvina-sudi 10 of Saka-Saṁvat 1144 expired = Chitrabhânu this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta*]mi,* it would regularly correspond to Tuesday, the 13th September A.D. 1222."

[11] Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

[12] See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to Lakshmî, and Narasiṁha II. to the Moon. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of Narasiṁha II. and the mother of Sômêśvara was Kâḷaledêvî; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dôrasamudra.[1] Finally, a mutilated inscription in the Raṅganâtha temple at **Śrîraṅgam** (No. 54 of 1892), dated in A.D. 1233,[2] records a grant by a female relation of Bhujabala-Bhîmakêśava-Daṇḍanâyaka, the great minister (*mahâpradhâna*) of *Pratâpachakravartin* Pôsaḷa *śrî*-Vîra-Nârasiṁhadêva.

Among the opponents of Narasiṁha II., the Harihar inscription of A.D. 1224 and the Basarâḷu inscription of A.D. 1234 mention the **Kâḍava** king and the **Pâṇḍya** king,[3] and three inscriptions state that "his valour caused the reduction of the **Pâṇḍya** sovereignty."[4] As will appear below (p. 164 and note 3), Kôpperuñjiṅga claimed to belong to the **Kâḍava** or **Pallava** family. If he is meant by the expression 'Kâḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasiṁha II. before the time of the Tiruvêndipuram inscription, perhaps on the occasion of Narasiṁha's first attack on Śrîraṅgam between A.D. 1222 and 1224. The Pâṇḍya contemporary of Narasiṁha II. was **Mâravarman** *alias* **Sundara-Pâṇḍya I.,** who, as shown by Professor Kielhorn,[5] ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chôḷa country and to have restored it to the Chôḷa king; and an inscription of his 9th year, *i.e.* A.D. 1225, is actually found in the Raṅganâtha temple at **Śrîraṅgam,**[6] while we have seen that Narasiṁha II. was marching against Śrîraṅgam in A.D. 1222.

Among the partisans of Kôpperuñjiṅga, the inscription mentions two chiefs named **Śôḷakôṉ**[7] (l. 5) and **Koḻḻi-Śôḷakôṉ** (l. 6). **Vîragaṅganâḍâḻvâṉ** and **Chîṉattarayaṉ** are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of **Râjarâja** III. and had gone over to Kôpperuñjiṅga. Of special interest is the statement that "four officers including **Parâkramabâhu,** the king of **Îḻam,"** were killed. What the author wants to say is perhaps "Parâkramabâhu and three of his officers." Îḻam is the Tamiḻ name of Ceylon. According to Wijesinha's Translation of the *Mahâvaṁsa* (page xxiv. ff.), Parâkramabâhu I. died in A.D. 1197 and Parâkramabâhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parâkramabâhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kôpperuñjiṅga, the person who was responsible for Narasiṁha's interference in the affairs of the Chôḷa kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at **Vṛiddhâchalam** (No. 136 of 1900), the head-quarters of a tâluka in the South Arcot district. This record opens as follows:—

1 ௳ Svasti śrîḥ [||*] Tribhuvanachchakravatti-
2 gaḷ śrî-Râjarâjadêvaṟku **yâṉ-**
3 **ḍu 14âvadu** uḍaiyâr **Tiru-**
4 **mudugunṟam-**uḍaiya **nâyaṉâṟku Pal-**
5 **lavan Kôpperuñjiṅgan** agam-
6 baḍi-mudaligaḷil Ediriganâyan Po-
7 ttappi-Chchôḷan i-nṉâyan-

[1] *Tôraiśamuttirattu śrî-Pôśaḷa-Vîra-śî-Nârasiṅgadêvar magaṉâr Śômîśvaradêvar mâdar Śômaladêvi[y]âr.*

[2] *Vijaiya-samma(saṁva)tsarattu Kâttigai śuddha-pañchami Âdivâra=mudal*; "from Sunday, the fifth *tithi* of the bright (fortnight) of Kâttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kârttika of Śaka-Saṁvat 1155 expired=Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

[3] Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

[4] Mr. Rice's *Ep. Carn.* Vol. III., Md. 121; Vol. IV., Ng. 98; and Vol. VI., Kd. 12*a*.

[5] Above, Vol. VI. p. 314.

[6] See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 303, No. 5. The Tirupparaṅguṉṟam cave-inscription and the smaller Tiruppûvaṇam grant belong to the reign of the same king.

[7] A different person of the same name is mentioned among the officers of Vikrama-Chôḷa in the *Vikkirama-Śôḻaṉ-Ulâ*; *Ind. Ant.* Vol. XXII. pp. 143 and 149.

8 âṟku vaitta tirunundâviḷa-
9 kku onṟukku . . . . .

"In the **14th year** of the emperor of the three worlds, the glorious **Râjarâjadêva**,—Edirigaṇâyaṉ Pottappi-Chôḷa, (*one*) among the chiefs of the body-guard[1] of the Pallava **Kôpperuñjiṅga**, gave to the lord, the god of **Tirumuduguṉṟam**,[2] one perpetual lamp," *etc.*

From this inscription we learn that Kôpperuñjiṅga claimed to belong to the **Pallava** family,[3] and that in A.D. 1229-30, *i.e.* two years before the Tiruvêndipuram inscription, he still acknowledged **Râjarâja III.** as his sovereign. The defeat which Narasiṁha II. inflicted on Kôpperuñjiṅga enabled Râjarâja III. to remain in power until at least A.D. 1243-44.[4] About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kôpperuñjiṅga, who had assumed the titles *dêva*, 'king,' and *Sakalabhuvanachakravartin*, in the Aruḷâḷa-Perumâḷ temple at Conjeeveram shows that the **18th year** of his reign corresponded to Śaka-**Saṁvat 1182.** I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṇṇainallûr, Tiruviḍaimarudûr and Tirukkaḷukkuṉṟam.

A.—In the Aruḷâḷa-Perumâḷ temple at Conjeeveram.[5]

1 Svasti śrî [||*] **Śakâbdam âyiratt-orunûṟṟu-eṇ[ba]tt-iraṇḍiṉ mêl** śellâniṉṟa Śagalabuvaṉach[cha]kkaravattigaḷ **śrî-Kôpperuñjiṅ[ga]d[ê]vaṟku** yâṇḍu **[18âvadu]** Vṛiśchika-nâyaṟṟu apara-pakshattu daśamiyum Nâyaṟṟu-kkiḷamaiyu[m*] . . . .[6]

"In the **[18th] year** of the emperor of the whole world, the glorious **Kôpperuñjiṅgadêva which was current after the Śaka year one thousand one hundred and eighty-two**,— . . . .[7] a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumâḷ temple at Tiruveṇṇainallûr.[8]

1 [Svasti*] [śrî ||] Sakalabhuvanachchakravarttigaḷ **śrî-Kôpperuñji[ṅ]gadêvar[k*]ku yâṇḍu [7â]vadu** Siṁ[ha]-nâyaṟṟu apara-pakshattu chaturtthiyum Veḷḷi-kkiḷamaiyum peṟṟa Rêvati-nâḷ.

"In the **[7]th year** of the emperor of the whole world, the glorious **Kôpperuñjiṅgadêva**,—on the day of Rêvatî, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Siṁha."

C.—In the Mahâliṅgasvâmin temple at Tiruviḍaimarudûr.[9]

1 Svast[i] śrî [||*] Śagalabuvaṇaśakkaravattigaḷ **śrî-Kôpperuñjiṅga[dê]vaṟku yâṇḍu 18vadu** Kaṉ[ṉ]i-nâyaṟṟu pûrvva-pakshattu pañchadaśiyum Nâyaṟṟu-kiḷam[ai] peṟṟa Śadayattu [n]âḷ.

"In the **18th year** of the emperor of the whole world, the glorious **Kôpperuñjiṅgadêva**,—on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month **Kanyâ**."

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[1] See Dr. Gundert's *Malayâḷam Dictionary*, p. 2, s.v. *agambaḍi*.

[2] This is the Tamiḷ name of Vṛiddhâchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

[3] In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at Tiruvaṇṇâmalai also call Kôpperuñjiṅga a Pallava or Kâḍava. Regarding Kâḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

[4] See above, p. 161 and note 6.

[5] No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

[6] The remainder of the line is built in.

[7] A portion of the date, which probably contained the name of the *nakshatra*, is lost.

[8] No. 320 of 1902.

[9] No. 135 of 1895.

D.— In the Vêdagirîśvara temple at Tirukkaḻukkuṉṟam.[1]

1 Svasti śrî [||*] Śagalabuvanachchakkaravatt[i]gaḷ Avaniy-âḷa-ppiṟandâr Kôpperuñ-j[i]ṅgadêvarkku yâṇḍu [3]1vadu Kumba-nâyaṟṟu pûrvva-pakshattu d[v]it[i]yaiyum Śa-

2 ni-kkiḻamaiyum peṟṟa Uttirattâdi-nâḷ.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kôpperuñjiṅgadêva,— on the day of Uttarabhadrapadâ, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Saṁvat 1182 expired and the 18th year current, regularly corresponds to **Sunday, the 31st October A.D. 1260**, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tithi* of the dark half (of the month Kârttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday, the 30th July A.D. 1249**, which was the 3rd day of the month **Siṁha**, and on which the fourth *tithi* of the dark half (of the month Śrâvaṇa) ended 9 h. 38 m., and the *nakshatra* was **Rêvatî** *from* 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday, the 10th February A.D. 1274**, which was the 18th day of the month **Kumbha**, and on which the second *tithi* of the bright half (of the month Phâlguna) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadâ** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* **Kôpperuñjiṅgadêva** must have ascended the throne **in A.D. 1243 between, approximately, the 11th February and 30th July.**" His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

I. Kôpperuñjiṅgadêva.

1. 20th year: Tiruvottûr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

II. Sakalabhuvanachakravartigaḷ śrî-Kôpperuñjiṅgadêva.

1. 5th year: Vṛiddhâchalam, No. 134 of 1900.
2. [7]th year: Tiruveṇṇainallûr, No. 320 of 1902.
3. 8th year: Vṛiddhâchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.[2]
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruvidaimarudûr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkôvalûr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakravartigaḷ Avaniy-âḷa-ppiṟandâr Kôpperuñjiṅgadêva.

[3]1st year: Tirukkaḻukkuṉṟam, No. 181 of 1894.

[1] No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vâṇar *alias* Nîlagaṅgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulôttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

[2] See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaṉiy-âḷa-ppiṟandâr *alias* **śrî-Kôpperuñjiṅgadêva.**

1. 3rd year : Chidambaram, No. 462 of 1902.
2. Do. do. No. 465 of 1902.
3. Do. do. No. 466 of 1902.
4. 5th year : do. No. 459 of 1902.
5. Do. do. No. 464 of 1902.

V. Sakalabhuvanachakravartigaḷ śrî-Avaṉiy-âḷa-ppiṟandâr *alias* **Kôpperuñjiṅgadêva.**

1. 5th year : Chidambaram, No. 463 of 1902.
2. 8th year : do. No. 460 of 1902.
3. 34th year : do. No. 461 of 1902.
4. 36th year : do. No. 456 of 1902.

The Vallam inscription of the 14th year[1] mentions 'prince (*piḷḷaiyâr*) **Nîlagaṅgaraiyar**,' apparently a son of Kôpperuñjiṅgadêva. An inscription in the Aruḷâḷa-Perumâḷ temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagôpâladêva,[2] records the gift of a flower-garden by **Nîlagaṅga** of **Âmûr**, who bore the surname **Bhû-pâlan-ôdbhava** (in Sanskṛit) or **Puvi-âḷa-ppiṟanda** (in Tamiḻ), *i.e.* 'who was born to rule the earth.' This person is no doubt identical with the prince **Nîlagaṅgaraiyar** of the Vallam inscription, and his surname is a slight modification of *Avaṉiy-âḷa-ppiṟandâr*, the title of his father Kôpperuñjiṅgadêva.

As stated on page 163 above, the Tiruvêndipuram inscription mentions among the partisans of Kôpperuñjiṅga a certain **Sôḷakôṉ**. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kôpperuñjiṅgadêva. In one inscription he is called "Perumâḷppiḷḷai *alias* Śôḷakôṉâr, (one) among his (*viz.* Kôpperuñjiṅgadêva's) officers,"[3] and in another (No. 462 of 1902) "the lord of Araśûr, Śeṅgaṉivâyar *alias* **Piḷḷai Śôḷakôṉâr Âḷiyâr**." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śôḷakôṉ ôlai, i.e.* "the order of Śôḷakôṉ," and ends with the words *ivai Śôḷakôṉ eḻuttu, i.e.* "this (is) the signature of Śôḷakôṉ." Accordingly, Śôḷakôṉ must have been the representative of Kôpperuñjiṅgadêva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvêndipuram supplies the name of **Śôḷakôṉ**'s younger brother. This inscription (No. 146 of 1902) runs as follows :—

1	Svasti śrî [||*] Avaṉi-	7	Śôḷakôṉ ta[m]-
2	âḷa-ppiṟaṇḍâ-	8	bi Perumâḷ **Vê-**
3	ṉ **Kôpperuñ-**	9	**[ṉ]âḍuḍaiyâṉ** śe[y*]-
4	**jiṅgadêvar** ti-	10	vitta tirukkôpura-
5	rumêṉikku naṉṟâ-	11	m ||ௐ
6	ga Śeṅgaṉivâyaṉ		

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, **Kôpperuñjiṅgadêva,— Perumâḷ Vêṉâḍuḍaiyâṉ**, the younger brother of **Śeṅgaṉivâyaṉ** Śôḷakôṉ, caused to be made (*this*) sacred *gôpura*."

Vêṉâḍuḍaiyâṉ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kôpperuñjiṅgadêva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vêṉâḍuḍaiyâṉ ôlai* and ends with the words *ivai Vêṉâḍuḍaiyâṉ eḻuttu.*

[1] Above, p. 165, clause II. No. 4.

[2] As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

[3] No. 460 of 1902 :— *ivar mudaligaḷil Perumâḷppiḷḷai âṉa Śôḷakôṉâr.*

A solitary Sanskrit record of Kôpperuñjiṅgadêva is found as far north as **Drâkshârâma** in the Gôdâvarî district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the **Śaka** year **1184** and records gifts to the temple of Bhîmanâtha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-ôdbhava* or *Avany-avana-saṁbhava*, and **Mahârâjasiṁha.** The two names beginning with *avani* are Sanskrit translations of his surname *Avaṉiy-âḷa-ppiṟandâr*.[1] Mahârâjasiṁha means 'the lion among great kings,' while Kôpperuñjiṅga would mean 'the great lion among kings.' The Drâkshârâma inscription calls him 'the ornament of the **Kâṭhaka** family'[2] and 'a worshipper of Kanakasabhâdhinâtha.'[3] He is stated to have defeated the **Karṇâṭa**[4] and **Chôḷa** kings and to have established the **Pâṇḍya** country.[5] The **Kâkati** king and **Gaṇapati-mahârâja** are also referred to in the Drâkshârâma inscription. The first three lines contain two verses in the Śârdûlavikrîḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjiṅgadêva claims to have established the Pâṇḍya country. On the other hand, an inscription of the **Pâṇḍya** king **Jaṭâvarman** *alias* *Tribhuvanachakravartin* **Sundara-Pâṇḍyadêva** at Tiruppanduruttí[6] asserts that this king "besieged the prosperous city of **Śêndamaṅgalam** and fought several battles to frighten the **Pallava.**"[7] This Pallava is evidently Kôpperuñjiṅgadêva, and Śêndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvêndipuram inscription, according to which Kôpperuñjiṅga was besieged in Śêndamaṅgalam.

TEXT.

1 Svasti śrî [||*] Tiribu[vaṇa]ch[cha]kka[ra]vattigaḷ śrî-**Râjarâjadê[va]r[k]ku yâṇ[ḍ]ḍu**[8] **15[vad]il** edirâ[m]=âṇḍu Pratâ[pa]chchakkaravatti **Hoy[śa]ṇa-śrî-Vi(vî)ra-Nârasi[ṁ*]hadêvaṉ** **Śôḷa**-chchakkaravattiyai=

2 **Kkô[pp]eruñjiṅgaṉ** [9]**[Ś]êṇḍdamaṅ[ga*]lattê** [p]iḍi[t]tu koḍu iru[ndu] taṉ [pa]ḍaiyai iṭṭu râjyattai aḻittu dêv-â[laiyaṅga]ḷu[m] [10]**Vishṇa-stâṉaṅgaḷum** aḻigaiyâlê ippaḍi dêvaṉ kêṭ[ṭ=a]ru-

3 ḷi Śôḷa-maṇḍala-pratishṭ-âśâriyaṉ[11] eṉṉu[m] ki(kî)r[t*]t[i] ni[lai]-ni[ṟu]tti a[l]ladu i-k[k]âḷam=uttuvad[i]llai[12] eṉṟu **Dôra[sa]muttiratti[ṉi*][ṉ]ṟu[m]** eḍuttu vandu **[Ma]ha[ra*]**-râjya=nirmmûlam=âḍi ivaṉaiyum [i]vaṉ peṇḍu-paṇḍâra[mu]m **kai**-kkoḍu

4 **Pâchchûrilê** viṭṭu=**Kkôp[p]eruñjiṅgaṉ** dê[śa]mu[m] aḻittu=**Chchôḷa**-chchakkara-vattiyaiyum eḻund=aruḷi(ḷu)vittu=tko(kko)ḍuv=an[ṟu][13] dêvaṉ tiruv-uḷḷam=ây êva viḍai koṇḍu eḻunda svasti śrîmaṉu-[14]mahâpradhâni paramaviśvâsi

5 daṇḍinagôpaṉ **Jagago(do)bbagaṇḍaṉ** **Appaṇa-daṇṇ[â]kkaṉum** **Śa[mu]tt[i]ra-Gop[pa]ya-daṇṇâkkaṉum** **Kôpperuñji[ṅ]gaṉ** iru[n]da **E[ḻ]ḷêriyu[m]** **Kalliyûrmu(mû)laiyum** **Śôḷakôṉ** iru[nda] **Toḻudagaiyûrum** aḻit[tu] vê-

6 [nda]ṉ mudaligaḷi[l*] **Vîragaṅga[n]â[ḍ]âḻvâṉ** **J[i](chi)ṉa[t]taraya[ṉ]** **Îḻattu** **râjâ** **Parâk[k]i[da](ra)mabâh**=u[ḷḷ]i[ṭ]ṭa [mu]dali [4] pêraiyum . . . ko[ṉ]ṟu

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[1] See above, p. 165 f.

[2] Here 'Kâṭhaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kâḍava;' see above, p. 164, note 3.

[3] *I.e.* of the god at Chidambaram. [4] *I.e.* the Hoysaḷa king Narasiṁha II.

[5] *Pâṁḍya-maṁḍḍala-sthâpanâ-sûtradhârêṇa.*

[6] No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI. p. 307 f.

[7] Line 10 f.:— *Śêndamaṅgala-chcheḻum-badi muṟṟi=Ppallava=ṉaḍ*[illegible] *=ppala pôr=âḍi.*

[8] Read *yâṇḍu.* [9] Read *Śênda°.* [10] Read *Vishṇu-sthâna°.*

[11] Read *pratishṭh-âchâryaṉ.* [12] Read *=ûduvadill*

[13] Read *=eṉṟu.* [14] Read *śrîma°.*

i[va][r*]gaḷ kudiraiyu[m] kai-koṇḍu **Koḷḷi-Chchôḷakôṉ** kudiraigaṉai(ḷai)yum kai-kkoṇḍu **Po[ṉ]-**

7 **ṉa[mba]la**-dêvaṉaiyum kumbiṭṭu eḍuttu vandu **Toṇḍaimâṉallûr** uḷḷiḍa [1]tamukk-u[rga]ḷum aḷit[tu a]ḷi . . [kkâ]ḍum veṭṭi(ṭṭu)viṭṭu **Tiruppâ[d]i[r]i[p]-puliyûr[i]lê** viṭṭu irundu **Tiruvadigai Tiruvekkarai** uḷḷiṭṭa ûr-

8 gaḷum aḷittu **Vâraṇavâśi** âṟṟukku=tteṟku **Śên[da*]maṅgalattukkum** ku[2] kiḷakku kaḍalilê [aḷi]-ûrgaḷum kuḍi-k[kâl]ga[ḷu]m śuṭṭum aḷidudum[3] peṇḍu[ga]ḷai piḍittum koḷḷai-koṇḍum **Śêndamaṅgalattilê** eḍuttu vi-

9 ḍa=ppû(ppô)giṟa aḷaḍi(vi)ḷê **Kôpperuñj[i][ṅ*]gaṉ** kulaindu **Śôḷa-chchakka[ra*]**-vattiyai e[ḷu]nd=a[ru*]ḷi(ḷu)[vi]kka=[kka*]ḍavadâga dêvaṉukku viṉṉappa[m*] śeya ivar viṭṭu namakkum âḷ vara=kkâṭṭugaiyâlê **Śôḷa-chchakka**[ra*]vattiyai eḷund[d=[4]a]ruḷi(ḷu)vittu=kkoḍu vô(pô)ndu râjyattê puga viṭṭadu ஒ

TRANSLATION.

(Line 1.) Hail! Prosperity! **In the year which was opposite to the 15th year** (*i.e.* in the 16th year)[5] of the emperor of the three worlds, the glorious **Râjarâjadêva,**— when king[6] *Pratâpachakravartin,* the **Hoyśaṇa,** the glorious **Vîra-Nârasiṁhadêva,** heard that **Kôpperuñjiṅga** had captured the **Chôḷa** emperor at **Śêndamaṅgalam,** that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) Vishṇu were destroyed, he exclaimed :— "This trumpet shall not be blown[7] unless (*I shall*) have maintained (*my*) reputation of being 'the establisher of the **Chôḷa** country.'[8] "

(L. 3.) He started from **Dôrasamudra,** uprooted the **Maha[ra]** kingdom, seized him,[9] his women and treasures, and halted at **Pâchchûr.**

(L. 4.) Then the king was pleased to order :— "Destroy the country of **Kôpperuñjiṅga** and liberate the **Chôḷa** emperor."— Hail! (*We*), the glorious great minister, the very confidential servant, *Daṇḍinagôpa*[10] **Jagadobbagaṇḍa**[11] **Appaṇa-Daṇṇâkka** and **Samudra-Goppaya-Daṇṇâkka,** took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) **Eḷḷêri** and **Kalliyûrmûlai** where **Kôpperuñjiṅga** was staying, and **Toḷudagaiyûr** where **Śôḷakôṉ** was staying; killed . . . . . among the king's officers **Vîragaṅganâḍâḷvâṉ** (*and*) **Chîṉattarayaṉ,** and 4 officers including **Parâkrama-bâhu,** the king of **Îḷam** ; seized their horses ; and seized the horses of **Koḷḷi-Śôḷakôṉ.**

(L. 6.) Having worshipped the god of **Poṉṉambalam,** (*we*) started (*again*), destroyed rich (?) villages including **Toṇḍaimâṉallûr,** caused the . . . . . forest to be cut down, and halted at **Tiruppâdirippuliyûr.**

(L. 7.) (*We*) destroyed **Tiruvadigai, Tiruvekkarai** and other villages ; burnt and destroyed the port-towns[12] on the sea and the drinking-channels to the south of the **Vâraṇavâśi** river and to the east of **Śêndamaṅgalam** ; and seized and plundered the women.

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[1] Read *tamakk-ûr°* (?).
[2] Cancel this syllable.
[3] Read *aḷittum.*
[4] Read *eḷund=.*
[5] See *South-Ind. Inscr.* Vol. III. p. 38, note 3.
[6] This word (*dêva*) occurs at the end of line 2.
[7] The trumpet (*kâḷam*) was one of the five instruments used in producing the *pañcha-mahâśabda* ; see above, Vol. V. p. 216, note 3, and p. 260, note 8. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kôpperuñjiṅga and re-established the Chôḷa king.
[8] Literally, 'the architect (causing) the stability of the Chôḷa country.' The parallel term *Pâṇḍya-maṇḍala-sthâpanâ-sûtradhâra* (see above, p. 167, note 5) proves that the word *âchârya* is here used in its Tamiḷ meaning: 'a master-carpenter, an architect.'
[9] *Viz.* the Mahara king.
[10] This word is not Tamiḷ, but Kanarese, and means 'the commander of an army.'
[11] On this *biruda,* which is also Kanarese, see above, Vol. III. p. 64, note 9.
[12] See Dr. Gundert's *Malayâḷam Dictionary,* s. v. *aḷi* and *aḷi-mukham.*

(L. 8.) **When** (*we*) advanced against Śêndamaṅgalam and were going to encamp (*there*), **Kôpperuñjiṅga** became afraid and submitted to the king that (*he*) would release the **Chôḷa** emperor.

(L. 9.) **As he** (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the **Chôḷa emperor, went** (*with him*), and let (*him*) enter (*his*) kingdom.

No. 24.— DATES OF CHOLA KINGS.

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(*Continued from page 10.*)

Dr. **Hultzsch** again has sent me a large number of dates of Chôḷa kings, of which I now publish **twenty-three**, with the results of my calculations. Of these, the dates Nos. 61-74 show that the **times** previously found for the commencements of the reigns of the five kings to whom they belong— **Râjarâja** I., Râjêndra-Chôḷa I., Kulôttuṅga-Chôḷa I., Vikrama-Chôḷa, and Kulôttuṅga-**Chôḷa** III.— are correct. The dates of **Râjarâja** III., Nos. 75-78, reduce the time during **which this** king must have commenced to reign, to the period **from (approximately) the 23rd June to the 13th August A.D. 1216.** And the dates Nos. 79-83, belonging to **Râjêndra-Chôḷa III.,** of **whom** no dates had yet been examined, prove that this king **commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246.** The remaining dates sent to me **are** very difficult to deal with;[1] their publication will probably have to be deferred to the time **when** more dates of the kings to whom they belong have been discovered.

A.— RAJARAJA I.

61.— In the Mûlêśvara temple at Bâhûr.[2]

1 Svasti śrî [||*] Kânda[ḷ]ûr-Chch[â]l[ai] ka[lam=aṟu]tta kô I[râ]jarâja-k[ê]sar[ipa]nmaṟku yâ[ṇ]-
2 ḍu 11a(â)vadu . . . . ivv-âṭṭai Midhu(thu)na-nâyaṟṟu
3 apara-pakshattu Nâyaṟṟu-kkiḻamai peṟṟa Kâtti[g]ai-nâṉṟṟu[3] pagal.

"**In the 11th year** (*of the reign*) of **king Râjarâjakêsarivarman** who destroyed the ships (*at*) Kândaḷûr-Śâlai,— in daytime on the day of **Kṛittikâ,** which corresponded to a **Sunday** of the second **fortnight** of the month of **Mithuna** in this year."

The **date** corresponds to **Sunday, the 14th June A.D. 996,** which was the 22nd day of the month of **Mithuna,** and on which the 11th *tithi* of the dark half (of Jyaishṭha) ended 12 h. 58 m., while the *nakshatra* was **Kṛittikâ,** by the Brahma-siddhânta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system *from* 2 h. 38 m., after mean sunrise.

B.— RAJENDRA-CHOLA I.

62.— In the Karavandiśvara temple at Uḍaiyârkôyil.[4]

1 Sva[st]i śrî [||*] Tiru manni vaḷara . . . . [v=U]ḍaiyâr śrî-Râjêndra-Śôḷadêva[ṟku
17 . . . . kô=Ppararê(kê)śaripaṉ[ma] . . . yâṉ]ḍu 31â[vadu] . . . . .

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[1] They apparently belong to three kings of whom no dates have yet been published in this list.

[2] No. 178 of the Government Epigraphist's collection for 1902.

[3] Read *-nâṉṟu.*

[4] No. 403 of the Government Epigraphist's collection for 1902.

19 i[vv-âṇḍu] Kaṟ[kaḍaga-nâya]ṟṟu pû[rvva-pakshat]tu chatu[r]tth[iy]um Veḷḷ[i]-kk[i]ḻamaiyum [pe]ṟṟa Pu[ṉarbû]-
20 śatti=nâḷ.

"In the 31st year (*of the reign*) of king Parakêsarivarman [*alias*] the lord, the glorious Râjêndra-Chôḷadêva,— on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka in this year."

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkaṭaka cannot be Punarvasu. The equivalent of the date apparently is **Friday, the 23rd July A.D. 1042**, which was the 28th day of the month of **Karkaṭaka** and which was entirely occupied[1] by the fourth *tithi* of the bright half (of Śrâvaṇa). The *nakshatra* on this day was Uttara-Phalgunî, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhânta for 9 h. 51 m., after mean sunrise.

C.— KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Uḍaiyârkôyil.[2]

1 Svasti śrî || Pugaḻ śûḻnda puṇari . . . .
8 . . . . [kôv=Irâja]kêsaripat[ma]r=âna Tribhuva-
9 nachchakkaravattigaḷ śrî-Ko[l]ô[t]tuṅga-Śôḷadêvar[k*]ku yâṇḍu 16âvadu . . . . Mîna-nâyaṟṟu [apara-pakshattu V]i[y]âḻa-kkiḻamai[y]um dacha(śa)miyu[m] peṟṟa Uttirâḍa[ttu nâḷ].

"In the 16th year (*of the reign*) of king Râjakêsarivarman *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,— on the day of **Uttarâshâḍhâ**, which corresponded to a **Thursday** and to the tenth *tithi* of the second fortnight of the month of **Mîna**."

A date of the month of Mîna of the 16th year of Kulôttuṅga-Chôḷa I. would be expected to fall in A.D. 1086,[3] and in my opinion this date undoubtedly corresponds to **Thursday, the 12th March A.D. 1086**, which was the 19th day of the month of **Mîna**, and on which the *nakshatra* was **Uttarâshâḍhâ**, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhânta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of Phâlguna).— This result shows that the word *dachamiyum* of the original date should be altered to *navamiyum*.[4]

D.— VIKRAMA-CHOLA.

64.—In the Vâmanapuriśvara temple at Tirumâṇikuḻi.[5]

1 [S]va[s]ti śr[î] [||*] Pû-mâḍu puṇara . . . .
2 . . . . . kô=P[parakê]śar[i]pa[ṉ]mar=â[ṉa] Ti[r]ibuvaṉachcha[k*]karavattigaḷ śrî-Vikkirama-Śôḷadêvaṟku yâṇḍu padiṉ-o[ṉṟâvadu] . . . [nâya]ṟṟ[u apa]ra-pakshattu êkâdaśiyum Budaṉ-kiḻamaiyum peṟṟa Viśâgattu nâḷ.

"In the eleventh year (*of the reign*) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,— on the day of **Viśâkhâ**, which corresponded to a **Wednesday** and to the eleventh *tithi* of the second fortnight of the month of . . . . ."

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[1] The *tithi* was a *prathama-chaturthî*.

[2] No. 399 of the Government Epigraphist's collection for 1902.

[3] See above, p. 7, note 5.

[4] [It is not absolutely excluded that the writer wanted to write *navamiyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.— E. H.]

[5] No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,[1] which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of Mârgaśîrsha) ended 22 h. 1 m. after mean sunrise, while the *nakshatra* was **Viśâkhâ**, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhânta for 11 h. 50 m., after mean sunrise.

65.— In the Karavandîśvara temple at Uḍaiyârkôyil.[2]

1 [Sva]sti [ś]r[î] [||*] Pû-mâdu p[uṇara] . . . .
2 . . . . . kô= . . . . pan[ma*]r=âna Tir[i*]bu[va*]na[cha][k*]karavattigaḷ śrî-Vik[kira*]ma-Śôḷadêvark[ku yâṇ]du 1[5]âva[du Si]ṁha-nâyaṟṟu apara-[pa][3] . . . . . . [m] V[iyâ]ḻa-kkiḻa[m]ai[yum pe]ṟṟa . . . . .[4]

"**In the 15th year** (*of the reign*) **of king [Parakêsari]varman** *alias* **the emperor of the three worlds, the glorious Vikrama-Chôḷadêva,**— [on the day of] . . . . . . , which corresponded to **a Thursday** and to the . . . . . [*tithi*] of the second fortnight of the month of **Siṁha.**"

This date does not admit of verification.

E.— KULOTTUNGA-CHOLA III.

66.— In the Vâmanapurîśvara temple at Tirumâṇikuḻi.[5]

1 Svasti śrî [||*] Puyal peruga . . . .
3 . . . . kô=Pparakêśaripaṟmar=âṇa Tribhû(bhu)vaṇaśakra[va]ttigaḷ śrî-Kulôttuṅga-Śôḷadêvaṟkku y[â]ṇḍu mu(mû)[n]ṟâvadu Siṁha-nâyaṟṟu apara-bha(pa)kshattu pañchamiyum Tiṅgaḷ-kiḻamaiya(yu)m peṟṟa Aśvati-nâḷ.

"**In the third year** (*of the reign*) **of king Parakêsarivarman** *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**— on the day of **Aśvinî**, which corresponded to **a Monday** and to the fifth *tithi* of the second fortnight of the month of **Siṁha.**"

A date of the month of Siṁha of the third year of Kulôttuṅga-Chôḷa III. would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to **the 12th August A.D. 1180**, which was the 16th day of the month of **Siṁha**, and on which the 5th *tithi* of the dark half (of Śrâvaṇa) ended 9 h. 34 m., while the *nakshatra* was **Aśvinî** for 3 h. 17 m., after mean sunrise. But the day was a Tuesday, not a Monday.[6]

67.— In the Bhaktaparâdhîśvara temple at Giḍaṅgil.[7]

1 Svasti śrî [||*] Kô=Pparakêśarivanmar=âṇa Tribhuvaṇachakravarttigaḷ śrî-Kulôttuṅga-Śôḷadêvaṟku
2 yâṇḍu 3vadu Siṁha-nâyaṟṟu irubattêḻân=di[yadi*]y=âṇa Budaṉ-kiḻamai peṟṟa Aśuvati-nâḷ.

"**In the 3rd year** (*of the reign*) **of king Parakêsarivarman** *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**— on the day of **Aśvinî**, which corresponded to **a Wednesday** which was the twenty-seventh solar day of the month of **Siṁha.**"

[1] The year A.D. 1118 would yield no satisfactory equivalent for this date.
[2] No. 404 of the Government Epigraphist's collection for 1902.
[3] Read *-pakshattu*; the *tithi* is lost.
[4] The *nakshatra* is lost.
[5] No. 165 of the Government Epigraphist's collection for 1902; *South-Ind. Inscr.* Vol. III. No. 85.
[6] On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half *commenced* 8 h., and the *nakshatra* was Aśvinî *from* 3 h. 56 m., after mean sunrise.
[7] No. 226 of the Government Epigraphist's collection for 1902.

Under the preceding date it has been stated that the *nakshatra* was Aśvinî on the 16th day of the month of Siṁha of the third year of the king's reign; Aśvinî therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of Siṁha of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was Uttara-Phalgunî).— I have not found any year of the reign of Kulôttuṅga-Chôla III. for which the date would be correct.

68.—In the Vâmanapurîśvara temple at Tirumâṇikuḻi.[1]

1 Svasti śrî [||*] Tiribuvanachchakravattigaḷ śrî-Vîrarâjêndira-Śôḻadêvaṟku yâṇḍu êḻâvadu Siṁha-[nâyaṟ]ṟu irubattâṟân=diyadi âṉa Budan-kiḻamaiyum pûrshva(rvva)-pakshattu-chchatu[r*]daśiyum=âṉa[2] Śadaiya-
2 ttu nâḷ.

"**In the seventh year** (*of the reign*) **of the emperor of the three worlds, the glorious Vîrarâjêndra-Chôḻadêva,**[3]— on the day of **Śatabhishaj**, which was the fourteenth *tithi* of the first fortnight and a **Wednesday**, which was the twenty-sixth solar day of the month of **Siṁha.**"

The 26th day of the month of **Siṁha** of the 7th year of Kulôttuṅga-Chôḻa III. corresponds to **Wednesday, the 22nd August A.D. 1184.**[4] On this day the 14th *tithi* of the bright half (of Bhâdrapada) ended 13 h. 19 m., and the *nakshatra* was **Śatabhishaj**, by the equal space system and according to Garga *from* 1 h. 19 m., and by the Brahma-siddhânta *from* 1 h. 58 m., after mean sunrise.

If this were a date of Râjêndra-Chôḻa III., it would be quite incorrect.

69.—In the Darbhâraṇyêśvara temple at Tirunaḷḷâr.[5]

1 Svasti śrî [||*] Tiribuvanachchakkaravattigaḷ Madurai koṇḍu Pâṇḍiyaṉ muḍi-ttalaiyum koṇḍ-aruḷiya śi-Kulôttuṅga-Śôḻadêvarkku [y]âṇḍu 17vadu Kumba-[n]âyaṟṟu pûrva-pattiśattu[6] ti[ti]yaiyum[7] Tiṅgaṭ-kiḻamaiyum peṟṟa Uttiraṭṭâdi-nâḷ.

"**In the 17th year** (*of the reign*) **of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḻadêva,** who, having taken Madurai, was pleased to take also the crowned head of the Pâṇḍya,— on the day of **Uttara-Bhadrapadâ**, which corresponded to a **Monday** and to the second *tithi* of the first fortnight of the month of **Kumbha.**"

The date corresponds to **Monday, the 13th February A.D. 1195,** which was the 21st day of the month of **Kumbha**, and on which the second *tithi* of the bright half (of Phâlguna) *commenced* 1 h. 55 m. after mean sunrise, while the *nakshatra* was **Uttara-Bhadrapadâ**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system *from* 3 h. 17 m. after mean sunrise.

70.—In the Kṛipâpurîśvara temple at Tiruveṇṇainallûr.[8]

1 Svasti śrî [||*] Pû maruviya diśaimugattôn . . . . Tiribuvanachchakkaravarttigaḷ Maduraiyum Pâṇḍiyan muḍi-ttalaiyuṅ=goṇḍ-aruḷina

[1] No. 164 of the Government Epigraphist's collection for 1902.
[2] The *da* of °*dati*° is entered below the *ti*.
[3] The name Vîrarâjêndradêva (II.) is applied to Kulôttuṅga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).
[4] The Siṁha-saṁkrânti took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.
[5] No. 395 of the Government Epigraphist's collection for 1902.
[6] Read -*pakshattu*.
[7] Read *dvitîyaiyum*.
[8] No. 318 of the Government Epigraphist's collection for 1902.

śrî-Kulôttuṅga-Śôḻadêva[ṟ]ku yâṇḍu 17âvadu Miduna-nâyaṟ[ṟu] apara-pakshattu trai(tra)yôdaśiyum Viyâḻa-kkiḻamaiyum peṟṟa Urôśaṇi-[nâḷ].

"In the 17th year (*of the reign*) of the emperor of the three worlds, the glorious **Kulôttuṅga-Chôḻadêva**, who was pleased to take Madurai and the crowned head of the Pâṇḍya,— on the day of **Rôhiṇi**, which corresponded to a **Thursday** and to the thirteenth *tithi* of the second fortnight of the month of **Mithuna**."

The date undoubtedly corresponds to **Thursday, the 8th June A.D. 1195**, which was the 13th day of the month of **Mithuna**, and on which the *nakshatra* was **Rôhiṇi** for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyaishṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupurîśvara temple at Kôvilveṇṇi.[1]

1 . . . . T[i]r[i]buvanachchakkaravatt[i]gaḷ Ma-
2 duraiyum Paṇḍiyan muḍi-ttalaiyuṅ=go[ṇ]ḍ-aruḷiya [ś]î-[Ku]-
3 lôttuṅga-Śôḻadêvaṟkku yâ[ṇ]ḍu pattoṉbadabadu=Kkani-[2]nâ-
4 yaṟṟu=ppûr[va*]-pakshattu navamiyum Tiṅga[ḷ]-kiḻamaiyum peṟṟa At[ta]-
5 nâḷ.

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious **Kulôttuṅga-Chôḻadêva**, who was pleased to take Madurai and the crowned head of the Pâṇḍya,— on the day of **Hasta**, which corresponded to a **Monday** and to the ninth *tithi* of the first fortnight of the month of **Kanyâ**."

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyâ cannot be Hasta. The equivalent of the date apparently is **Monday, the 2nd September A.D. 1196**, which was the 6th day of the month of **Kanyâ**, and on which the 9th *tithi* of the bright half (of Bhâdrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mûla and Pûrvâshâḍhâ.

72.—In the Vâmanapurîśvara temple at Tirumâṇikuḻi.[3]

1 S[va]sti śrî [||*] T[iribu]vaṉachchakkara[va]ttiga[ḷ] Ma[d]urai koṇḍu Pâṇ[ḍiya]ṉ muḍi-ttalai-
2 yuṅ=goṇḍ-aruḷiṉa śrî-Kulôttuṅga-Śôḻadêvaṟku y[â]ṇḍu pattoṉbadâ-
3 vadu Ṛishabha-nâyaṟṟu âṟân=diyadiy=âṉa pûrvva-pakshattu dvâdaśiyum Budaṉ-kiḻam[ai]yum peṟṟa [A]-
4 ttattu nâḷ.

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious **Kulôttuṅga-Chôḻadêva**, who, having taken Madurai, was pleased to take also the crowned head of the Pâṇḍya,— on the day of **Hasta**, which corresponded to a **Wednesday** and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of **Ṛishabha**."

The date corresponds to **Wednesday, the 30th April A.D. 1197**, which was the 6th day of the month of **Ṛishabha**,[4] and on which the 12th *tithi* of the bright half (of Vaiśâkha) ended 19 h. 37 m., while the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhânta for 3 h. 56 m., after mean sunrise.

[1] No. 397 of the Government Epigraphist's collection for 1902.
[2] Read *pattoṉbadâvadu=Kkaṉṉi-*.
[3] No. 161 of the Government Epigraphist's collection for 1902.
[4] The Ṛishabha-saṁkrânti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vâmanapurîśvara temple at Tirumâṇikuḻi.[1]

1 Svasti śrî [||*] Tiribuvanachchakkaravarttiga[ḷ] Maduraiyum Îḻamum Pâṇḍiyan muḍi-ttalaiyuṅ=goṇḍ-aruḷ[i]ya śrî-Kulôttuṅga-Śôḻadêva[r*]kku yâṇḍu 21-vadu Mêsha-n[â]yaṟṟu pûrvva-[pa*]kshattu daśamiyum Budan-kiḻamaiyu[m] peṟṟa [Ma]gattu nâḷ.

"In the 21st year (*of the reign*) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḻadêva, who was pleased to take Madurai, Îḻam and the crowned head of the Pâṇḍya,— on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha."

The date corresponds to **Wednesday, the 7th April A.D. 1199**, which was the 14th day of the month of **Mêsha**, and on which the 10th *tithi* of the bright half (of Vaiśâkha) ended 23 h. 39 m., while the *nakshatra* was **Maghâ**, by the equal space system for 22 h. 20 m., by the Brahma-siddhânta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vâmanapurîśvara temple at Tirumâṇikuḻi.[2]

1 Svast[i] śr[î] [||*] Pu[ya]l vâyttu . . . .
4 . . . . . . kô=Pparakêśaripaṟmar=âṉa Tiribuvaṉachchakkaravarttiga[ḷ] Maduraiyum=Îḻamuṅ=goṇḍu Pâṇḍiyan muḍi-ttalaiyuṅ=goṇḍ-aruḷiṉa śrî-Kulôt-
5 tuṅ[ga]-Śôḻadêvarkku yâṇḍu 21vadu Rishabha-nâyaṟṟu pûrvva-pakshattu tri(tra)yôdaśiyum Śani-kkiḻamaiyum peṟṟa Attatti=nâḷ.

"In the 21st year (*of the reign*) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôḻadêva, who, having taken Madurai and Îḻam, was pleased to take also the crowned head of the Pâṇḍya,— on the day of **Hasta**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Ṛishabha**."

A date of the month of Ṛishabha of the 21st year of the reign of Kulôttuṅga-Chôḻa III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of **Ṛishabha** has been quoted erroneously instead of **Mêsha**. For this month the date regularly corresponds to **Saturday, the 10th April A.D. 1199**, which was the 17th day of the month of **Mêsha**, and on which the 13th *tithi* of the bright half (of Vaiśâkha) ended 22 h. 48 m. after mean sunrise, while the *nakshatra* was **Hasta**, by the equal space system and according to Garga the whole day, and by the Brahma-siddhânta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumâlîśvara temple at Mâgaral.[3]

1 . . . . . . i-ttê[varkku] yâṇḍu nâlâvadu Mid[u]ṉa-[nâya]ṟ[ṟu] aparapakshat[t]u=ppañchamiyuṉ=D[i]ṅga[ṭ-ki]ḻamaiyum peṟṟa Sadaiyattu - nâḷ.

"In the fourth year (*of the reign*) of this king,[4]— on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Mithuna**."

The date corresponds to **Monday, the 22nd June A.D. 1220**, which was the 29th day of the month of **Mithuna**, and on which the 5th *tithi* of the dark half (of Âshâḍha) ended 15 h.

[1] No. 169 of the Government Epigraphist's collection for 1902.
[2] No. 170 of the Government Epigraphist's collection for 1902.
[3] This is an earlier date of the same reign which is quoted in No. 76 below.
[4] *Viz.* Râjarâja III.

56 m., while the *nakshatra* by the equal space system was **Śatabhishaj** for 4 h. 36 m., after mean sunrise.

76.—In the Tirumâlîśvara temple at Mâgaral.[1]

1 . . . . . T[i]r[i]buvanachchak[ka]ravatt[i]ga[ḷ] śrî-Râśarâśadêvaṟku yâṇ[ḍu] 5[va]ḍu Siṁha-nâyaṟṟu a[pa]ra-[pa]kshattu pañchamiyum Buda[ṉ]-k[i]ḻamaiyum [p]eṟṟa Aśvat[i]-nâḷ.

"**In the 5th year** (*of the reign*) **of the emperor of the three worlds, the glorious Râjarâjadêva,**— on the day of **Aśvinî**, which corresponded to a **Wednesday** and to the fifth *tithi* of the second fortnight of the month of **Siṁha.**"

The date corresponds to **Wednesday, the 19th August A.D. 1220,** which was the 24th day of the month of **Siṁha**, and on which the 5th *tithi* of the dark half (of Bhâdrapada) *commenced* 10 h. 38 m., while the *nakshatra* was **Aśvinî** for 18 h. 24 m., after mean sunrise.— As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupurîśvara temple at Kôvilveṇṇi.[2]

1 [Sva]sti śrî [||*] Tiribuvanachchakkara-
2 vattigaḷ śrî-I[r]âjarâjadêvaṟkku
3 yâṇḍu 6â[vad]u edir=âm=â[ṉ]-
4 ḍu Tulâ-nâ[ya]ṟ[ṟu] pûrva-[pa*]kshat-
5 tu saptamiyum Viyâḻa-[k]k[iḻa]mai-
6 [y]um peṟṟa Uttirâḍattu [n]â[ḷ*].

"**In the year which was opposite the 6th year** (*of the reign*) **of the emperor of the three worlds, the glorious Râjarâjadêva,**— on the day of **Uttarâshâḍhâ**, which corresponded to a **Thursday** and to the seventh *tithi* of the first fortnight of the month of **Tulâ.**"

The date corresponds to **Thursday, the 13th October A.D. 1222,** which was the 16th day of the month of **Tulâ**, and on which the 7th *tithi* of the bright half (of Kârttika) ended 11 h. 33 m., while the *nakshatra* was **Uttarâshâḍhâ**, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhânta for 6 h. 34 m., after mean sunrise.

78.—In the Âdiyappaṉ temple at Kiḻ-Kâśâkuḍi.[3]

1 . . . . . Râjarâjadêvaṟku yâṇḍu pattâvadu Mêsha-nâyaṟṟu apara-pakshattu ashṭamiyum Śevvây-kkiḻamaiyum peṟṟa Aviṭṭattu nâḷ.

"**In the tenth year** (*of the reign*) **of** . . . . . **Râjarâjadêva,**— on the day of **Śravishṭhâ**, which corresponded to a **Tuesday** and to the eighth *tithi* of the second fortnight of the month of **Mêsha.**"

The date corresponds to **Tuesday, the 21st April A.D. 1226,** which was the 28th day of the month of **Mêsha**, and on which the 8th *tithi* of the dark half (of Vaiśâkha) ended 10 h. 16 m., while the *nakshatra* was **Śravishṭhâ**, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhânta for 19 h. 42 m., after mean sunrise.

G.— RAJENDRA-CHOLA III.

79.—In the Karavandîśvara temple at Uḍaiyârkôyil.[4]

1 Svasti śr[î] [||*] T[i]r[i]bu[va*][ṉach]chakkaravatt[i]gaḷ śr[î]-Irâjêṇdira-Śôḻa-dêvaṟṟku[5] yâṇḍu 3vadu Miṉa-nâ-

[1] No. 217 of the Government Epigraphist's collection for 1901.
[2] No. 396 of the Government Epigraphist's collection for 1902.
[3] No. 392 of the Government Epigraphist's collection for 1902.
[4] No. 406 of the Government Epigraphist's collection for 1902.
[5] Read °*dêvaṟku*.

2 [ya]ṟṟu pû[rvva]-pakshattu pañ[cha]m[i]yum Śaṉi-kkiḻamaiyu[m p]eṟṟa [U]rôśaṇi-nâḷ.

"In the 3rd year (*of the reign*) of the emperor of the three worlds, the glorious Râjêndra-Chôḻadêva,— on the day of **Rôhiṇi**, which corresponded to a **Saturday** and to the fifth *tithi* of the first fortnight of the month of **Mîna.**"

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Râjêndra-Chôḻa III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to **Saturday, the 20th March A.D. 1249,** which was the 26th day of the month of **Mîna,** and on which the 5th *tithi* of the bright half (of Chaitra) *commenced* 0 h. 30 m., while the *nakshatra* was **Rôhiṇî** for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganâtha temple at Śrîraṅgam.[1]

1 . . . . . Kannarigarâja-pra[ti]kûla-kâladaṇḍa makarâlaya-majjita-[Kali]-bala Vi(vî)ra-Sômi(mê)śvara-kar-âmukta-pâda-[vî]râbharaṇa

2 . . . . . Tiribuva[ṉa]chchakkaravattigaḷ ś[r]î-Râśêṇdira-Śôḻadêvarkku yâṇḍu 7âvadu Magara-nâyaṟṟu apara-pakshattu ashṭami[y]um Budaṉ-k[i]ḻamaiyum peṟṟa Śittirai-nâḷ.

"In the 7th year (*of the reign*) of the emperor of the three worlds, the glorious Râjêndra-Chôḻadêva, ... the hostile rod of death to the Kannariga (*i.e.* Karṇâṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets[2] on whose feet were put on by the hands of Vîra-Sômêśvara,[3] . . . . . — on the day of **Chitrâ,** which corresponded to a **Wednesday** and to the eighth *tithi* of the second fortnight of the month of **Makara.**"

The date corresponds to **Wednesday, the 25th December A.D. 1252.** On this day the **Makara**-(Uttarâyaṇa-)saṁkrânti took place 13 h. 3 m.,[4] the 8th *tithi* of the dark half (of Pausha) *commenced* 0 h. 17 m., and the *nakshatra* was **Chitrâ,** by the equal space system and according to Garga the whole day, and by the Brahma-siddhânta for 21 h. 1 m. after mean sunrise.

81.— In the Râjagôpâla-Perumâḷ temple at Maṉṉârguḍi.[5]

Svasti śrî [||*] Tribuvaṉachchakkaravattigaḷ śrî-Râja[jê]ndra-[6][Śôḻa]dêvaṟku yâṇḍu 21vadu Kaṟkaḍaga-ṉâ[yaṟṟu] a[para-pakshattu êk]âdaśiyum Budhaṉ-kiḻamaiyum peṟṟa Rôhi[ṇ]i-nâḷ.

"In the 21st year (*of the reign*) of the emperor of the three worlds, the glorious Râjêndra-Chôḻadêva,— on the day of **Rôhiṇi,** which corresponded to a **Wednesday** and to the eleventh *tithi* of the second fortnight of the month of **Karkaṭaka.**"

The date corresponds to **Wednesday, the 30th June A.D. 1266,** which was the fourth day of the month of **Karkaṭaka,** and on which the 11th *tithi* of the dark half (of Âshâḍha) ended

[1] No. 64 of the Government Epigraphist's collection for 1892.

[2] *Vîr-âbharaṇa* is used in the sense of the Tamil *vîra-kkaḻal.*

[3] This implies that the Chôḻa king had defeated the Hoysaḷa king Sômêśvara and employed him as a servant.

[4] Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanus.

[5] No. 105 of the Government Epigraphist's collection for 1897.

[6] Read *-Râjêndra-.*

10 h. 21 m. after mean sunrise, while the *nakshatra* was **Rôhiṇî**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system *from* 2 h. 38 m. after mean sunrise.

82.—In the Aṇṇâmalainâtha temple at Maṉṉârguḍi.[1]

1 Ti[ru](ri)buvaṉachchak[ka]ravattigaḷ śrî-Râj[ê*]n[di]ra-Śôḷa[d]êvarkku yâṇḍu 22vadu Ṛishabha-nâyaṟṟu [pû]rvva-pakshattu śaduṟteśiyum Nâ[ya]ṟṟu-kkiḷamaiyum peṟṟa Viśâgattu nâḷ.

"**In the 22nd year** (*of the reign*) **of the emperor of the three worlds, the glorious Râjêndra-Chôḷadêva,**— on the day of **Viśâkhâ**, which corresponded to a **Sunday** and to the fourteenth *tithi* of the first fortnight of the month of **Ṛishabha.**"

The date corresponds to **Sunday, the 8th May A.D. 1267,** which was the 14th day of the month of **Ṛishabha,** and on which the 14th *tithi* of the bright half (of the first Jyaishṭha) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was **Viśâkhâ,** according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system *from* 3 h. 17 m., after mean sunrise.

83.—In the Raṅganâtha temple at Śrîraṅgam.[2]

1 Svasti śrîḥ [||*] Mâma-Sômî(mê)śvara-pratikûla-kâladaṇḍa [T]iribuvaṉach-chakkaravattigaḷ śrî-Râjêndra-Śôḷadêvarkku yâṇḍu êḷâvad[iṉ] edir=âm=âṇḍu Vṛiśchika-nâyaṟ[ṟ]u pûrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaṭ-kiḷamaiyum peṟṟa Aśvati-nâḷ.

"**In the year which was opposite the seventh year** (*of the reign*) **of the emperor of the three worlds, the glorious Râjêndra-Chôḷadêva,** the hostile rod of death to (his) uncle Sômêśvara,— on the day of **Aśvinî**, which corresponded to a **Monday** and to the fifth *tithi* of the first fortnight of the month of **Vṛiśchika.**"

The date is intrinsically wrong because the *nakshatra* cannot be Aśvinî on the 5th *tithi* of a bright half in the month of Vṛiśchika.— A date of the month of Vṛiśchika of the year opposite the 7th, *i.e.* of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pûrvâshâḍhâ and Uttarâshâḍhâ. If the date were one of the 9th year of the king's reign, it would correspond to **Monday,** the 6th November A.D. 1254, when the *nakshatras* were Uttarâshâḍhâ and Śravaṇa.— I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.— KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

By J. F. Fleet, I.C.S. (Retd.), Ph.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about $8\frac{1}{4}''$ by $4\frac{3}{16}''$. The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

[1] No. 91 of the Government Epigraphist's collection for 1897.
[2] No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the **last** plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.— The **ring**, on which the plates are strung, is about ⅛" thick and 4⅝" in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The **seal**, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,— across the centre, a boar, standing to the right (proper left), and the legend *śrî-Tribhuvan*[*â**]*ṁku*[*śa*]*ḥ*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.— The **characters** belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than ⅛" to nearly ¼". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Râjarâja I.[1] The lingual *ḍ* is distinguished from the dental *d* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,— the guttural *ṅ* does not occur. The *kh*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarâbâd plates of Pulakêsin II. of A.D. 612;[2] and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv=*, line 40, the last *akshara* but four, of the Diggubaṟṟu grant of Châlukya-Bhîma II. of the period A.D. 934 to 945.[3] The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;[4] and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *itham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.— In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Iḍiyûri*. But, with those exceptions, the **language** is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

[1] *Ind. Ant.* Vol. XIV. p. 52, Plate iv.*a*, the last four or five lines, and Plate v.

[2] *Id.* Vol. VI. p. 73, Plate.

[3] *Id.* Vol. XIII. p. 214, Plate.

[4] *South-Ind. Inscrs.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *âjñapti*, the writer, and the composer of the record.— In respect of orthography, we need note only (1) the incorrect *saṁdhi*, made by the use of an epenthetic *m*, in *brahmaṇyam=Attili*, for *brahmaṇya Attili*, or more correctly *brahmaṇyô=Ttili*, in line 49;[1] (2) the omission to combine the *t* and *ś* in *saṁdhi* in *sat-śaraṇam*, line 39, and *śrîmat śrî*, line 59-60; (3) the omission of the *visarga* in *châru-śrî*, for *châru-śrîḥ*, line 55-56, in accordance with an optional rule of Southern India,— taught, Professor Kielhorn tells me, in the *Vyâsaśikshâ*,— which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;[2] (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *aśau*, lines 17, 41, and *vitrâśa*, line 18.

The inscription is a record of the Eastern Chalukya king Aṁma II., otherwise called **Vijayâditya VI.** It is not dated. But we know, from other sources,[3] that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named **Kaluchuṁbaṟṟu**, in the **Attilinâṇḍu** province (*vishaya*),[4] to a Jain teacher named Arhanandin, belonging to the **Valahâri gaṇa** and the **Aḍḍakali gachchha**, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalôkâśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was "caused to be given" by a certain lady named **Châmekâmbâ**, who belonged to the **Paṭṭavardhika lineage** and was a pupil of Arhanandin: on this point, see page 182 below The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the **Attilinâṇḍu** vishaya in line 49. This province evidently took its appellation from a town named **Attili**, which still exists in the Taṇuku tâluka of the Gôdâvarî district, Madras Presidency; in he Indian Atlas sheet No. 94 (1899), it is shewn as '**Uttellee**,' in lat. 16° 41′, long. 81° 39′, seven miles south-west-half-west from Taṇuku. The name of the village that was granted, is presented as **Kaluchuṁbaṟṟu** in line 61, and in line 73 as **Pedda-Kaluchuvubaṟṟu**; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the '**Kunsamurroo**' of the map, the village-site of which is about three miles south-by-west from Attili; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchuṁbaṟṟu, **Âruvilli**, on the east, is the '**Arraveelee**' of the map, the village-site of which is one mile towards the south-east from that of 'Kunsamurroo;' and **Korukolanu**, on the south, is '**Corecolloo**,' one mile and a half south-west from 'Kunsamurroo;' and the **Yiḍiyûru** of line 64, on the west, mentioned again as **Iḍiyûru** in line 66, is '**Eedooroo**,' one mile and a half west-north-west from 'Kunsamurroo.' The other names cannot be identified,

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[1] With this instance, compare the similar use of *m* in *Sûryyasutam=iva* and *Vṛikôdaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vuddâra*, for *niravady-ôddâra*. We have a somewhat similar use of *m* in *Kalpalu(dru)mam=iv=* and *Janârddanam=iv=* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *savitâram=iv=ôdayavantam* for *savit=êv=ôdayavân*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.— Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into *brahmaṇy*[*ô**] *Mattili*. And that was how I came to present the name of the district as Mattilinâṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

[2] In his *South-Ind. Palæo.* p. 31, Dr. Burnell said:—"In S. India the alternative allowed by the grammarians "of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant "then omitted." This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

[3] See *Ind. Ant.* Vol. XX. p. 271.

[4] Regarding my having previously taken the name of this province as Mattilinâṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless **Yullikodamaṇḍru**, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the **Attili dêśa**, in the Chellûr plates of A.D. 1143, where, we can now see, the correct reading is, — dêśê=sâv=Attil-îti kshititala-viditê . . . . prâdâd . . . . Kâṭa-daṇḍâdhinâthaḥ,[1]— "this same Kâṭa, the leader of the forces, gave to learned Brâhmaṇs the Maṇḍadoṟṟu *agrahâra*, together with the village of Ponduva, in the **district** known on the earth by the name of **Attili**." The Maṇḍadoṟṟu *agrahâra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

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Differing from all the records of the Western Chalukyas of Bâdâmi, and from some of the other records of the series to which it itself belongs,[2] this record presents **the family-name**, in line 5-6, in prose, as **Châlukya**, with the long *â* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Châlukya-Bhîma I. But in line 52 it presents the family-name as **Chalukya**, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Vishṇu as a dwarf, the composer has presented the name of the founder of the dynasty as **Kubja-Vishṇu** (line 7), instead of using the full form **Kubja-Vishṇuvardhana**.

In connection with **Vijayâditya III.**, it may be noted that this record, following some others, presents in line 15, in verse, in the form of **Guṇaga**, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Châlukya-Bhîma II., of the period A.D. 934 to 945, is presented as **Guṇaka**.[3] And in the same verse, just after that, it describes him as **aṅkakâras=sâkshât**. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakâras=sâkshât* as meaning "a thorough arithmetician," and as explaining the *biruda*.[4] And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was **Guṇakenallâta**, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Châlukya-Bhîma II.[5] And, though *aṅkakâra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakâṟa*, with the Drâviḍian *ṟ*, and that the expression used by the composer is properly and primarily to be translated by "**a veritable champion**."[6] Like all the other records, with one exception, this record states that Vijayâditya III. reigned for **forty-four years**, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhâpuram plates of Vîra-Chôḍadêva of A.D. 1092-93, which specify forty years;[7] this is to be attributed to a careless omission of the syllables *tuścha* or *śchatu*.

[1] *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,— not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 285,— see page 9 f. above, where Prof. Kielhorn has shewn that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

[2] Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95, note 10.

[3] Vol. V. above, p. 136, line 12-13.

[4] *Ind. Ant.* Vol. XX. p. 102.

[5] *South-Ind. Inscrs.* Vol. I. p 44, line 12.— I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

[6] For the meaning of *aṅkakâṟa*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskṛit Dictionary, revised edition, gives *aṅkakâra* as used in the *Bâlarâmâyaṇa* to mean 'a champion chosen by each side to decide a battle.'

[7] Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 335.

Differing from all the other records, this one says, in line 30 f., that **Vikramâditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.[1]

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tâlapa-râj-âgrajajanman*, "born from an elder brother of king Tâlapa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubarru grant of the period A.D. 931 to 945, which, in verse, speaks of him as Malla, and describes him as *Tâha-jyêshṭha-suta*;[2] and this expression, while ordinarily and most naturally meaning "eldest son of Tâha," might also be rendered as meaning "son of an elder brother of Tâha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Paḍaṁkalûru grant, of the period A.D. 945 to 970, describes him, in verse, as *Tâlapa-râjasya sûnu*,[3] "son of king Tâlapa." The Masulipatam plates, of the same period, describe him, in prose, as *Tâl-âdhipa-sûnu*,[4] "son of the lord Tâla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tâlapa-râjasya suta*,[5] "son of king Tâlapa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellûr plates of A.D. 1090-91, and the Piṭhâpuram plates two years later in date, describe him, in prose, as *tat-Tâḍapa-râja-suta*,[6] "son of that same king Tâḍapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Châlukya-Bhîma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply Bhîma, and in line 41 Râja-Bhîma, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, Râjamayya, Dhaḷaga, Tâtabikki, Bijja, Ayyapa, Gôvinda, a ruler of the Chôḷas named Lôvabikki, and Yuddhamalla. **Yuddhamalla** is undoubtedly the Eastern Chalukya king **Yuddhamalla II.**, the immediate predecessor of Châlukya-Bhîma II.; a specific mention of his overthrow and expulsion by Bhîma II. is made in the Paḍaṁkalûru grant of the period A.D. 945 to 970.[7] **Gôvinda** is the Râshṭrakûṭa king **Gôvinda IV.**, for whom we have dates ranging from A.D. 918 to 933-34. **Ayyapa** is very possibly the **Ayyapadeva,** doubtless a Noḷamba prince of the Noḷambavâḍi territory in Mysore, to whom the Western Gaṅga prince Ereyappa lent a force for the purpose of fighting against a certain Vîramahêndra;[8] and, if so, it probably follows that Vîramahêndra was another *biruda* of Châlukya-Bhîma II., or, rather, was a variant of his *biruda* Gaṇḍamahêndra. **Bijja** seems to be identical with the **Dantivarman,** also named **Bijja,** who is mentioned in the spurious Sûḍi plates, apparently in connection with Banavâsi, as one of the foes against whom, it says, the Western Gaṅga prince Bûtuga II. (A.D. 940 and 953) fought and prevailed.[9] And **Râjamayya** is perhaps the **Râjavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lôvabikki,** the ruler of the Chôḷas, is not as yet known from any other sources. To **Dhaḷaga** and **Tâtabikki** reference is made in the Kolavennu plates of Châlukya-Bhîma II. himself, in a verse which,

[1] See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the Piṭhâpuram plates, see Vol. V. above, p. 76, line 28.

[2] *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

[3] *Id.* Vol. VII. p. 16, line 19.

[4] Vol. V. above, p. 140, line 15 f.

[5] *Ind. Ant.* Vol. XII. p. 92, line 21.

[6] See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; [illegible] p. 76, line 28.— In line 17 of the Chellûr plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the [illegible] this record, now given, see note 1 on page 180 above), the composer or writer used only the expression [illegible], omitting *Tâḍapa-râja*; with the result that that record practically represents Yuddhamalla II. as a son of Vikramâditya II.

[7] *Ind. Ant.* Vol. VII. p. 18.

[8] See Vol. VI. above, p. 47.

[9] See Vol. III above, p. [illegible]

presenting their names in the somewhat different forms of Dhaḷadi and Tâtabikyana, appears to say :—"He, this Râjamârtaṇḍa (a very sun among kings), piercing (*everything*) in front (*of him*), having conquered in battle, with his arm, him who was named **Tâtabikyana**, (*and also*) **Dhaḷadi**, causes his fame to be sung by people."[1] We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a biruda of Châlukya-Bhîma II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladâta,[2] would have been given more correctly as **Kaṛeyilladâta**: it means "he in whom there is no spot or blemish" (*kaṛey-illad-âta*); and it answers exactly to the Sanskrit appellation Akalaṅka.

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Châmekâmbâ, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vinâpôṭi, the *prâṇavallabhâ* or "mistress as dear as life" of the Western Chalukya king Vijayâditya, who is mentioned in one of the Mahâkûṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.[3] So, also, the spurious Sûḍi plates claim a grant of some land at that village by the Western Gaṅga prince Bûtuga II. for the purposes of a Jain temple founded by his mistress Dîvaḷâmbâ.[4]

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The **Paṭṭavardhika lineage** (*anvaya*),—to which, as is indicated in line 52 f. of this record, **Châmekâmbâ** belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the **Paṭṭavardhinî race** (*vaṁśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, **Kâḷakampa**, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kâḷakampa, named **Sômâditya**; Sômâditya's son **Pritiviyarâja**; and Pritiviyarâja's son **Bhaṇḍanâditya**, also called **Kuntâditya**, who had been a servant of Vijayâditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.[5] And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the *Yuvarâja* **Ballâladêva-Vêlâbhaṭa**, also called **Boḍḍiya**, son of (the lady) **Pammavâ** (of) the **Paṭṭavardhinî** (family).[6]

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[1] *South-Ind. Inscrs.* Vol. I. p. 45, line 17 ff. I read the first two *pâdas*, from an ink-impression, thus :—Yas=Tâtabikyan-âkhyaṁn=Dhaḷadi munn-iṛiva Râjamârttaṇḍau. The verse is in the Âryâgîti metre. At the end of the first *pâda*, *âkhyaṁn* has of course to be corrected into *âkhyaṅ*. In the second *pâda*, three syllabic instants are wanting; the metre may be set right by reading:—Dhaḷadiṁ munn-iṛiva Râjamârttaṇḍô=sau. The words *munn-iṛiva* are Kanarese.

[2] *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

[3] *Id.* Vol. X. p. 103.

[4] Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakîya-priyâ*, in line 70 of the text, should be rendered by "his mistress;" not by "his wife," as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Dîvaḷâmbâ in line 84 as "the one Rambhâ of the world;" and also because, the passage being in prose, the word *patnî* or *bhâryâ* might have been used just as readily as *priyâ*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rambhâ in respect of their beauty and general charms; and the name itself occurs as the name of Rambhâ, the *sâdhvî* or "virtuous wife" of the poet Ratnasiṁha, in the Ratnapur inscription of Pṛithvîdêva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bûtuga II. was Rêvakanimmaḍi; see Vol. VI. above, p. 71.

[5] *South-Ind. Inscrs.* Vol. I. p. 43

[6] Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumâyudha, son of Kaṭṭalâmbâ, of the *grâmakûṭatva* or office of **Grâmakûṭa or headman of the village.** The post was evidently that of the village official who is known in Marâṭhî as the **Pâṭêl** or **Pâṭîl**, and in Kanarese as the **Gavuḍa** or **Gauḍa**.

Of the Kanarese word **gavuḍa** or **gauḍa**, we have **various earlier forms,** — *gauṇḍa*,[1] *gavuṇḍa*,[2] *gâvuṇḍa*,[3] *gavuṇḍu*,[4] *gâvuṇḍu*,[5] *gâmuṇḍa*,[6] and *gâmuṇḍu*.[7] And we can now see that it was derived from the word **grâmakûṭa** itself, through a corruption of *grâma* into some such form as the *gâṁvu* which occurs as the termination of certain village-names in the Paiṭhaṇ plates of A.D. 1272,[8] coupled with, in *kûṭa*, a disappearance of the *k* and a softening of the *ṭ* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gauṇḍa*; also, that Professor Pischel tells me that the *Dêśînâmamâlâ*, ii. 69, gives *gâmaüḍa* as the Prâkrit form of *grâmakûṭa*.

It may be remarked here that the Marâṭhî word **pâṭêl, pâṭîl**, can now be distinctly traced back to the earlier word **paṭṭakila**, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023[9] and the Bhôpâl plates of A.D. 1200,[10] through an intermediate form **paṭṭêla** which I have found in a Sanskrit Nâgarî inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭêla-varya*, "best or chief of the *paṭṭêlas*." In this case, again, there has been an elision of a medial *k*.

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In line 72, the record presents the expression **âjñaptiḥ kaṭakâdhiśaḥ**. The word **âjñapti** means literally 'a command.' But, as has been indicated before now, in such passages as the present one it was employed to denote the **Dûtaka** or **messenger**, whose duty it was to communicate the fact and details of a grant to the local authorities.[11] What was intended by the word **kaṭakâdhiśa**, has not been so obvious. But it can now be made clear by a comparison of passages.

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[1] Vol. V. above, p. 232, and p. 247, line 34. [2] *Ibid.* p. 232.

[3] *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

[4] *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 48.

[5] *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

[6] *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

[7] *Id.* Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.

[8] See *id.* Vol. XXX. p. 517.

[9] *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pâṭîl*.

[10] *Id.* Vol. XVI. p. 254, line 10.

[11] See, for instance, *id.* Vol. XX. pp. 18, 96, and Vol. V. above, p. 119.— The word has, indeed, been otherwise rendered, by 'executor;' see *South-Ind. Inscrs.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *âjñâ svayam* and *sva-mukh-âjñayâ* in two of the records of the Eastern Gaṅgas of Kaliṅganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *âjñâ*, also, means 'a command.' It was, indeed, sometimes used in the same technical sense with *âjñapti*: for instance, another Eastern Gaṅga record says *âjñâ mahâmahattara-Gauriśarmm*[*â**], "the *âjñâ* is the *Mahâmahattara* Gauriśarman;" see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-âjñayâ* it is to be translated by its ordinary meaning of 'command;' the passage tells us that "this charter of Râjasiṁha has been written, at the command of his (*the king's*) own mouth, by Vinayachandra, son of Bhânuchandra." In the expression *âjñâ svayam*, it may have a more technical meaning. But it cannot there mean 'executor;' for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dûtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *âjñâ svayam*, in the transposed form *svayam=âjñâ*, "the *âjñâ* is Ourself," is followed by the words *dûtakaś=ch=âtra*, "and the *Dûtaka* in this matter is, etc.," introducing the name of a person who was not the king who is designated by the words *svayam=âjñâ*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishṇuvardhana II. It presents the expression *sva-mukh-âjñâptâ*.[1] Here, we have to emend the text, and read either *âjñaptâ*, or *âjñâpitâ*, or more probably *âjñaptyâ*, "by the command of (*Our*) own mouth," on the analogy of the *sva-mukh-âjñayâ* which occurs elsewhere.[2] And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are :—

(1) The record of the eighteenth year of Vishṇuvardhana I. recites,— . . . . âjñaptir=Aṭavidurjjayaḥ,[3]— "the **âjñapti** is **Aṭavidurjaya**, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasiṁha I. but is of somewhat doubtful authenticity, recites,— a(â)jñaptis=Siyaśarmm=âsya,[4]— "the **âjñapti** of this (*grant*) is **Siyaśarman.**"— (3) A record of the time of Maṅgi-Yuvarâja (A.D. 672 to 696) recites,— âjñâpti Nissaramiji (?) . . . . ,[5]— "the **âjñapti** is **Nissaramiji** (?)."— (4) A record of the time of Vijayâditya II. (A.D. 799 to 843) recites, in verse, ... âjñaptir=asya dharmmasya Nṛiparudrô,[6]—"the **âjñapti** of this act of religion is the most excellent prince **Nṛiparudra,** brother of Narêndramṛigarâja-(Vijayâditya II.), born of the Haihaya race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,— a(â)jñaptir=asya dharmmasya . . . . Boḷama-nâm[â*] . . . . ,[7]— "the **âjñapti** of this act of religion is that spotless best of men named **Boḷama,** a very store of religion, who devotes his thoughts to meritorious actions in this world." —(6) A record of the time of Vijayâditya III. (A.D. 844 to 888) recites, in verse,— âjñaptir=asya dharmmasya . . . . Pâṇḍarâṁgaḥ . . . . ,[8]— "the **âjñapti** of this act of religion is the majestic **Pâṇḍarâṅga,** who like a second Bîbhatsu (Arjuna) has overcome all hostility by his valour."— (7) A record of the time of Châlukya-Bhîma I. (A. D. 888 to 918) recites, in verse,— âjnâ(jña)ptir=asya dharmmasya Kaḍeyarâjaḥ . . . . ,[9]— "the **âjñapti** of this act of religion is the majestic **Kaḍeyarâja,** whose father's father was Pâṇḍarâṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— âjñapti[ḥ*] kaṭakarâjaḥ,[10] — "the **âjñapti** is the **Kaṭakarâja.**"— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— ajñâptiḥ kaṭakarâjaḥ,[11]— "the **âjñapti** is the **Kaṭakarâja.**"— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— âjñaptiḥ kaṭakarâjaḥ,[12] — "the **âjñapti** is the **Kaṭakarâja.**"— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— âjñâ(jña)ptiḥ kaṭakarâjaḥ,[13]— "the **âjñapti** is the **Kaṭakarâja.**"

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— âjñaptiḥ kaṭakâdhîś[ô*],[14] —"the **âjñapti** is the **Kaṭakâdhîśa.**"— (13) A record of the time of Râjarâja I. (A.D. 1022 to 1063) recites, in prose,— âjñaptiḥ kaṭi(ṭa)kêśo,[15]— "the **âjñapti** is the **Kaṭakêśa.**"

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[1] *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.
[2] See p. 183, above, note 11.
[3] *Ind. Ant.* Vol. XX. p. 17, line 20.
[4] *Id.* Vol. XIII. p. 138, line 28.
[5] *Id.* Vol. XX. p. 106, line 28. For *âjñâpti*, read *âjñaptiḥ*.
[6] *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *rnṛiparudra*.
[7] Vol. V. above, p. 121, line 25.
[8] *Ibid.* p. 125, line 34 f.
[9] *Ibid.* p. 130, line 45 f.
[10] *Ibid.* p. 133, line 36.
[11] *Ind. Ant.* Vol. VII. p. 17, line 63. For *ajñâptiḥ*, read *âjñaptiḥ*.
[12] *Id.* Vol. XII. p. 93, line 60.
[13] *Id.* Vol. XIII. p. 250, line 35.
[14] Page 188 below, line 72.
[15] *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning— "the *âjñapti* is Kaṭakêśa, son of Râchiya-Peddêri-Bhîma ;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chêtanabhaṭṭa.

(14) A record of A.D. 1090-91 recites,— . . . . . dattasy=âsya śâsanasy=âjñaptiḥ paṁcha pradhânâḥ,[1]— "the âjñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers."— And similarly (15) A record of the same reign, two years later in date, recites,— . . . . . dattasy=âsya śâsanasy=âjñaptiḥ paṁcha pradhânâḥ,[2]— "the âjñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers."

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word âjñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *râja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarâja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word âjñapti introduces a body of officials known as the five ministers.

The word *kaṭakêśa*, in No. 13, is a mere variant of the *kaṭakâdhîśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarâja*. We can recognise a decided objection to interpreting kaṭakarâja as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,[3] the word kaṭakarâja, and, with it, kaṭakâdhîśa and kaṭakêśa, should be taken as denoting an official post, that of the governor or superintendent (*adhîśa, îśa, râjan*) of the royal camp (*kaṭaka*).

In earlier records, the word *âjñapti* occurs in the Prâkrit forms, used in the same way, of *âṇatti* in the 'Gunapadeya' plates of Vijaya-Buddhavarman,[4] and of *ânati* in the Mayidavôlu plates of Śiva-Skandavarman.[5]

TEXT.[6]

First plate.

1 Ôm[7] Svasti Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-Mânavya-sagôtrâ-
2 ṇâṁ Hâriti-putrâṇâṁ Kauśikî-vara-prasâda-labdha-râjyânâm=Mâtṛigaṇa-pari-
3 pâlitânâṁ Svâmi-Mahâsêna-pâd-ânudhyâtânâṁ[8] bhagavan-Nârâyaṇa-prasâ-
4 da-samâsâdita-vara-varâhalâṁchchha(chha)n-êkshaṇa-kshaṇa-vaśîkṛit-ârâti-
5 maṇḍalânâṁm[9]=aśvamêdh-avabhṛita[10]snâna-pavitrîkṛita-vapushâṁ Châ-
6 lukyânâṁ kulam=alaṁkarishṇôs=Satyâśrayavallabhêndrasya bhrâtâ [|*] Śri(śri)[11]-
patir=vvi-

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[1] *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

[2] *Ind. Ant.* Vol. XX. p. 267, note 5.

[3] Vol. V. above, p. 94, line 280.

[4] *Id.* Vol. IX. p. 102, line 16.— [Compare above, p. 69, note 1. The same Prâkṛit form occurs in the Râyakôṭa plates, above, Vol. V. No. 8, l. 13; Kâśâkuḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

[5] Vol. VI. above, p. 88, line 27.

[6] From the original plates.

[7] Represented by an ornate symbol.

[8] In the syllable *nâṁ*, the *â* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *â* occurs again in the *tyâ* of *Satyâśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

[9] Read *maṇḍalânâm*.

[10] Read *âvabhṛitha*.

[11] Metre, Ślôka (Anushṭubh). There are two syllables too many in the fourth *pâda*. An omission of the two syllables *laya* would make the metre correct.

7 kramên(ṇ)=âdyô durjjayâd=Balitô hṛitâṁ ashṭâdaśa samâḥ **Kubja-Vishṇur**=jjishṇu-

8 r=mmahîm=apâlayat |(||) Tad-âtmajô **Jayasiṁhas**=trayas-triṁśataṁ [|*] tad-a-

Second plate; first side.

9 nuj-**Êndrarâja**-nandanô **Vishṇuvarddhanô** nava | tat-sûnur=**Mmaṁgi-Yuvarâjaḥ** pa-

10 ṁcha-viṁśa[ti*]m | tat-putrô **Jayasiṁhas**=trayôdaśa || Tasya dvaimâtur-ânujaḥ **Ko-**

11 **kkili[ḥ*]** shaṇ=mâsân [|*] tasya j[y*]êshṭhô bhrâtâ **Vishṇuvarddhanas**=tam=uchchâṭya sapta-triṁśa-

12 tam | tat-sutô **Vijayâditya-Bhaṭṭârakô**=shṭâdaśa | tat-sutô **Vishṇu-**

13 **varddhanaḥ** shaṭ-triṁśatam | tat-sutô **Narêndramṛigarâjas**=s-âshṭa-chatvâriṁśa-

14 tam | tat-putraḥ **Kali-Vishṇuvarddhanô**=dhy-arddha-varsham [||*] Tat-sutô **Guṇaga-Vijayâditya-**

15 **ś**=chatuś-chatvâri[ṁ*]śatam | athavâ |[1] Sutas[2]=tasya jyêshṭhô **Guṇaga-Vijayâditya**-patir=a-

16 ṁkakâras=sâksh[â*]d=**Vallabhanṛipa**-samabhyarchchita-bhujaḥ pradhâna[ḥ*] śûrâ-nâ(ṇâ)m=api subhaṭa-

Second plate; second side.

17 chûḍâmani(ṇi)r=aśau(sau) chatasraś=chatvâriṁśatim[3]=api samâ bhûmim=abhunak || Tad[4]-bhrâtu-

18 r=yyuvarâjasya **Vikramâditya**-bhûpatê[ḥ*] śatru-vitrâśa(sa)-kṛit=putrô dânî

19 Kânîna-sannibhaḥ || Jitvâ[5] saṁyati **Krishṇavallabha**-mahâ-daṇḍaṁ sa-dâyâ-

20 dakan=datvâ dêva-muni-dvijâti-tanayô dharmm-ârttham=arttarm[6]=muhuḥ kṛi-

21 tvâ râjyam=a[ka*]ṇṭakan=nirupamaṁ sa[ṁ*]vṛiddham=ṛiddha-praja[ṁ*] **Bhîmô** bhûpati-

22 r=anvabhu[ṁ*]kta bhuvana[ṁ*] nyâyât=samâs=triṁśataṁ || Tad[7]=anu **Vijayâdityas**=ta-

23 sya priya-tanayô[8] mahân=adhika-Dhanadas=satya-tyâga-pratâpa-sama-

24 nvitaḥ para-hṛidaya-ni[r*]bhêdî nâmn=aiva **Kollabigaṇḍa**-bhûpatir=akṛi-

Third plate; first side.

25 ta shaṇ=mâsâṁ(n) râjyan=naya-sti(sthi)ti[9]-saṁyutaḥ || Tasy[10]=âgra-sunûr=aparâji-

26 ta-śaktir=**Amma-râjaḥ** parâjita-par-âvani-râja-râjî(ji)ḥ râj=[â*]bhavad=vidita-[11]

27 **Râjamahêndra**-nâm[â*] varshâṇi sapta saraṇiḥ karuṇâ-rasasya || Tasy=a-

28 tmaja-**Vijayâditya**-bâlam[12]=uchchâṭya śrî-**Yuddhamall**-âṭmajas=**Tâ-**

29 **lapa**-râjô mâsam=êkamm(m)=arakshît || Tam=âhavê vinirjjitya

30 **Châlukya-Bhîma**-tanayô **Vikramâdityô** vikramêṇ=âkramê

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[1] This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final *s*. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubaṛṛu grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

[2] Metre, Śikhariṇî. [3] See note 8 on page 189 below. [4] Metre, Ślôka (Anushṭubh).

[5] Metre, Śârdûlavikrîḍita. [6] Read *arttham.* [7] Metre, Hariṇî.

[8] Read *priyas=tanayô*, as required by the metre. The correction of *nibhêdî* into *nirbhêdî*, in the next line, is required in the same way.

[9] This *ti* was at first omitted, and then was inserted below the line.

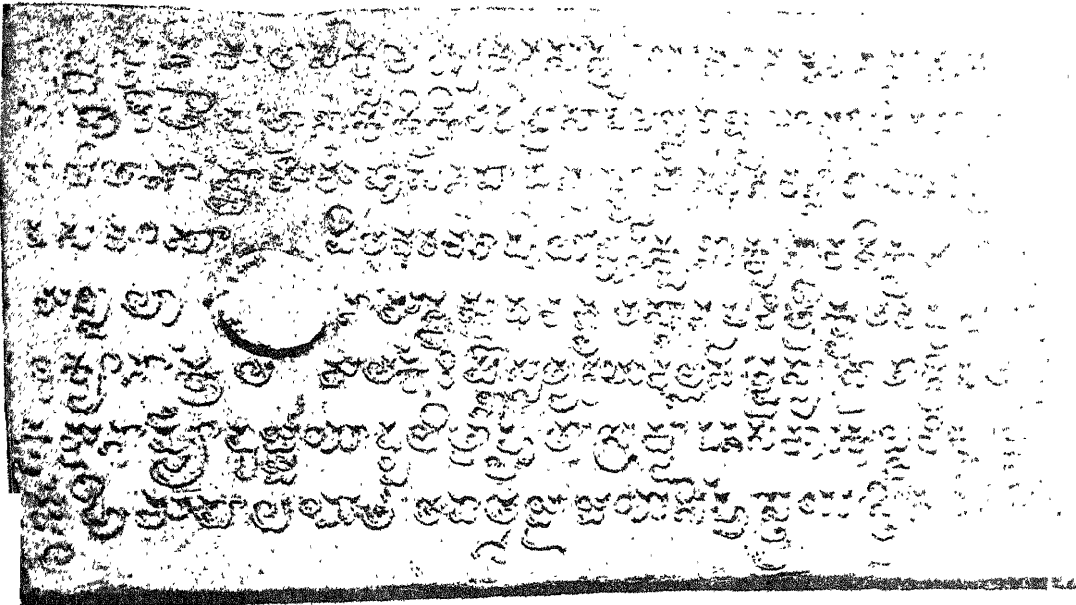
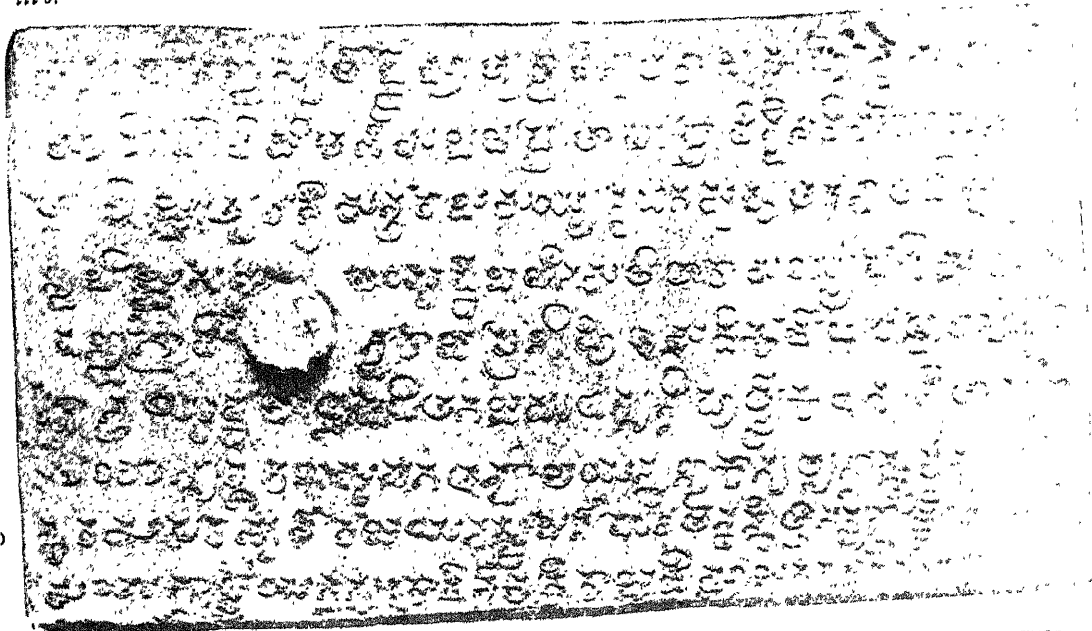
[10] Metre, Vasantatilaka.

[11] The syllable *di* was at first omitted, and then was inserted below the line.

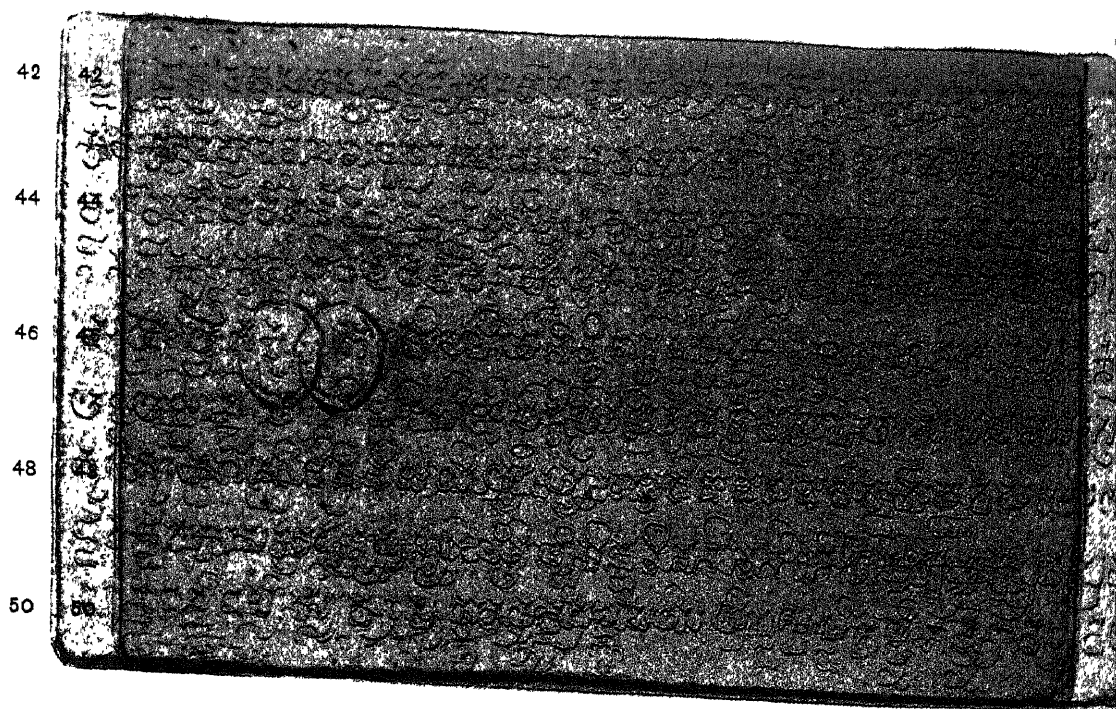
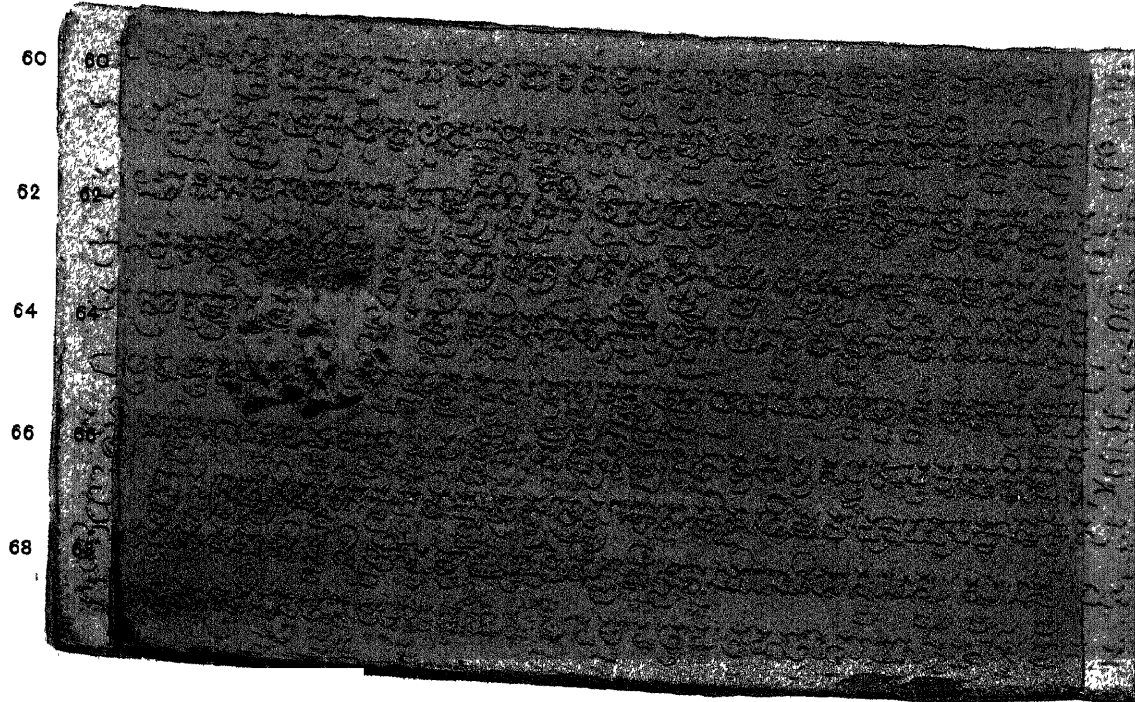
[12] Read *tasy=âtmajaṁ Vijayâdityaṁ bâlam.*

Kaluchumbarru Grant of Vijayaditya-Amma II.

i.

iii b.

W GRIGGS, COLLOTYPE.

FLEET.

SCALE ·80

iva. iva.
42
44
46
48
50

va. va.
60
62
64
66
68

31 nikshipya nava mâsân pâlayat[1] || Tatô **Yuddhamallas=Tâlapa-râ-**
32 j-âgrajajanmâ[2] sapta varshâṇi gṛihi(hî)tv=âtishṭhat || Tatr[3]=ântarê vidita-

Third plate; second side.

33 **Kollabigaṇḍa**-sutô[4] dvaimâturô vinuta-**Râjamahêndra**-nâmnaḥ **Bhi-**
34 **m**-âdhipô vijita-Bhi(bhî)ma-bala-pratâpaḥ prâchîn=diśaṁ vimalayann=udi-
35 tô vijêtum [||*] Śrîmantaṁ[5] **Râjamayyan=Dhalagam=urutaran=Tâtabikkiṁ** pracha-
36 ṇḍa[ṁ*] **Bijjaṁ** sa[jjaṁ cha][6] yuddhê balinam=atitâ(ta)râm=**Ayyapaṁ** bhîmam=ugraṁ
37 daṇḍaṁ **Gôvinda**-râja-praṇihitam=adhikaṁ **Chôḷa-paṁ** **Lôvabikkiṁ**[7] vi-
38 krânta[ṁ*] **Yuddhamallaṁ** ghaṭita-gaja-ghaṭân=sannihaty=aika êva || Bhîtân=âśvâ-
39 sayan=sat-śaraṇam[8]=upagat[â*]n=pâlayan=kaṇṭakân=uts a n n â n=k u r v v a n=s u-g ṛ i h ṇ a-
40 n=karam=apara-bhuvô raṁjayana(n) svañ=jan-augham tanvan=kîrtti[ṁ*] narêndr-ôchchayam=avana-
41 mayann=ârjjayan=vastu-râśîn=êva śrî-**Râja-Bhîmô** jagad=akhilam=aśau(sau) dvâdaś=â-

Fourth plate; first side.

42 bdâny=arakshat |(||) Tasya[9] Mahêśvara-mû[r*]ttêr=Umâ-samân-âkṛitêḥ Kumâra-samâna[ḥ*] **Lô-**
43 **kamahâdêvyâḥ** khalu yas=samabhavad=**Amma**-râja iti vikhyâtô(taḥ) |(||) Yô rûpêṇa
44 Manôjaṁ vibhavêna Mahêndram=ahimakaram=uru-mahâ(ha)sâ Haram[10]=ari-pura-daha-
45 nêna nyak-kurvvan=bhâti vidita-nirmmala-kîrttiḥ [||*] Yad[11]-bâhu-daṇḍa-karavâla-vidârit-âri-
46 matt-êbha-kuṁbha-galitâni vibhânti yuddhê muktâpa(pha)lâni subhaṭa-ksha-
47 taj-ôkshitâni bîjâni kîrtti-vitatêr=iva rôpitâniḥ[12] |(||) Sa samasta-
48 bhuvanâśraya-śrî-**Vijayâdit y a**-m a h â r â j â d h i r â j a-p a r a m ê ś v a r a-p a r a m a b h a-
49 ṭṭârakaḥ parama-brahmaṇyam=**Attilinâṇḍu**[13]-vishaya-nivâsinô râshṭrakûṭa-pramu-
50 khân=kuṭuṁbinas=samâhûy=êttham=âjñapayatiḥ[14] || **Aḍḍakali**[15]-gachchha-nâmâ | **Vala-**

Fourth plate; second side.

51 **hâri**-gaṇa-pratîta-vikhyâta-yaśâ[ḥ*] | châturvvarnnâ(rṇya)-śramaṇa(ṇa)-viśêsh-ânna-śrâṇan-âbhi-

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[1] Read *mâsân=apâlayat.*
[2] Read *âgrajanmâ*; and see the remarks on page 181 above.
[3] Metre, Vasantatilaka.
[4] Read *putrô*, or *sûnur*, to suit the metre.
[5] Metre, Sragdharâ; and in the next verse.
[6] I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.
[7] The first syllable of this name is probably *lô*, with the ordinary *l*. But it might possibly be taken as *ḷô*, with the Drâviḍian *ḷ*.
[8] Read *sach-chharaṇam.*
[9] Metre, Âryâgîti; and in the next verse.
[10] The *ra* was at first omitted, and then was inserted below the line.
[11] Metre, Vasantatilaka.
[12] Read *rôpitâni*. A *visarga* has in the same way been mistakenly inserted in *âjñapayatiḥ*, line 50, and *bhavatiḥ*, line 68.
[13] Read, either *brahmaṇya Attilinâṇḍu*, with hiatus, or, more correctly, *brahmaṇyô=Ttilinâṇḍu*, with *saṁdhi*. See note 1 on page 179 above.
[14] Read *âjñâpayati.*
[15] Metre, Âryâgîti; and in the next three verses.

52 lashita-manaskaḥ || Śrî-râja-**Chaluky-ânvaya-** | -parivârita[1]-**Paṭṭavarddhik-ânvaya**-ti-
53 lakâ | gaṇikâjana-mukha-kamu(ma)la-dyumaṇi-dyutir=iha hi Châmekâ-
54 ṁb=âbhût=sâ |(||) Jina-dharmma-jala-vivarddhana- | -śaśi[2]-ruchira-samâ-
55 na-kîrtti-lâbha-vilôlâ | dâna-dayâ-śi(śî)la-yutâ |[3] châru-
56 śri[4] śrâvakî budha-śruta-niratâ || Yasyâḥ[5] guru-paṁktir=uchya-
57 tê || Siddhânta-pâradṛiśvâ prakaṭita-guṇa-Sakalachandrasiddhânta-muni[ḥ*] |
58 tach-chhishy[ô*] guṇavân=p r a b h u r=a m i t a-y a ś â s=s u-m a t i r=A y y a p ô ṭ i-m u-
59 nîndraḥ || Tach[6]-chhishyây=Ârhanandy-â(a)ṁkita-vara-munayê Châmekâmbâ su-bhaktyâ śrî-

Fifth plate; first side.

60 mat śrî[7]-Sarvvalôkâśraya-Jinabhavana-khyâta-satr-âtta(rttha)m=uchchair=**Vvemginâth-Âmma-**
61 râj[ê*] kshitibhṛiti **Kaluchuṁbarṟu**-su-grâmam=ishṭaṁ |[8] cha(sa)ntushṭâ dâpayitvâ bu-
62 dha-jana-vinutâṁ yatra jâ(ja)grâha kîrttim || **Uttarâyaṇa-nimittêna** ka(kha)ṇḍa-sphuṭi-
63 ka(ta)-navakarmm-ârttha[ṁ*] sarvva-kara-parihâraṁ śâsanîkṛitya dattam=Asy=âvadhayaḥ [|*] pûrvva-
64 taḥ **Âruvilli**[9] [|*] dakshiṇataḥ **Korukolanu** | paśchimataḥ **Yiḍiyûru** |
65 uttarataḥ **Yullikodamaṇḍru** || Tassya kshêtr-âvadhayaḥ [|*] pûrvvataḥ Śarkarakuṟṟu [|*]
66 dakshiṇataḥ Iṟṟulakoḷu [|*] paśchimataḥ **Iḍiyûri** pola-garusu | uttarataḥ Kaṁcharigu-
67 ṇḍu || Asy=ôpari na kênachid=bâdhâ karttavyâ yaḥ karôti sa paṁcha-mahâpâtaka-sa[ṁ*]yu-
68 ktô bhavatiḥ[10] |(||) Bahubhir[11]=vvasudhâ dattâṁ[12] bahubhiś=ch=ânupâlitâ yasya yasya ya-
69 dâ bhûmis=tasya tasya tadâ phalaṁ || Sva-dattâ[ṁ*] para-dattâ[ṁ*] vâ yô harêta vasu-

Fifth plate; second side.

70 [ndha]râ[ṁ] shashṭi-varsha-sahasrâṇi vishṭhâyâ[ṁ*] [jâya*]tê krimiḥ || Asya grâmasya[13] grâmaku(kû)ṭa-
71 tva[ṁ Ka]ṭṭalâṁb-âtmajaḥ[14]-Kusumâyudhâya dattaṁ śâśvatam || Asya grâmasya
72 [ka ?]pp-âbhidhânaṁ kara-varjjitaḥ(m) || Âjñaptiḥ[15] kaṭakâdhîś[ô*] **Bhaṭṭadêvaś**=cha lêkhakaḥ **kaviḥ Ka-**

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[1] Read *ânvaya-parivârita*, omitting the mark of punctuation.
[2] Read *vivarddhana-śaśi*, omitting the mark of punctuation.
[3] This mark of punctuation, at the end of a third *pâda*, is superfluous.
[4] This stands for *châru-śrîḥ*. See page 179 above.
[5] Read *yasyâ*.
[6] Metre, Sragdharâ.
[7] Read *śrîmach-chhrî*.
[8] This mark of punctuation, at the end of a third *pâda*, is superfluous.
[9] The *lli* was first written in the place of the *vi*. Then the *akshara* was corrected into *vi* and the *lli* was added, before the writer went any further.
[10] Read *bhavati*.
[11] Metre, Ślôka (Anushṭubh); and in the next verse.
[12] Read *dattâ*.
[13] The *ma* was at first omitted, and then was inserted below the line.
[14] Read *âtmaja*.
[15] Metre, Ślôka (Anushṭubh).

73 vichakravartti śâsanassâśyukṛit[1] || Peddha(dda)-Kaluchuvubariti śâsana[m̐*]bu sêsina Bha-

74 ṭṭadêvanik=Arahanandi-bhaṭâr[u*]lu Gumsimiya r[e*]ṭṭ-eḍlu-gâmpulunuṇḍi pauu . . ṇḍa[2] tûmuna ne(? ni)[3] vuṭlu vittu-paṭṭu vrasâdañ=chêsiri [||*]

TRANSLATION.

Ôm! Hail! Of Satyâśrayavallabhêndra-(Pulakêśin II.),— who adorned the family of the Châlukyas, who are glorious; who belong to the Mânavya gôtra which is being praised throughout the whole world; who are Hâritiputras; who acquired sovereignty by the favour of a boon from the goddess Kauśikî; who are protected by the assemblage of the Mothers (*of the world*); who meditate on the feet of the god Svâmi-Mahâsêna; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nârâyaṇa; and whose bodies have been purified by ablutions performed after celebrating *aśvamêdha*-sacrifices.— the (*younger*) brother :—

(Verse 1; line 6.) The victorious Kubja-Vishṇu (that is, Vishṇuvardhana I.), the first husband of Fortune,[4] protected for eighteen years the earth, taken by his valour from a mighty (*foe*)[5] hard to be conquered, just as the dwarf Vishṇu, the first husband of Śrî (Lakshmî), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasiṁha (I.) (*reigned*) for thirty-three (*years*). Vishṇuvardhana (II.), son of his younger brother Indrarâja, for nine (*years*). His son Maṅgi-Yuvarâja, for twenty-five (*years*). His son Jayasiṁha (II.), for thirteen (*years*).

(L. 10.) His younger brother Kokkili, born from a different mother, (*reigned*) for six months. His elder brother Vishṇuvardhana (III.), having expelled him, (*reigned*) for thirty-seven (*years*). His son Vijayâditya (I.)-Bhaṭṭâraka, for eighteen (*years*). His son Vishṇuvardhana (IV.), for thirty-six (*years*). His son Narêndramṛigarâja-(Vijayâditya II.), for forty-eight (*years*). His son Kali-Vishṇuvardhana (V.), for one year and a half.

(L. 14.) His son Guṇaga-Vijayâditya (III.) (*reigned*) for forty-four (*years*); or (*in other words*) :—(V. 2; l. 15.) His eldest son, the lord Guṇaga-Vijayâditya (III.), a veritable champion,[6] to whose arm great honour was paid by the Vallabha king,[7] and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.[8]

(Vv. 3, 4; ll. 17, 19.) The son of his brother the *Yuvarâja* king Vikramâditya (I.), namely, the king Bhîma (I.),[9] who caused alarm to his foes, and who was (*so*) liberal (*that*) he

[1] Read, probably, *śâsanasy=âsya kâvya-kṛit.*

[2] Read, perhaps, *pannendu.*

[3] It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

[4] That is to say, the first king in his dynasty.

[5] There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named Bali. But we have no facts as yet, in support of such an interpretation.

[6] *Aṅkakâra*; for *aṅkakâṛa*: see page 180 above.

[7] That is, the contemporaneous Râshṭrakûṭa king of Mâlkhêḍ, either Amôghavarsha I. or Kṛishṇa II.; see Vol. VI. above, pp. 174, 175.

[8] When I originally saw this record, many years ago, I read, in line 17, *aśauchata aśvatvârimśatim*, and thought that it should be emended into *aśôbhat=âshṭâ[cha*]tvârimśatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of Vijayâditya III. was forty-eight years. The real reading, however,— *aśau(sau) chatasraś=chatvârimśatim*,— is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara sra*, and between the subscript *v* and *ch*, in the period to which this record belongs.

[9] This king is mentioned again in line 30 as Châlukya-Bhîma (I.), by his more usual appellation.

resembled Kânîna (Karṇa), conquered in fight the great army of **Kṛishṇavallabha**,[1] together with kinsmen of his own, and,— being a very son to gods and saints and Brâhmaṇs,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5; l. 22.) After that, his dear son **Vijayâditya (IV.)**,— who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubêra); who was endowed with truthfulness and liberality and majesty; who cleft open the hearts of his enemies; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,— reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6; l. 25.) His eldest son king **Amma (I.)**,— whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of **Râjamahêndra**; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son **Vijayâditya (V.)** (*while he was*) a child, king **Tâlapa**, son of the glorious **Yuddhamalla (I.)**,[2] guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramâditya (II.)**, son of **Châlukya-Bhîma (I.)**,[3] having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son[4] of king **Tâlapa**, took (*the sovereignty*) and continued for seven years.

(V. 7; l. 32.) At that juncture, the lord **Bhîma (II.)**,— who was a son of the famous **Kollabigaṇḍa-(Vijayâditya IV.)**; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Râjamahêndra**; and who surpassed the epic hero Bhîma in strength and majesty,— rose up to conquer, purifying the eastern region.— (V. 8; l. 35.) Having unaided, indeed, slain the glorious **Râjamayya**, and **Dhaḷaga** who excelled far and wide, and the fierce **Tâtabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gôvinda**, and **Lôvabikki** the ruler of **the Chôḷas**, and the valorous **Yuddhamalla**,— (*all of them*) possessed of marshalled arrays of elephants:— (V. 9; l. 38.) Verily, this glorious **Râja-Bhîma (II.)**,— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10; l. 42.) He who, resembling Kumâra, was born of him, an embodiment of the god Mahêśvara, from **Lôkamahâdêvî** whose form resembled that of Umâ, is he who is famous under the appellation of king **Amma (II.)**:— (V. 11; l. 43.) Who, putting to shame Manôja (Kâmadêva) by his beauty, and Mahêndra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12; l. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayâditya-(Amma II.)**, the *Mahârâjâdhirâja*, *Paramêśvara*, and *Paramabhaṭṭâraka*, who is most kind to Brâhmaṇs, having

[1] That is, the Râshṭrakûṭa king Kṛishṇa II.

[2] From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramâditya I. who is mentioned in line 18 of this record.

[3] That is, of the Bhîma who is mentioned in line 21 of this record.

[4] See page 181 above.

called together the householders, headed by the *Râshṭrakûṭa*,[1] who dwell in the Attilinâṇḍu district, thus issues his commands :—

(V. 13 ; l. 50.) "(*There is*) the sect which has the name of the Aḍḍakali gachchha, which has established its renowned fame in the Valahâri gaṇa, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14 ; l. 52.) "Here (*on earth*), indeed, there came into being she, Châmekâ, who is an ornament of the Paṭṭavardhika lineage which belongs to the retinue of the lineage of the glorious royal Chalukyas, and who possesses the lustre of a sun to the water-lilies (*blooming in the daytime*) which are the faces of courtesans :— (V. 15 ; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) "The line (*of succession*) of her teacher is declared :— (V. 16 ; l. 57.) (*There was*) the saint Sakalachandrasiddhânta, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhânta*-writings ; and his disciple was the great saint Ayyapôṭi, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17 ; l. 59.) "To his disciple, the excellent saint who is marked by (*the name of*) Arhanandin, Châmekâmbâ, through her great devotion to him,— while king Amma (II.), the high lord of Vengi, is reigning,— has, with great pleasure, caused to be given the excellent village of Kaluchumbarru, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called Sarvalôkâśraya-Jinabhavana ; whereby she has acquired a reputation praised by learned people.

(L. 62.) "On account of the winter solstice, (*this village*) has been given, conveyed by (*this*) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are :— On the east, Âruvilli ; on the south, Korukolanu ; on the west, Yiḍiyûru ; and, on the north, Yullikodamaṇḍru. The boundaries of its fields are :— On the east, Śarkarakuṟṟu ;[2] on the south, Iṟṟulakoḷu ; on the west, the waste land of Iḍiyûru ; and, on the north, the rock (?) called Kañcharigunḍu.

(L. 67.) "No one should cause any molestation (*to the enjoyment*) of this (*village*) ; he who does so, incurs (*the guilt of*) the five great sins ! — (V. 18 ; l. 68.) Land has been given by many people, and has been protected (*in enjoyment*) by many ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making or protecting this grant*) ! — (V. 19 ; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years !

(L. 70.) "The office of *Grâmakûṭa*[3] of this village has been given in perpetuity to Kusumâyudha, son of [Ka]ṭṭalâmbâ. That, belonging to this village, which is named *kappa*,[4] is exempt from taxes.

(V. 20 ; l. 72.) "The *âjñapti* is the *Kaṭakâdhîśa* ;[5] and the writer is Bhaṭṭadêva ; the composer of the poetical parts of this charter is the poet Kavichakravartin."

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[1] That is, the head official or governor of the *râshṭra* or *vishaya* or province.

[2] This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives '*corroo*,' = Telugu *kurru*, in the sense of 'a small hamlet.' Dr. Hultzsch tells me that the word is a frequent ending of village-names.

[3] That is, the office of village-headman,— the post of *Gauḍa* or *Pâṭîl*. See page 183 above.

[4] This seems to be the word which in Kanarese means 'tribute ;' but the exact bearing of the passage is not apparent.

[5] That is, the governor of the royal camp ; see page 185 above.

(L. 73.) To Bhaṭṭadêva,[1] who has drawn up the charter concerning **Pedda-Kaluchuvubaṟṟu**, the venerable Arahanandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *tûmus* (*each*), (*which he received*) from the cultivators, (*possessing*) two bullocks, at **Gumsimi** (?).

No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

BY E. HULTZSCH, PH.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Sôḻapuram**,[2] a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of Śôḻapuram was **Kâṭṭuttumbûr** (B. and D. below), which was included in **Paṅgaḷa-nâḍu**,[3] a subdivision of the district of **Paḍuvûr-kôṭṭam**[4] (B. below). In inscriptions of the Chôḻa kings Râjarâja I. (No. 421 of 1902) and Kulôttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkoṇḍâṉ-Śôḻapuram** and is stated to have belonged to **Mugai-nâḍu**, a subdivision in the north of **Paṅgaḷa-nâḍu**, a district of **Jayaṅgoṇḍa-Śôḻa-maṇḍalam**. From other inscriptions we know that Paṅgaḷa-nâḍu included Vêlûrppâḍi, a suburb of Vellore,[5] and that Tirumalai near Pôḷûr belonged to Mugai-nâḍu.[6]

Vol. I. of *South-Indian Inscriptions* contains one inscription from Śôḻapuram (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another Śôḻapuram inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Pugaḻ-mâdu viḷaṅga* and hence belongs to **Kulôttuṅga I.**[7] and that it mentions the temple of **Râjarâjêśvara** at Uyyakkoṇḍâṉ-Śôḻapuram, which, as well as Râjêndra-Chôḻêśvara,[8] is perhaps a later designation of the Nandikampîśvara temple.[9]

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined Îśvara temple at Śôḻapuram.

The inscription consists of $2\frac{1}{2}$ mutilated Sanskṛit verses in the Grantha character, and a passage in Tamiḻ prose which is incomplete at the end. The Tamiḻ portion is dated **in the 8th year** of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with Kampavarman, whose inscriptions at Ukkal are dated in the 10th and 15th years.[10] As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king Vijaya-Nandivikramavarman and hence belonged to the **ninth century** of the **Christian** era.

The Tamiḻ portion records that a chief named **Râjâditya** built a temple of Śiva and a tomb in memory of his deceased father **Pṛithivigaṅgaraiyar** and apparently made a grant to a Brâhmaṇa. The mutilated Sanskṛit portion contained a genealogical account of this **Râjâditya**. His earliest ancestor was **Mâdhava** of the **Gâṅgêya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western Gaṅgas, this

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[1] This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

[2] No. 95 on the *Madras Survey Map* of the Vellore tâluka.

[3] An inscription of Parântaka I. (No. 423 of 1902) mentions Śôḻapuram as 'Kâṭṭuttumbûr in Paṅgaḷa-nâḍu' and Vellore as 'Vêlûr *alias* Paramêśvaramaṅgalam;' compare *South-Ind. Inscr.* Vol. I. No. 110.

[4] For other divisions of Paḍuvûr-kôṭṭam see *ibid.* Vol. III. p. 89.

[5] Above, Vol. IV. p. 83.

[6] *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

[7] See *ibid.* Vol. III. p. 126.

[8] See *ibid.* Vol. I. No. 97.

[9] See p. 196 below.

[10] *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king **Koṅgaṇivarman**,[1] who is, however, there represented as the father and not as the son of Mâdhava. The Śôḷapuram inscription then states that in his (*viz.* Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for Atrivarman, Agnivarman, Arivarman, *etc.* Verse 2 praises a king whose name is lost; but the Tamiḻ portion suggests that this is the person who is there called **Pṛithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Râjâditya**, who is described in the Tamiḻ portion as the son of Pṛithivigaṅgaraiyar and the contemporary of Vijaya-Kampa. As regards Pṛithivigaṅgaraiyar, he must be different from the Gaṅga chief Pṛithivîpati I., because the latter was the father of **Mârasiṁha** and the son of Śivamâra,[2] while the former was the father of Râjâditya and apparently the son of the king whose name is hidden in the corrupt form Atvivarman.

TEXT.

1 Svasti śrî [||*] **Gâṁgêya**-vaṁśyô vijai(ja)y-âbhirâma[ḥ] śrî-**Mâdhava**[s=*] tasya sutô va(ba)bhûva |[3] chhêttâ śilâ-sta[ṁ]bham=api pri(pra)siddha[s=*] tat(d)-vaṁśa-jô=bhu(bhût=) pri(pra)[thi]tô=**tvi[varmmâ]**[4] [|| 1*] . . . .
. . . . gô

2 nṛipati[ḥ*] parantapa[ḥ |*] nṛip-âpi(bhi)vandya[ḥ*] Śiva-bhaktimân kavi[r=*] vikalpa-kallôla-padârtuha-tatpara[ḥ*] || [2*] **Râjâdity**-âkhya-bhûpa[ḥ*] sura[ta]ru-. . . . . ram=asau sa[d]ṛiśô **Narga[ṭi-nâma]** . . . .

3 dâpayâm=âsa v[î]ra[ḥ*] || [3*][5] Kô **Viśaiya-Kamparkku** yâṇḍu eṭṭâvadu **Pṛithiviga[ṅ][ga*]raiyar** at[î]tar=âyiṉa piṟpâḍu tat-putra-**Râjâditya[n]** ma[hâ-dê]van para-nṛipati-makuṭa-ghaṭṭita-chara-

4 [ṇa]ṉ tam=appaṉâr[ai]=ppaḷḷi-paḍuttav=iḍattu Îśvar-âlayamum atiyta-[6]garamum eḍu[p]pittu kaṇḍu(ṇḍu) śevviytâṉ[7] [|*] Prâvaśa(cha)na-śûttirattu Kauśika-gôtrattu perum-bâ[r*]ppâṉ Tiṭṭaiśarmma-[8]

TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king **Vijaya-Kampa**,— after **Pṛithivigaṅgaraiyar** had died, his son, the great king **Râjâditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Îśvara (Śiva) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [To] Tiṭṭaiśarman, a great Brâhmaṇa of the Prâvachana-sûtra[9] (*and*) of the Kauśika-gôtra . . . .

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamiḻ inscription is engraved on the north wall of the Perumâḷ temple at Śôḷapuram. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**[10]— who is probably the same as the Vijaya-Kampa of A.— and records the building of a temple of Nârâyaṇa

[1] Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

[2] *South-Ind. Inscr.* Vol. II. p. 380.

[3] This sign of punctuation is expressed by a *visarga*.

[4] I am unable to correct with confidence this corrupt name.

[5] Read *attta-*.

[6] This is only *half* a verse.

[7] Read *śeyvittâṉ*.

[8] The remainder of the inscription is lost.

[9] See above, Vol. V. p. 52, note 11.

[10] The same form of the king's name is found in an inscription at Dûśi; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of Vijaya-Kampavarman and Vijaya-Kampavikramavarman have been copied at Uttaramallûr, and two of Kampavarman at Kâvântaṇḍalam; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.

(Vishṇu) at **Kâṭṭuttumbûr** (*i.e.* Śôḷapuram), which must be identical with the temple of Perumâḷ (Vishṇu) on which the inscription is engraved. The temple was named **Kanakavalli-Vishṇu-gṛiha** after the village of **Kanakavalli**, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

1 Svasti śr[î] [||*] Kô **V[i]śaiya-[Ka]mpavikkiramaparumaṛkk=iyâṇḍu irubattu-mu(mû)ṉṟâvadu [Pa]ḍuv[û]r-kkôṭṭattu=Ppa[ṅ]-**

2 **gaḷa-nâṭṭu=Kkâṭṭuttumbûr** Nârâyaṇa-bhaṭṭâragarkku śrî-kôy[i]l eḍuppittu **Ka[ṉa]kava[lli]-Vishṇu-gṛiham** eṉṉu-

3 m nâmathê(dhê)yattâl amaippittu idaṉukku [tri]kâlam ârâdhippadaṟkum tri[kâ]lam tiru-amurdukkum na-

4 ndâ-viḷakkum ârâdhippâṉukku jîvitamum âga i-kkôṭṭattu i-nâṭṭu **Kaṉakavalli** êri ki(kî)ḻ bhûmi i-[1]

TRANSLATION.

Hail! Prosperity! (*In*) the **twenty-third** year of king **Vijaya-Kampavikramavarman** a sacred temple was caused to be built to the god Nârâyaṇa (*at*) **Kâṭṭuttumbûr** in **Paṅgaḷa-nâḍu,** (*a subdivision*) of **Paḍuvûr-kôṭṭam**; (*it*) was endowed with the name **Kanakavalli-Vishṇu-gṛiha**; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of **Kanakavalli** in the same *kôṭṭam* (and) in the same *nâḍu.*

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamiḻ inscription (No. 428 of 1902) is engraved on a rock near a pond called **Kaḷḷaṅguṭṭai,** south-west of Śôḷapuram.

The date of this inscription is expressed in three different ways, *viz.* (*a*) "**the year two**;" (*b*) the **Śaka year 871** (in words); and (*c*) "the year in which the emperor **Kannaradêva-Vallabha,** having pierced **Râjâditya,** entered the **Toṇḍai-maṇḍalam.**" The second and third portions of the date furnish an interesting confirmation of the Âtakûr inscription, according to which the **Râshṭrakûṭa** king **Kṛishṇa III.** had killed the **Chôḷa** king **Râjâditya** at **Takkôlam** in Śaka-Saṁvat 872 current, the Saumya-saṁvatsara = **A.D. 949-50.**[2] As the date of the Śôḷapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Âtakûr inscription, and in the second case it would be A.D. 948-49. The "**year two**" with which the Śôḷapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dêôlî plates that Amôghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning[3] in A.D. 940.[4] Hence, as far as I can see, the "year two" can only refer to the reign of the Chôḷa king **Râjâditya.** This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kûram, according to which the **40th year** of **Parântaka I.,** the father and immediate predecessor of Râjâditya, corresponded to **A.D. 946.**[5] It may now be provisionally assumed that Parântaka I. reigned from about A.D. 907 to at least 946, and that Râjâditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

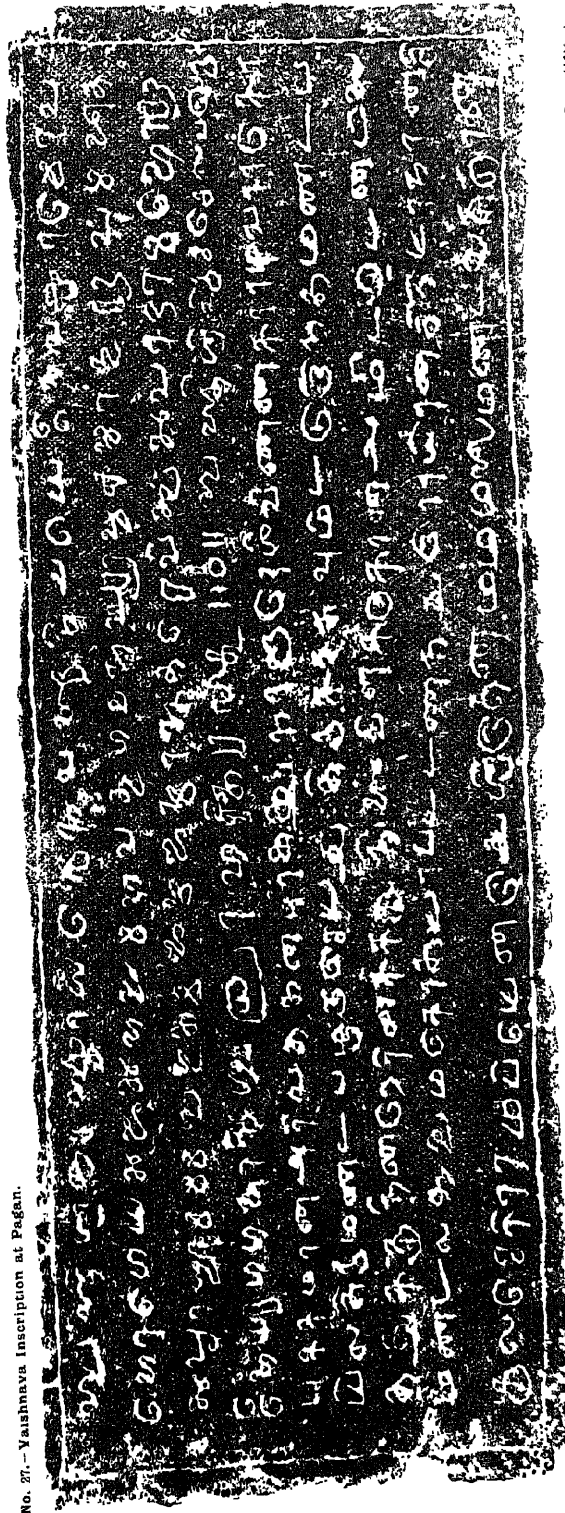
The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the **Kaḷḷinaṅgai pond**

[1] The remainder of the inscription is lost.

[2] Above, Vol. V. p. 195, vv. 27 and 28.

[3] See p. 1 above.

[4] See above, Vol. VI. p. 51.

[5] Dr. Fleet's *Dyn. Kan. Distr.* p. 420.

in memory of a woman named Kallinangai. The present name **Kallanguttai**, *i.e.* 'the robber's pond,' is evidently a popular corruption of the original one. Kallinangai had died at **Arungunram**, a village in the modern Arcot tâluka.[1] She was the daughter of the Ganga chief **Attimallar** (*i.e.* Hastimalla) *alias* **Kannaradêva-Prithvigangaraiyar**. This chief was the son of **Vayiri-Adiyan**, the lord of **Pangala-nâdu**.[2] Hence he seems to be different from the Ganga-Bâna chief Hastimalla *alias* Prithivîpati II., who was the son of Mârasimha.[3] The word Kannaradêva, which is prefixed to the name of Prithvigangaraiyar, characterises the latter as a subordinate of the conqueror Krishna III. His wife **Kâmakkanâr** bore the title **Gangamahâdêvi** and was the daughter of **Vânakôvaraiyar Orriyûr-Adiyan**. Vânakôvaraiyar is known to have been the title of certain chiefs.[4] Orriyûr-Adiyan means 'the devotee of the temple at Tiruvorriyûr.'[5]

TEXT.

1 Svasti śrî [||*] Yându irandu Śaka-varsham ennûrr-elubatt-onru

2 śa(cha)kravartti **Kannaradêva-Vallabhan**[6] **Râjâdittarai** erindu **Tondai-mandalam** pugun[da]-

3 [v=â]ndu **Pangala-nâd-udaiya** **Vayiri-Adiyan** maganâr **Attimallar=âgiya** **Kannaradêva-Pri[thvi]ganga-**

4 [raiyark]ku [**Vâna**]**kôvaraiyar** **Orri[yû]r-Adiyan** magalâr **Kâ[mak]kanâr=âna** **Gangamâdêviyâr** vayirru[t=pi]randu **Arungunrattir=**[svargga]-

5 r=âyina **Kallinangaiyârkku=kka[n]da** **Kal[li]nangai-kulam** [||]

TRANSLATION.

Hail! Prosperity! (*In*) the year two, the **Śaka** year eight-hundred and seventy-one, the year in which the emperor **Kannaradêva-Vallabha**, having pierced **Râjâditya**, entered the **Tondai-mandalam**,— the Kallinangai pond was constructed for (*the merit of*) **Kallinangaiyâr**, who died at **Arungunram**, having been born by **Kâmakkanâr** *alias* **Gangamâdêviyâr**, the daughter of **Vânakôvaraiyar Orriyûr-Adiyan**, to Attimallar *alias* **Kannaradêva-Prithvigangaraiyar**, the son of **Vayiri-Adiyan**, the lord of **Pangala-nâdu**.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined **Îśvara** temple at Śôlapuram. It is dated in **Śaka-Samvat 875** (in words), while **Hastimalla** *alias* **Kannaradêva-Prithivigangaraiyar**[7]— the same chief who was mentioned in C.— was ruling the **Kalleduppûr-maryâdâ**. This may have been a subdivision of Pangala-nâdu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleduppûr on the map.[8]

The inscription records grants to the two temples of **Nandikampîśvara** and **Gunamâlai** at **Kâttuttumbûr** (*i.e.* Śôlapuram) by Hastimalla's minister **Puttadigal** *alias* **Alivina-Kalakanda-Prithvigangaraiyan**. The last portion of this name is evidently derived from that of his master; *kalakanda* is the Tamil form of *kalakantha*, 'a *kôkila*;' *alivina* means 'devoid

[1] See above, Vol. IV. p. 271.

[2] See p. 192 above.

[3] *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

[4] See p. 189 above.

[5] Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

[6] The engraver seems to have written at first -*Vallabhar*, and then to have cancelled the *r* and added an *n* after it.

[7] In line 9 he is called simply Prithvigangaraiyar.

[8] A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, *viz.* Kalladuppûr, which must be different from Kalleduppûr, because it belonged to Virpêdu-nâdu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kâliyûr-kôttam.

of destruction;' and Puttadigal means 'a devotee of **Buddha.**' Hence the donor seems to have been a Buddhist.[1]

Nandikampîśvara must have been the ancient name of the temple of Îśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Śôḻapuram, it may be also identified with the Îśvara temple that was founded during the reign of **Vijaya-Kampa** according to the inscription A., and the **Nandi-Kampa**, after whom the Nandikampîśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nṛipatuṅgavikramavarman,[2] I feel tempted to explain Nandi-Kampa by '**Kampa**, the son of **Nandi**,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nṛipatuṅgavikramavarman. The temple of **Guṇamâlai** may have been a shrine in the Nandikampîśvara temple or another name of the Vishṇu temple referred to in B. above.

TEXT.

1 Svasti śrî ||— **Śagar** **yâ[ṇḍu]** . . . . . . **[ḻuba]tt-[3]aiñjâvadu** **śr[i]-Att[i]mallar=âg[i]ya** **[Kaṇṇara]d[êva-P]ṛi[thivi]gaṅga[rai]yar** **Kall[e]ḍu-**
2 **ppûr-majjâdi** âḷâv-irukka [i]var=adigâri **Puttaḍigaḷ=**âgiya **Aḻivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṉ-êṉ** **Kâṭṭuttumbûr** **Nandi-**
3 **kampîśvara-**dêvarkk=oru-nandâ-vi[ḷa]kku [cha]nd[r]âditya-prisiddham=[4]erippadâga-chchâvâ mu(mû)vâ=pp̣êr-âḍu toṇṇûṟ=âḍum **Guṇamâlai-**
4 pperumâṉukk=oru-nandâ-viḷakk=erippadaṟkku=ttoṇṇûṟ=âḍum=ivv-ûr nagarattâr-vaḷi=kkâṭṭi=kkuḍuttêṉ
5 **Aḻivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṉ-**êṉ[|*] **i-Nnandikampi(mpî)śvara-dêvarkku** niśada[m*] [u]ḻakku=ttumbai-ppûvum **Guṇa[m]â-**
6 **l[ai]**-pperumâṉukku [u]ḻakku=ttumbai-ppûv=aṭṭuvadâga chandrâditya-pramâṇam kaḷañju poṉ kuḍuttêṉ=i-dêvar ti-
7 [ru*][vu]ṇâḻigai-pperumakkaḷê [a]ṭṭuvippadâga [kuḍuttêṉ] [|*] **Guṇamâlai-**pperumâṉukku [mû]ṉṟu sandhi[y]um tirumavidu[5] kâṭṭuvadâga **Amaḷaṅga[vaḷ]-**
8 **li-Attimalla-chchaturvvêdimaṅgalam**=eṉ[ṟu nâ]l=ûraiyum=êka-grâma[m]=âga-chcheyya **[A]ḻivi(vi)[ṇa]-Kaḷakaṇḍa-Pṛithvigaṅga[ṅ]garaiyaṉ-**[6]ê-
9 ṉ [|| u]ḍaiyâr **Pṛithviga[ṁ]garaiyarkku** viṇṇappañ=jeyya [u]ḍaiyârum=êka-grâmañ=jeygiṟa [pô]ḻdu i[ṉa]-[7]**Kkuṇamâlai-**pperumâṉu-[8]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*In*) the **[eight-hundred-and-]seventy-fifth year of the Śaka** (*king*), while the glorious **Attimallar** *alias* **Kaṇṇaradêva-Pṛithivigaṅgaraiyar** was ruling the **Kalleḍuppûr-majjâdi**,[9]— I, his minister (*adhikârin*) **Puttaḍigaḷ** *alias* **Aḻiviṇa-Kaḷakaṇḍa-Piridigaṅgaraiyaṉ**, exhibited and gave to the citizens of this town ninety undying (*and*) unaging big sheep[10] for burning (*with ghee prepared from their milk*) one perpetual lamp in the **Nandikampîśvara** temple (*at*) **Kâṭṭuttumbûr** as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the **Guṇamâlai** temple.

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[1] For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

[2] See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

[3] Restore *eṇṇûṟṟ-eḻubatt-*.

[4] Read *-pramâṇam=* as in line 6.

[5] Read *tiruvamidu*.

[6] Read *-Pṛithvigaṅgaraiyaṉ-*.

[7] Cancel the *ṉa*.

[8] The remainder of the inscription is lost.

[9] This word is a corruption of the Sanskṛit *maryâdâ*.

[10] See above, p. 134 and note 2.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this **Nandikampîśvara** temple and one *uḷakku* of *tumbai* flowers to the **Guṇamâlai** temple, I gave one *kaḷañju* of gold; I gave (*it*) in order that the great men (*in charge*) of the store-room of the temple[1] of this god[2] should cause (*the flowers*) to be supplied.

(L. 7.) When I, **Aḻivîṇa-Kaḷakaṇḍa-Pṛithvigaṅgaraiyaṉ**, requested the lord **Pṛithvigaṅgaraiyar** to combine four villages into one village called **Amaḷaṅgavalli-Attimalla-chaturvêdimaṅgalam** (*which should provide*) for offerings to be made at the three times (*of the day*) in the **Guṇamâlai** temple, and when (*accordingly*) the lord combined (*them*) into one village, ... [to] this **Guṇamâlai** temple . . . .

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. Hultzsch, Ph.D.

This inscription was noticed at **Pagàn** by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription "is engraved on sandstone and was found at **Myinpagàn**, which is situated about a mile to the south of Pagàn. At Myinpagàn lived Manôharî, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagàn, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishṇava temple has been found at Pagàn, but none at Myinpagàn. The inscription may belong to that temple, or to some other building which has since been demolished."

The inscription consists of one verse in the **Sanskṛit** language and **Grantha** alphabet, and a prose passage in the **Tamiḻ** language and alphabet. The Tamiḻ characters are those of the **thirteenth century** of the Christian era.

The Sanskṛit verse is taken from the *Mukundamâlâ*[3] (verse 6), a short poem by the Vaishṇava saint **Kulaśêkhara**, who, as shown by Mr. Venkayya, must have lived before the eleventh century.[4]

The Tamiḻ prose passage records gifts by a native of **Magôdayarpaṭṭaṇam** in **Malaimaṇḍalam**, *i.e.* **Cranganore**[5] in **Malabar**. His name, Śrî-Kulaśêkhara-Nambi, stamps him as a devotee of the Vaishṇava saint Kulaśêkhara, from whose *Mukundamâlâ* the opening verse is derived. The recipient of the gifts was the **Vishṇu** temple of Nâṇâdêśi-Viṇṇagar at **Pukkam** *alias* **Arivattaṇapuram**, *i.e.* at **Pagàn**, which in the **Kalyâṇî** inscriptions is styled '**Arimaddanapura** *alias* Pugâma.'[6] Nâṇâdêśi-Viṇṇagar means 'the Vishṇu temple[7] of those coming from various countries.' This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishṇavas from various parts of the Indian Peninsula.

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[1] See above, p. 145 and note 1.

[2] The word *dêva* refers to Nandikampîśvara-dêva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Guṇamâlai-perumâṇ.

[3] Printed in the *Kâvyamâlâ*, No. 1.

[4] See *South-Ind. Inscr.* Vol. III. p. 148.

[5] Above, Vol. IV. p. 294.

[6] *Ind. Ant.* Vol. XXII. p. 17.

[7] On *Viṇṇagar*, 'a Vishṇu temple,' see above, Vol. V. p. 47, note 4.

TEXT.

1 Svasti śrî [||*] N=âsthâ dhanmê(rmê) na vasu-nichayê n=aiva kâm-ôpa-
2 bhôgê yat jat[1] bhavyam bhavatu [bha*]gavan pûrvva-kanm(rm)-ânurûpam [|*] eta-
3 t prâthyâm(rthyam) mama bahutama[2] janma-janm-ântatarê=[3]pi tvat-pâd-âmbhôrû(ru)-
4 hai(ha)-yuga-gatâ niśchalâ bhaktir=astu || o || Svasti śrî [||*] **Tiru-chchel[va][m*]** peruga [|*]
5 **Pukkam=âṉa Arivattaṉapurattu** Nâṉâdêśi-Viṉṉagar-Âḻvâr kô-
6 yil tiru-maṇḍapamuñ=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
7 ttukku niṉṟ=erigaikku nilai-viḷakk=oṉṟum=iṭṭêṉ **Malai-**
8 **maṇḍala[nn]u(ttu) Magôdayarpaṭṭaṇa[tt]u** I(î)râyiraṉ Śiṟiyâṉ=âṉa Śi(śî)-
9 Kulaśêgara-Ra(na)mbiy-êṉ [|*] idu śrî [|*] i-daṉmam **Malaimaṇḍalattâṉ** [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me:—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nâṉâdêśi-Viṉṉagar-Âḻvâr at **Pukkam** *alias* **Arivattaṉapuram**, I, Îrâyiraṉ Śiṟiyâṉ *alias* Śrî-Kulaśêkhara-Nambi of **Magôdayarpaṭṭaṇam** in **Malaimaṇḍalam**, made a sacred *maṇḍapa*, gave a sacred door, and gave one fixed lamp to burn constantly in this *maṇḍapa*. (*Let*) this prosper! This meritorious gift (*was made by*) a native of **Malaimaṇḍalam**.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(*Continued from Vol. VI. page 198.*)

D.—Mantrawâḍi inscription of the time of Amôghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archæological Survey of the Bombay Presidency.

Mantrawâḍi is a village about five miles towards the east-by-north from **Shiggaon**, the head-quarters of the **Baṅkâpur** tâluka of the **Dhârwâr** district. The *Indian Atlas* sheet No. 42 (1827) shews it as 'Munturrehdee.' The *Map of the Dhârwâr Collectorate* (1874) shews it as 'Muntruwudee.' The present record seems to indicate that its original name was **Elpuṉuse**, or else **Elamvaḷḷi**.[4] And the purport of it places both **Elpuṉuse** and **Elamvaḷḷi** in the **Purigere district**,—the Purigere three-hundred of other records. The inscription is on a

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[1] Read *yad=yad=*; the *Mukundamâlâ* reads *yad=bhâvyaṁ tad=bhavatu*.
[2] The *Mukundamâlâ* reads *bahumataṁ*. [3] Read *-ântarê=*.
[4] The maps do not shew, in the neighbourhood of Mantrawâḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawâḍi and is now stored in the kachêri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmî, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.— The writing covers an area about 2′ 0½″ broad by 3′ 9¼″ high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrî-Rê(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,— namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.— The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾″ in the *dha* of *dharmmadoḷ*, line 22, to about 1¾″ in the *va* of *goravaruṁ*, line 8; the *ḷchi* of *peḷchisal*, line 15, and the *ṭṭa* of *koṭṭar*, line 17, are each about 2⅜″ high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,— the *ṅ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jâ* of *râjâdhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doḍḍahuṇḍi inscription of Nîtimârga and Satyavâkya.[1] The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bâ* of *bâdhâ*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kâlaṁ*, line 17, No. 2. Except in the *l* of *rakshisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,— a feature which is well illustrated in the Hattî-Mattûr inscription of the time of Krishṇa I.;[2] that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,— for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kannaḍa-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bâ* in line 14 of the Kanarese grant of

[1] See Vol. VI. above, p. 42, and Plate.

[2] Vol. VI. above, p. 160, and Plate.

Gôvinda III. of A.D. 804;[1] it is here seen best in the *mâ* of *nelanum=Âditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re, rê*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No. 10.— The **language** is Kanarese, of the archaic type, in prose. In *śâsanamum*, line 9-10, the copulative ending *uṁ* is attached to the usual archaic ending of the nominative singular neuter in *ṁ, m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,— *mahâjanamuṁ*, or whether it has been softened into *v*,— *mahâjanavuṁ*. In line 20 we seem to have the accusative singular neuter in *v*,— *dharmavaṁ*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,— *sthânaman*. In line 14, in *sthânamuvaṁ* or *sthânavuvaṁ*, the *ṁ, m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthânaṁ, sthânam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)— *dise*, as another variant of *diśe, dese*, 'a quarter or point of the compass, direction, region, side;' line 12 gives *niṟu-gal*, which seems clearly to mean 'a set-up stone,' *niṟu* being, no doubt, connected with *niṟi*, 1, 'to be properly arranged or prepared, to be ready,' from which we have *niṟisu*, 'to put down, place, arrange, adjust, prepare,' which occurs in line 20 in respect of the setting up of the stone itself that bears the record;[2] line 15 gives *peḻchisu*, as a variant of *perchisu, pechchisu*, 'to cause to increase, to multiply';[3] and line 21-22 gives *brahmâti*, as a variant of *brahmati, brahmêti*, = *brahmahatyâ*, 'the killing of a Brâhmaṇ.' — The **orthography** does not present anything calling for comment.

The **inscription** refers itself to the reign of **the Râshṭrakûṭa king Amôghavarsha I.**,— son and successor of Gôvinda III.,— who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named **Kuppêya**,[4] who was governing **the Purigeṟe district**. The object of it was to record the grant of some lands to a priest named Gôkarṇa-paṇḍitabhaṭâra. The sculptures at the top of the stone mark the record as a **Vaishṇava record**, and thus shew that the donee was a Vaishṇava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is **dated** on the full-moon day of Vaiśâkha of the Pârthiva *saṁvatsara*, coupled with Śaka-Saṁvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.[5]

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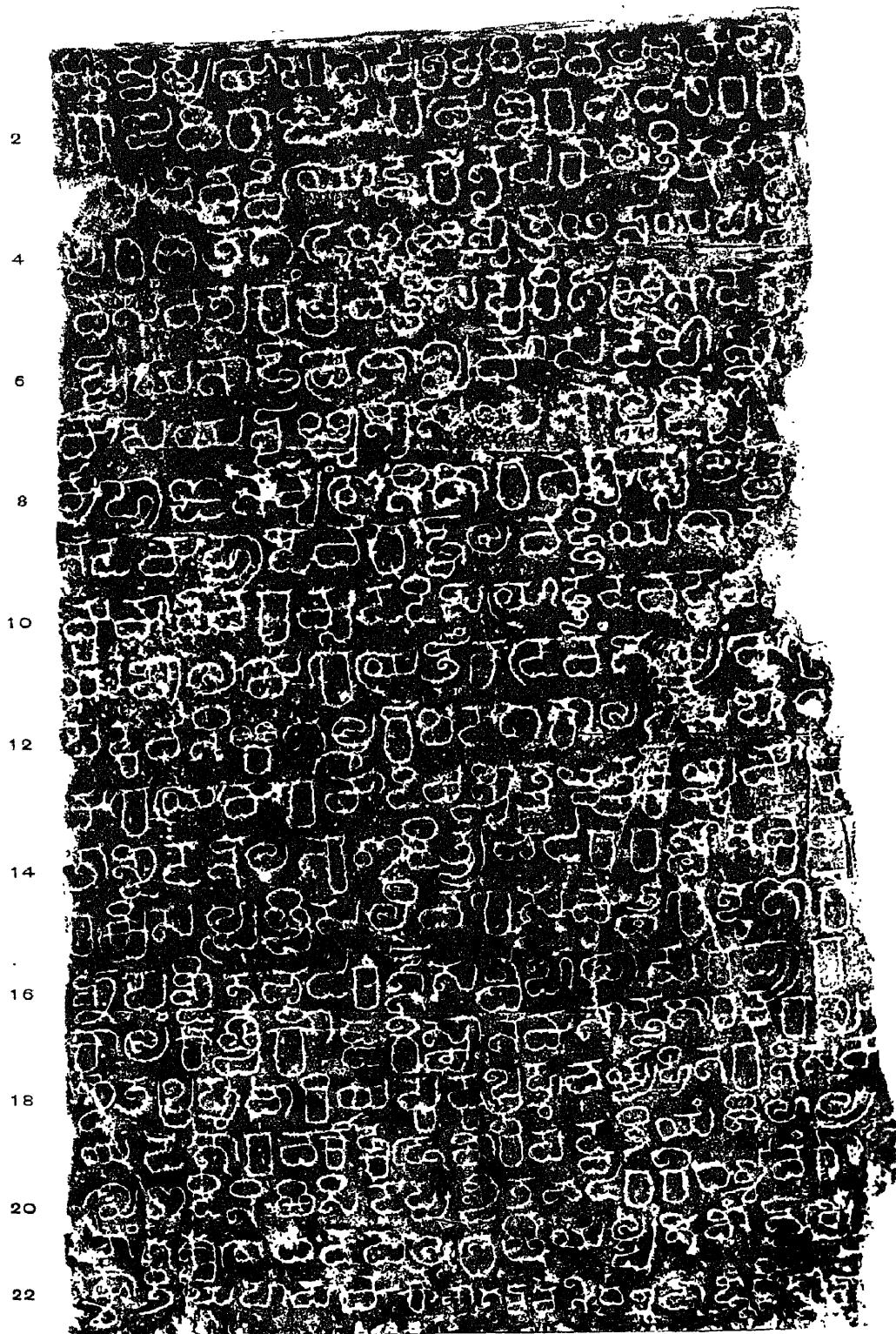
[1] *Ind. Ant.* Vol. XI. p. 127, and Plate.

[2] Compare *î śâsanaman=niṟisidar*, "they placed, adjusted, or set up, this charter," in the Daṇḍâpur inscription (*Ind. Ant.* Vol. XII. p. 223, text line 12).— Compare, also, *niṟisida kinnari-galla guḍḍe nâlku* in an inscription at Naregal in the Rôṇ tâluka, Dhârwâr (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *niṟisida guḍḍe nâlku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kiṁnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,— which is mentioned as Hiriya-Nareyaṁgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,— led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṁgal; but I now see that we should interpret the text as meaning, not "four heaps of stones above graves of Kiṁ-Narigal," *etc.*, but "four set-up heaps of stones (*bearing representations*) of female *Kinnaras* together with a *liṅga* and ascetics and a cow."

[3] Compare *peḻ-dore*, 'the great river,' for the more usual *per-doṟe* in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

[4] The vowel of the penultimate syllable is apparently to be taken as the long *ê*, on the analogy of the *ê* in Baṅkêya, which is marked as long by the metre in line 58 of the inscription at Konnûr (Vol. VI. above, p. 33); but it is not quite certain that the long *ê* is not used there simply to suit the metre. The name of Baṅkêya or Baṅkeya appears also as Baṅka, in Baṅkêśa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppêya or Kuppeya appears— (but in the case of another person) — as Kuppa, and Kuppaṇṇa, in the Niḍagundi inscription, F. below, page 214.

[5] By the luni-solar system of the cycle, northern or southern, the Pârthiva *saṁvatsara* was Śaka-Saṁvat 788, current, = A.D. 865-66. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.

D.—Mantrawaḍi Inscription of Amoghavarsha I.—A.D. 865.

J. F. FLEET. SCALE ·20 W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR COUSENS.

And the corresponding English date is the **14th April, A.D. 865**, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.[1]

1 [Ôm][2] Svasty=**Amôghavarsha** śrîprithivîvallabha mahâ-
2 râjâdhirâja paramêśvara bhaṭârara r[â]-
3 [jy]-âbhivṛiddhiyoḷ=**Śaka-nṛipa-kâl-âtîta-saṁva-**
4 **tsara-śatamgaḷ=êḷ-nûṟ=eṇbhatt-êḷaneya Pârtthi-**
5 **va-saṁvatsaraṁ** pravarttise Purigeṟe-nâḍa[ṁ] **Ku-**
6 **ppêyan**[3]=âḷe **Vaiśâkha-mâsada pauṟṇna-**
7 **mâse(si)y-and=Eḷpuṇuseya** nâlvadimba-
8 r=mmahâjanamu(?vu)ṁ[4] Moni-goravaruṁ Mûlasthâ-
9 nada Mahâdêvar=âḷv=**Elaṁvaḷḷiya** śâsa[na]-
10 mum=â dêvara mûḍa-diseyoḷ=mûḍa vaḍḍava . .[5]
11 ya pola mêreye teṁka dêvaṁ-geyye mêre
12 paḍuva niṟu-gal=mêre baḍaga Kâlabe(?)ya pola
13 m[ê]reye mêre-mâḍi eṇbhattay-vattar=kk[e]yyum=âṟu
14 tônṭada nelanum=Âditya-bhaṭârara sthânamu(?vu)vaṁ[6]
15 rakshisal=peḷchisal=ivarê samartthar=endu Gôka-
16 ṟṇna-paṇḍita-bhaṭârargge sarvva-bâdhâ-parihâraṁ
17 kâlaṁ kaḷchi koṭṭar=Î sthânaman=âḷva goravar=akha-
18 ṇḍita-brahmachâriy=apudu brahmacharyya-hînaran=î sama-
19 yada goravarkkaḷ=kaḷevor=Î paddhatiyaṁ śilâ-lê-
20 khe-mâḍi niṟisidar=ppaṇḍita-bhaṭârar=Î dharmmavaṁ[7] kâ-
21 doṁg=aśvamêdhada phala[ṁ] aḷiyal-baṁgevoṁge[8] bra-
22 hmâtiya pâpam=akkuṁ [||*] Nâgadêvan=î dharmmadoḷ=
gôshṭi(shṭhi) â(?)doṁ[9] [||*]

TRANSLATION.

[Ôm] ! Hail ! In the increase of the sovereignty of **Amôghavarsha (I.)**, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭâra*,— while the **Pârthiva saṁvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,**— while Kuppêya[10]

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[1] From the ink-impressions.

[2] There seems to have stood here, originally, a plain symbol for the word *Ôm*, on which there were afterwards overlaid two *aksharas*, which seem to be *mâgi*, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

[3] Regarding this name, see note 4 on page 200 above.

[4] There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *sthânamu(?vu)vaṁ*, line 14, and perhaps, but not so probably, in *dharmmavaṁ*, line 20.

[5] One *akshara* is lost here. The consonant must, apparently, be either *ṇ* or *n*. The vowel must be either *i* or *e*. There is a word *oḍḍavaṇe*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaḍḍavane*, for *oḍḍa-mane*; but I do not know whether the *m* of *mane* ever changes into *v*; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

[6] See note 4 above. [7] See note 4 above. [8] Read *bagevoṁge*.

[9] The *akshara* before the *doṁ* is doubtful. And the dictionaries do not give any such word as *gôshṭhi* or *gôshṭhin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gôshṭhikan=âdoṁ*.

[10] See note 4 on page 200 above.

was governing the Purigere district,— on the day of the full-moon of the month Vaiśâkha :—

(Line 7) The forty *Mahâjanas* of Elpuṇuse, and the *Gorava* Moni, and the managers[1] of Elaṁvaḷḷi which belongs to the god Mahâdêva (Śiva) of the Mûlasthâna,[2]— saying "He, indeed, is able[3] to protect (*the property*), and to increase it,"— gave to the honourable Gôkarṇapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Âdityabhaṭâra, on the east side of that same god, making the boundaries to be on the east, the . . . . . . field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kâlabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit[4] put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *aśvamêdha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brâhmaṇ!

(L. 21) Nâgadêva was the president of the meeting in the matter of this religious grant.

E.— Sirûr inscription of the time of Amôghavarsha I.— A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.[5]

Sirûr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tâluka of the Dhârwâr district. The Indian Atlas sheet No. 41 (1852) shews it as 'Serroor.' And the Map of the Dhârwâr Collectorate (1874) shews it as 'Siroor.' The record gives its name in the older form of Śrivûra, which may possibly be a mistake for Śrîvûra, with the long *î*. And the purport of it places Sirûr in the Beḷvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hûḍe* or village-bastion at Sirûr.

I have no information as to whether there are any sculptures at the top of the stone.— The writing covers an area about 3′ 7″ broad by 3′ 3″ high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24.— The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nîlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

[1] *Śâsana* seems to be used here in the sense of 'the act of governing, ruling, government,' and to be, like *mahâjana*, a neuter employed with a collective meaning.

[2] This probably implies that the temple of Mahâdêva was the earliest and principal temple of the village.

[3] The original uses the honorific plural,—" these, indeed, are able."

[4] *I.e.*, doubtless, the grantee, Gôkarṇapaṇḍitabhaṭâra.

[5] Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-charaṇas*, line 5, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nîlgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mâdhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{7}{8}$" and $1\frac{1}{8}$"; the *ṛ*, however, in *Annigeṛeyaḷ*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{5}{8}$" high, and the *ḷ* in *iḷnûrvvorum̐*, line 20, is somewhat less: the *ṛjju* in *Nâgarjjunam̐*, line 23, is $2\frac{7}{8}$" high. The record presents final forms, of *l* in *râjyam̐-bol*, line 14, and of *ḷ* in *Bâraṇâsivadoḷ*, line 21; there ought to have been a final *t*, of *abhût*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *d*; whereas it is not shewn in the *ḍu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ṇḍ*; we must suppose that the *ṇ* was considered sufficient to mark the nature of the subscript consonant. As regards palæography,— this record presents all the five principal test-letters. The *kh* occurs twice, in *śam̐kha*, line 9, and in *likhîtam̐*, for *likhitam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khî* of *likhîtam̐*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jô* of *dhvajôru*, line 9, No. 29, and again in the *ja* of *pam̐kaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahâjanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *ṛjju* in *Nâgarjjunam̐*, line 22, No. 22. The *ṅ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṅga* of *ttuṅga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṅga* of *Nṛipatuṅga*, line 13, the last *akshara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beḷvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bi* of *biṭṭom̐*, for *biṭṭom̐*, line 20, the last *akshara* but one: but in the *bda* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akshara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nîlgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akshara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.[1] The *l* occurs freely, and is here of the later cursive type throughout, though the Nîlgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kâlam̐*, line 20, No. 23, as well as anywhere else: but the *li* of *likhîtam*, line 23, No. 17, exhibits very markedly the preservation in

[1] It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *badde*, line 12, there is no relapse of any kind into the later cursive type. In the *bâ* of *Bâraṇâsiyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the collotype shew a break, which does not really exist, in the top stroke of this *akshara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawâḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alaṁkṛitaṁ*, line 1, *kavileyaṁ*, line 21, and *kavileyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *gaṇikâ*, near the end of line 8, appears to be intended to supply the *â*, which was omitted in its proper place on the top line of the writing; in the superscript *î* of *śrîmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrîmad*, line 18, it appears that, *i* having been written instead of *î*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the **language**, we have ordinary Sanskṛit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyaḷ=ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nîlgund inscription. But this record does not seem[1] to have included the verse *Jayati bhuvana-kâraṇaṁ, etc.*, which we have in the beginning of the Nîlgund inscription; and it presents a few various readings, of which, however, only *Śauṭân*, instead of *Gauḍân*, in line 4, is of any particular interest. Like the Nîlgund inscription, this record presents, in line 8, the word *prâtirâjya*, employed in the sense of *pratirâja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bâraṇâsivadoḷ*, line 21, we have a curious substitute for the usual locative *Bâraṇâsiyoḷ*, with which we have to compare the locative *Vâraṇaśivaduḷ* in an inscription at Baḷagâmi,[2] and *Bâraṇasivada*, in the place of the usual genitive *Bâraṇasiya*, in an inscription at Paṭṭadakal;[3] these forms suggest, of course, the existence and occasional use of a base *Bâraṇâsiva* (with such variants as *Bâraṇasiva* and *Vâraṇaśiva*), for which, however, it is difficult to account.— In respect of **orthography**, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *srishṭi*, line 10, just as in lines 12 and 33 of the Nîlgund record, and again in *vriddhi*, line 15; and (2) the occurrence of *lâñchanaṁ*, instead of *lâñchhanaṁ*, in line 13, just as in line 16 of the Nîlgund record.

This inscription is another record of the reign of **the Râshṭrakûṭa king Amôghavarsha I.**; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.[4] It mentions, like the Nîlgund inscription, an officer of his, named **Dêvaṇṇayya**, who, residing at **Annigeṛe**,[5] was governing the **Beḷvola three-hundred district**. And, devoted to the same end with the Nîlgund inscription, it records that Dêvaṇṇayya assigned the tax on clarified butter to the two-hundred *Mahâjanas* of **Śrivûra**,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.[6]

The record is **dated** at the time of an eclipse of the sun on Sunday the new-moon day of the (*amânta*) month Jyaishṭha of the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 (expired), in the fifty-second year of the reign of Amôghavarsha I. And the corresponding English date is **Sunday, 16th June, A.D. 866**, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.[7]

The date presented in this record fixes, as I have pointed out before now,[8] **the commencement of the reign of Amôghavarsha I. in A.D. 814 or 815**, in the following manner. The record places the new-moon day of the *amânta* month Jyaishṭha, on which day the assignment

[1] See page 205 below, note 2.
[2] *Ind. Ant.* Vol. XIX. p. 145, text line 13.
[3] *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.
[4] See the next paragraph but one.
[5] Regarding the use of this form of the name, instead of Aṇṇigeṛe with the lingual ṇṇ, see Vol. VI. above, p. 100, note 2.
[6] See Vol. VI. above, p. 107, note 4.
[7] See Vol. VI. above, p. 102, note 3.
[8] In *Ind. Ant.* Vol. XII. p. 216 *a*, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 401, note 2.

registered in it was made, in the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṁvatsara* or with the Śaka year. The new-moon day of the *amânta* Jyaishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amânta* Jyaishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Âshâḍha śukla 1 of the Vijaya *saṁvatsara*, Ś.-S. 736 expired, falling in May or June, **A.D. 814**, to the *amânta* Jyaishṭha kṛishṇa 30 of the Jaya *saṁvatsara*, Ś.-S. 737 expired, falling in June, **A.D. 815**.

TEXT.[1]

1 [Ôm || Sa[2] vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalaṁ kṛi]taṁ Haraś=cha yasya kânt-[ê]ndu-kalayâ kam=alaṁkṛita[ṁ] |(||)

2 [Labdha[3]-pratishṭham=achirâya Kaliṁ su]-dû[ra]m[4]=utsâryya śuddha-charitair=ddharaṇî-talasya kṛitvâ punaḥ Kṛitayuga-śrî(śri)-

3 [yam=apy=aśêshâṁ chi]tra[ṁ] katha[ṁ] **Nirupama[ḥ*] Kalivallabhô-bhû[t*]** [||*] **Prabhûtavarshô**[5] **Gôvinda-râjâ(jaḥ)**[6] śauryyêshu vikramaḥ[7]

4 [jitvâ jagat=sama]st[aṁ] [yô*] **Jagat[t*]uṅga** iti śruta[ḥ] [||*] **Kêraḷa**[8]**-Mâḷava-Śauṭân**[9]**=sa-Gujjarâ**[10] **Chitraku(kû)ṭa**-giridurgga-sthân=ba-

5 [ddhvâ **Kâñch-îśâ**]n=â(a)tha sa **Kîrttinârâyaṇ[ô*]** jagati[11] [||*] Ari[12]-nṛipati-makuṭa-ghaṭṭita-charaṇas=sakala-bhuvana-va-

6 [ndita]-ś[au]ryya[ḥ*] **Vaṅg-Âṅga-Magadha-Mâḷava-Veṁg-îśair**=archchitô=**Tiśaya-dhavaḷaḥ** [||*] Svasti Samadhigartô(ta)pañcha-

7 mâ(ma)hâśabda-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka. chatur-udadhi-valaya-va(?vâ)layu(yi)ta[13]-sakala-dharâtala-

8 prâtirâjy-ânêka-maṇḍalikarkkaḷâ kaṭaka-kâ(ka)ṭis[û]tra-kuṇḍala-kêyûra-h[â]râbharaṇ-âḷaṁkṛita-gaṇikâ[14]-sahasra-

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[1] From the ink-impression.— In the footnotes to the text of the Nîlgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

[2] Metre, Ślôka (Anushṭubh).— Before the verse, there was doubtless an *Ôm*, represented by a plain symbol, as at the beginning of the Nîlgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the *Ôm*.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati bhuvana-kâraṇaṁ, etc.*, which we have in the beginning of the Nîlgund inscription, would fill about a line and a half in the writing of the present record; and the first *pâda* of the verse *Sa vô=vyâd, etc.*, preceded by *Ôm*, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati bhuvana-kâraṇaṁ, etc.*, was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

[3] Metre, Vasantatilaka.

[4] The *dû* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

[5] Metre, Ślôka (Anushṭubh).

[6] See Vol. VI. above, p. 102, note 10.

[7] Read, probably, *śauryyêṇa vikramaiḥ*; but see Vol. VI above, p. 102, note 11. In the *akshara ryyê*, the vowel *ê* was at first omitted, and then was added on revision.—An inscription at Chiñchli in the Gadag tâluka, of the time of Kṛishṇa II., dated in the Piṅgala *saṁvatsara*, Śaka-Saṁvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[âṁka]-vikramaḥ*, "possessed of prowess characterised by heroism."

[8] Metre; see Vol. VI. above, p. 102, note 13.

[9] Nîlgund, line 6, has *Gauḍân*; see page 207 below, note 9.

[10] Read *Gurjjarân*; or, if *saṁdhi* is observed, *Gurjjarâṁś=Chitra*: and see Vol. VI. above, p. 102, note 15.

[11] In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

[12] Metre; see Vol. VI. above, p. 103, note 2.

[13] See Vol. VI. above, p. 103, note 4.

[14] The *â*, omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.

9 châmar-ândhakâra-vâdiyya-vîyya-mâna[1]-śvêt-âtapatra-traya-kaḷaha-śaṁkha-pâḷidhvaj-
ôru[2]kêtu-patâk-âchchhâdita-

10 digantar-ella[3] sri(śrî)sh[ṭ]i-sênâpati puravara-taḷavargga-daṇḍanâyaka-sâmant-âdy-
ânêka-vishaya-vinâmn[4]-ô-

11 ttuṅga-kirîṭa-makuṭa-ghṛishṭa-pâdâravinda-yugma nirjjita-vairi ripu-nivaha-Kâla-daṇḍa
dushṭa-mada-bhajjana-

12 na[5] amôgha-Râma[ṁ] para-chakra-pañch[â*]nanaṁ sur-âsura-marddanaṁ vairi-
bhaya-karaṁ badde-manôharaṁ abhimâna-mandiraṁ

13 Raṭṭa-vaṁś-ôdbhava[ṁ] Garuḍa[6]-lâñcha(ñchha)naṁ ṭiviḷi-paṟeghôshaṇaṁ
Lattalûra-pura-paramêśvaraṁ śrî-Nṛipatuṅga-

14 nâm-âṁkita-Lakshmîvallabhêndraṁ[7] chandr-âdityara kâlaṁ-varegaṁ mahâ-Vishṇuva
râjyaṁ-bol uttar-ôttaraṁ râjy-âbhi-

15 vri(vṛi)ddhi salutt-ire Śaka-nṛipa-kâl-âtîta-saṁvatsaraṅgaḷ=êḷ-nûṟ=eṇbhatt-
eṇṭaneya Vyayam=emba sa[ṁ*]vatsaraṁ prava-

16 rttise śrîmad[8]-Amôghavarsha-Nṛipatuṅga-nâm-âṅkitanâ vijaya-râjya-
pravardda(rddha)mâna-saṁvatsaraṅgaḷ=ayvatt-eraḍu-

17 m=uttar-ôttaraṁ[9] râjy-â[10]bhivṛiddhi[11] salutt-ire Atiśayadhavaḷa-narêndra-
pras[â*]dadind=Amôghavarsha-

18 dêva-pâdapaṁkaja-bhramara viśishṭa-jan-âśrayan=appa śrîmad[12]=Dêvaṇṇayya[ṁ*]
Beḷvola-mûnûṟuma-

19 n=âḷuttum=Annigeṟeyaḷ[13]=ire Jêshṭa[14]-mâsad-amaseyum=Âdityavâra[mu*]m=âge
sûryya-grahaṇad-andu

20 Śrivûrada Ravikayyaṁ modal-âgi iḷnûrvvoruṁ mahâjanada kâlaṁ kaḷchi tuppa-
deṟeyaṁ bî(bi)ṭṭoṁ [||*]

21 Î sti(sthi)tiyaṁ kâd-âtâ(ta)ṅge Bâraṇâsivadoḷ[15] s[â*]sira kavileyaṁ koṭṭa
phalam=akkuṁ

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[1] See Vol. VI. above, p. 103, note 7; and for *vâdiyya-vîyya-mâna* read either *dêdîpyamâna*, 'very brightly shining,' or *dôdhûyamâna*, 'being waved to and fro like fans.' In favour of *dêdîpyamâna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent;" see *Ind. Ant.* Vol. XXVIII. p. 29.

[2] After the *jô*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

[3] In the *akshara re*, the superscript *e* is formed very anomalously.

[4] Read, probably, *vishay-âdhinâth*; see Vol. VI. above, p. 103, note 11.

[5] Apparently *bhañjanan* was intended, without *saṁdhi* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nîlgund record, to the case-endings of the nominatives.

[6] First *ṭa* was written; and then it was corrected into *ḍa*.

[7] Read *vallabhêndrana* or *vallabhendranâ*. Nîlgund, line 17, has the same mistake, except that the *anusvâra* was omitted.

[8] In the *śrî*, the long *î* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrî*, line 13; so, also, in *śrîmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

[9] The *anusvâra* is quite clear in the impression, though not in the collotype.

[10] The original had *râjyajyâ*; and then the *jya* was cancelled.

[11] Read *âbhivṛiddhiyiṁ*; see Vol. VI. above, p. 104, note 7.

[12] Regarding the way in which the superscript *î* is formed, see note 8 above.

[13] Read *Annigeṟeyoḷ*, as in Nîlgund, line 22; or else *Annigeṟeyal*. As regards the *nni*, which is probably a mistake for *ṇṇi*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *î*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

[14] Read *Jyêshṭha*; or, more correctly, *Jyaishṭha*.

[15] Regarding this word, see some remarks on page 204 above.

E.—Sirur Inscription of Amoghavarsha I.—A.D. 866.

J. F. FLEET.

SCALE ·20

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR COUSENS.

22 [ì]daṅ[1]=aḷidu tuppam[2]-uṇṭ-âtâ(ta)ṁ Bâraṇâsiyu[3] sâsira kavileyu[ṁ*] sâsirvvar=pp[â*]rvvarumaṅ=aḷidon=akku[ṁ] [||*]
23 [Ni]mbichchara[4]-Bam[m*]ayya besa-geysido Mâdhavayyana likhî(khi)taṁ Nâg[â*]rjjunaṁ bhe(be)sa-geydo
24 [Si]ri-gâvuṇḍana eḷtu[5]-puḍi(di)dudu [||*]

TRANSLATION.

[Ôm!]— (Verse 1; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose ...vel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned ... a lovely digit of the moon!

(V. 2; l. 2) Since, with his pure actions, he [in no long time] drove far away from the ...rface of the earth [Kali who had secured a footing there], and made again [complete even] ...e splendour of the Kṛita age, [it is wonderful] how **Nirupama-(Dhruva)** became (*also ...own as*) **Kalivallabha.**[6]

(V. 3; l. 3) (*There was his son*)[7] **Prabhûtavarsha-Gôvindarâja (III.)**, who, [having ...nquered the whole world] by his heroism and deeds of prowess(?),[8] was known as **Jagat-...ṅga.**— (V. 4; l. 4) Having [fettered] the people of **Kêraḷa** and **Mâḷava** and **Śauṭa**,[9] and, ...gether with **the Gurjaras**, those who dwell in the hill-fort of **Chitrakûṭa**,[10] and then [the lords ...f **Kâñchî**], he (*became known as*) **Kîrtinârâyaṇa** on the earth.[11]

(V. 5; l. 5) (*And then there came his son*) **Atiśayadhavaḷa-(Amôghavarsha I.)**, whose ...eet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism ...s [praised] throughout the whole world, and who is worshipped by the lords of **Vaṅga, Aṅga, ...Magadha, Mâḷava, and Vêṅgî.**

(Line 6)— Hail! While, to an extent ever greater and greater, the increase of the ...overeignty of him, **Lakshmîvallabhêndra**,[12] who is distinguished by the name of the glorious

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[1] Read *idan*, with the short *i*. The *î*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

[2] Read *tappum*.

[3] Read, probably, *Bâraṇâsiyuṁ*. We might, of course, supply *ḷ*, and, reading *Bâraṇâsiyuḷ*, obtain here another instance of the comparatively rare locative in *uḷ*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bâraṇâsiyuṁ*), standing for the accusative (*Bâraṇasiyumaṁ*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyuṁ*, standing for *kavileyumaṁ*. For the justification of the use of the accusative of *Bâraṇâsi* in this and similar passages, see Vol. VI. above, p. 107, note 5.

[4] This *ra* was evidently at first omitted, and was then inserted on revision.

[5] The original impression of 1882 shews, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *ḷ* into a *t*,—*ettu*. In Mr. Cousens' impression, also, this line is visible; but more faintly, because of a little too much ink having been used. In the collotype, it is hardly discernible at all.

[6] See Vol. VI. above, p. 105, note 9.

[7] See Vol. VI. above, p. 105, note 10.

[8] See Vol. VI. above, p. 102, note 11.

[9] The Nîlgund inscription gives Gauḍa. Śauṭa may perhaps be accepted as another form of Śauḍa, the name of a country mentioned in the *Râjataraṁgiṇî*, vi. 300, which speaks of a *maṭha* founded at Diddâpura for the accommodation of people from the Madhyadêśa or middle country, and from Lâṭa, Śauḍa, and Uḍra (?). Or, as in line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭân* may be treated as an uncorrected mistake for *Śauḍân*. Or, again, we might assume that the *ś*, also, is a mistake for *g*, which would not be at all impossible; and, on that view, the *Śauṭân* of this record would be simply a mistake for *Gauḍân* in the original draft.

[10] The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputâna, rather than, as previously thought by me, to Chitrakôṭ or Chatarkôṭ in Bundêlkhaṇḍ.

[11] See Vol. VI. above, p. 106, note 1.

[12] See Vol. VI. above, p. 106, note 2.

Nṛipatuṅga,— the *Mahârâjâdhirâja* and *Paramêśvara* and *Bhaṭṭâraka* who has attained the *pañchamahâśabda*;[1] he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants[2] decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chaurîs*, and with his very brightly shining (?)[3] three white umbrellas, and with his battle-conches, and with his broad standard of the **pâḷidhvaja** banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Daṇḍanâyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Râma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in **the race of the Raṭṭas**; he who has **the Garuḍa crest**; he who is heralded in public with the sounds of **the musical instrument called ṭiviḷi**; (*he who has the hereditary title of*) **supreme lord of the town of Lattalûra**, — was continuing, like the sovereignty of the great Vishṇu, so as to endure as long as the moon and sun might last:—

(L. 15)—**While the saṁvatsara named Vyaya, the seven hundred and eighty-eighth of the years elapsed of the era of the Śaka kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amôghavarsha-Nṛipatuṅga was continuing (with) an increase of sovereignty to an extent ever greater and greater:—**

(L. 17)—While, by the favour of the king **Atiśayadhavaḷa**, the illustrious **Dêvaṇṇayya**, a very bee on the water-lilies that are the feet of **Amôghavarshadêva** and a very asylum for excellent people, was dwelling at **Annigeṛe**, governing the **Beḷvola three-hundred**:—

(L. 19)—**When it was the new-moon day of the month Jyêshṭha and a Sunday,** at the **time of an eclipse of the sun,** he (**Dêvaṇṇayya**) laved the feet of the two-hundred *Mahâjanas*, headed by Ravikayya, of **Śrivûra**, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at Bâraṇâsi; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys Bâraṇâsi[4] or a thousand brown cows or a thousand Brâhmaṇs!

(L. 23)—Written by Mâdhavayya, at the command of Nimbichchara-Bammayya; set up and fixed in its place by Sirigâvuṇḍa, at the command of Nâgârjuna.

F.—Niḍagundi inscription of the time of Amôghavarsha I.—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Niḍagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Baṅkâpur tâluka of the Dhârwâr district. The Indian Atlas sheet No. 42

[1] See Vol. VI. above, p. 106, note 3.

[2] Using another meaning of *gaṇikâ*, which is given in Monier-Williams' Sanskṛit Dictionary, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the Nîlgund inscription.

[3] See above, p. 206, note 1.

[4] See Vol. VI. above, p. 107, note 5. An inscription at Âraṇi in Mysore (*Ep. Carn.* Vol. IV., Ng. 51) speaks, in the same connection, of the destruction of Prayâga as well as of Bânarâsi

(1827) shews it as 'Neergoondee.' And the Map of the Dhârwâr Collectorate (1874) shews it as 'Needgoondee.' The present record gives its name in the older form of **Niḍugundage**, and marks it as the chief town of a group of villages known as the **Niḍugundage twelve**. And the purport of the record has the effect of placing it and its attached villages in the **Kundarage seventy**, and perhaps in also the **Beḷgali three-hundred**. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Niḍagundi, and is now stored in the kachêri at Shiggaon.

The top of the stone, about 7½" high, shews the sculptures of a *liṅga* on its *abhishêka*-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about 1' 9½" broad by 2' 4⅛" high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about ⅞" and 1⅛"; but the *yo* of *Vâraṇâsiyoḷ*, in line 17, is only a little more than ½" high: the *śrî* in line 1 is about 2" high. The record itself presents final forms, of *t* in *śrîmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedoṁm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭâram*, line 22. The *anusvâra* is formed between the lines of writing, instead of above the top line, in *idaṁ*, line 16, and apparently also in *kavileyuṁ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumân*, line 9, and still more so in *perggeḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gâḍiyammaṁn*, line 15, and *paḍedoṁm*, line 16: and it is exhibited again in *paḍeda*[*ṁ*], line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *râjyaṁ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jâ* twice in *mahârâjâdhirâjâ*, line 2, Nos. 6 and 9, it is the later cursive character. The *ṅ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ṅge* of *kâdoṅge*, line 16, the last *akshara* but one: it occurs again in the supplementary record, in *anugrahaṅ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bdha* of *ôpalabdha*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṁkêyaṁge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbâ*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ôpalabdha*, line 4, No. 6, must, as in the case of the Sirûr record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *chohlege* or *volege*, line 23: the *la* of *lakshmî*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dêgulamaṁ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record.— The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent.— The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvâra* in *Râpanuṁm*, line 10-11, *Gâḍiyammaṁn*, line 15, and *paḍedoṁm*, for *paḍedon* or *paḍedoṁ*, line 16; and (2) perhaps the use of *v* for *b*, in *vaṭṭâra*, line 14, for *baṭṭâra* as a possible *tadbhava*-corruption of *bhaṭṭâra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the **Râshṭrakûṭa king Amôghavarsha I**. It mentions an official of his, named **Baṅkêya** or **Baṅkêyarasa**, who was governing the **Banavâsi twelve-thousand province**, and the districts known as the **Beḷgali three-hundred**, the

Kundarage seventy, the **Kundûr five-hundred**, and the **Purigeṛe three-hundred**. And it mentions also a son of Baṅkêya, named **Kundaṭṭe**, who was governing the group of villages known as the **Niḍugundage twelve**. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Viṇakadêva as the person on whose instigation the grant was made.

The **date** of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṁvatsara* given. And the record only refers itself to the time,—Amôghavarsha . . . . ond-uttaraṁ râjyaṁ-geyyutt-ire, — "while Amôghavarsha was reigning **increased by one**." Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amânta* month Jyaishṭha of the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that **Amôghavarsha I. began to reign in A.D. 814 or 815**. One of the Kaṇheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = **A.D. 877-78**.[1] Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to "(the Śaka year 800) increased by one," that is to say, Śaka-Saṁvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmîr and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with "omitted hundreds," except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêśa, which is dated in the fifth year of his reign and in the Siddhârtha *saṁvatsara*, with other details which place it on exactly the 12th April, A.D. 602.[2] That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Waṇî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tôrkhêḍê plates of A.D. 813.[3] Amongst the records of Amôghavarsha I., we have already found it used in the Kaṇheri inscription of A.D. 851,[4] in the Mantrawâḍi inscription of A.D. 865,[5] in the Nîlgund inscription of A.D. 866,[6] and in the Sirûr inscription of

[1] *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

[2] See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

[3] See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

[4] See Prof. Kielhorn's Southern List, p. 13, No. 73.

[5] Page 201 above.

[6] See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.[1] I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Râshṭrakûṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaraṁ*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram=aṛuvattaneya varsham*, "**the sixtieth year increased by one.**" I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *praśasti* of the *Uttarapurâṇa* for Lôkâditya, son of the Baṅkêya who is mentioned in this record.[2]

The question remains, whether this explanation places the record in actually **the sixty-first year of Amôghavarsha I.**, or whether it places it in **the sixty-first saṁvatsara** counted from, and including, the *saṁvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amôghavarsha I., there was an apparent or an actual omission of a *saṁvatsara*. If the *saṁvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakṛit *saṁvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krôdhin *saṁvatsara*, No. 38, and there was an actual omission of the Śôbhana *saṁvatsara*, No. 37.[3] If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *saṁvatsara*; but each of the sixty *saṁvatsaras* ran its full course, and there was only an apparent omission of Śôbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Śubhakṛit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krôdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *saṁvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.[4] It seems sufficient to state the following results.

We have seen, on page 205, that Amôghavarsha I. began to reign at some time from Âshâḍha śukla 1 of the Vijaya *saṁvatsara*, Śaka-Saṁvat 736 expired, falling in May or June, A.D. 814, to Jyaishṭha krishṇa 30 of the Jaya *saṁvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. **The first saṁvatsara after a complete round of the saṁvatsaras** would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and **the record is to be placed in A.D. 873, 874, or 875.**

On the other hand, **the actual sixty-first year of Amôghavarsha I.** would commence on some day from Âshâḍha śukla 1 of the Jaya *saṁvatsara*, Śaka-Saṁvat 796 expired, in A.D. 874, to Jyaishṭha krishṇa 30 of the Manmatha *saṁvatsara*, Ś.-S. 797 expired, in A.D. 875; and **the record is to be placed in A.D. 874, 875, or 876.** A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

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[1] Page 20[illegible] above.

[2] See a note on the Mukula or Chellakêtana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

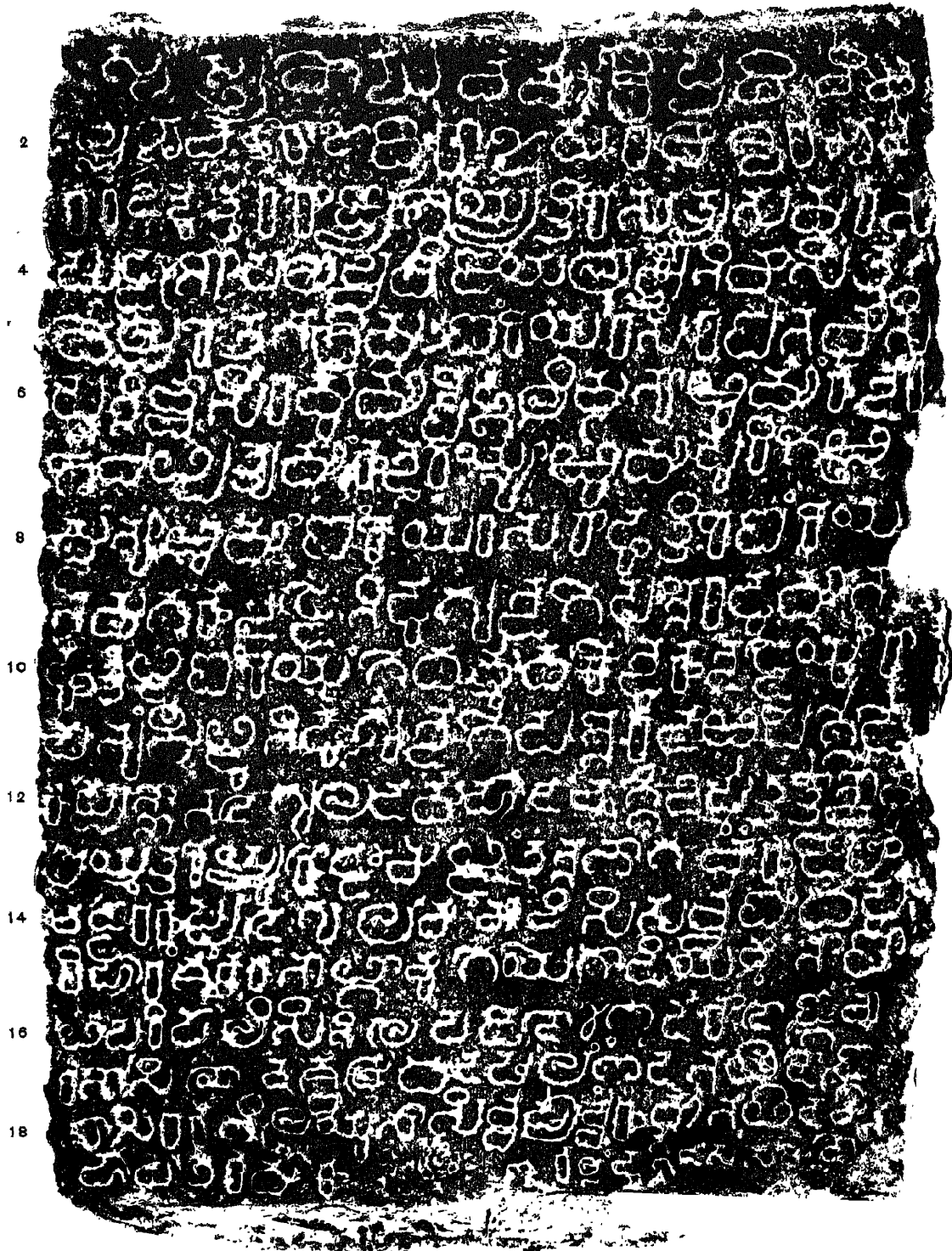
[3] See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

[4] See *Ind. Ant.* Vol. XXV. p. 269.

Of the territorial divisions mentioned in this record, the **Banavâsi twelve-thousand** and the **Purigeṛe three-hundred** are already well known. The **Niḍugundage twelve** was, of course, a group of villages headed by the modern **Niḍagundi** itself. The position of the **Kundarage seventy** is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the Dhârwâr Collectorate (1874), perhaps as a hamlet or deserted village, as '**Koondurgee**,' one mile and a half east-by-south from Muṇḍagôḍ in the Yellâpur tâluka and nine miles west-by-north from Niḍagundi. The **Beḷgali three-hundred** may be connected either with a village in the Baṅkâpur tâluka, which is shewn as '**Belgullee**' in the Indian Atlas sheet No. 41 (1852), and as '**Belugulee**' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niḍagundi, or with a village in the Hubḷi tâluka, which is shewn as '**Belgulee**' in the Collectorate Map, but as 'Bellaguttee' — (no doubt, by mistake for 'Bellagullee') — in the Atlas sheet No. 41, about seven and a half miles on the south of Hubḷi, and twenty-two miles towards the north-by-west from Niḍagundi. The position of the **Kundûr five-hundred** is a more difficult question. There is a village in the Baṅkâpur tâluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niḍagundi; but the close proximity of the Pânuṁgal or Hânuṁgal five-hundred and the Purigeṛe three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhere in the Sirsi tâluka of North Kanara; but, if the Kundûr five-hundred lay there, Baṅkêyarasa must have been governing also the Pânuṁgal five-hundred, intervening directly between that locality and the Purigeṛe three-hundred; whereas, the record does not mention the Pânuṁgal five-hundred. A **Kundûr five-hundred**, however, appears to be mentioned elsewhere, in the passage in the Amînbhâvi inscription of A.D. 1113,[1] which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhâvi, and claims that, in the time of the Western Chalukya king Pulakêśin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidêva of Ammaiyyanabhâvi, which was an *agrahâra* in the **Kundûr five-hundred** of the **Palasige province** (*vishaya*). Amînbhâvi is about six miles north-north-east from Dhârwâr, and about thirty miles on the east of Halsî, the ancient Palasige, in the Khânâpur tâluka. The position is a thoroughly suitable one for the Kundûr five-hundred district. And I think that we may safely take it that the **Kundûr five-hundred** of the present record is localised by the Amînbhâvi record and included that village, though I cannot at present identify the town, Kundûr, from which the district took its appellation.

TEXT.[2]

1 Svasty[3]-**Amôghavarsha** śrîpṛithiviva-
2 llabha mahârâjâdhirâjâ(ja) paramêśvara bhaṭ[â]-
3 rara(r) **ond-uttaraṁ** râjyaṁ-geyyutt-ire satya-samara-saṁ-
4 ghaṭṭaṇ(n)-ôpalabdha-vijayalakshmî-nivâsita-[4]
5 chellakêtana śrîmat **Baṁkêy[5]-arasara(r) Banavâsi-**[6]

[1] Regarding this record, see *Dyn. Kan. Distrs.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.
[2] From the ink-impressions.
[3] The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Ôm*.
[4] The second syllable of this word is an anomalous character, neither exactly *vâ* nor exactly *ma*. It occurs again in *Banavâsi*, in the next line.
[5] Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.
[6] Regarding the third syllable of this word, which is neither exactly *vâ* nor exactly *ma*, see note 4 above.

F.—Nidagundi Inscription of Amoghavarsha I.

J. F. FLEET.

W GRIGGS, COLLOTYPE.

SCALE ·30.

FROM AN IMPRESSION SUPPLIED BY MR. COUSENS.

6 pannirchchâsiramumân=**Beḷgali**-mûnûṟumâṁ **Kundara-**
7 ge-eḷpattumâṁ **Kundûr**-aynûṟumâ[ṁ] **Purigeṟe-**
8 mûnûṟumâṁ **Baṁkêy**-arasar[1]=âḷutt-ire **Baṁkêya-**
9 na maga[ṁ] **Kundaṭṭe** **Niḍugundage**-panneraḍumân=â-
10 ḷutt-iḷdu **Baṁkêyaṁge** dharmmam=akk=endu **Kundaṭ-**
ṭeyuṁ Râ-
11 panuṁm[2]=iḷdu **Niḍugundage**-panneraḍaṟa pergge-
(rgga)ḍe
12 Kuppaṇṇana dêgulada Mahâdêvargge or-mmattar=
ttôṇṭamu[ṁ]
13 ay-mattar=kkeyyu koṭṭam[3] [||*] Maḷdaṁ tanna
bhâgamaṁ kuḍe â
14 vaṭṭâra[4] Kuppa[ṁ] dêgulamaṁ mâḍisi sarvva-bâdha-pa-
15 rihâraṁ Śaṁkaraṁ nâḷ-gâmu[ṇḍu*]-geye Gâḍiyam-
maṁn[5]=â bâ-
16 ḷa[ṁ] paripâlisi nile paḍedoṁm[6] [||*] Idaṁ kâdoṅge
Vâ-
17 raṇâsiyoḷ=aśvamêdhada phalaṁ idan=aḻidoṅge
18 sâsira kavileyuṁ sâsirvvar=pârvvarumân=aḻida ma-
19 hâ-pâtakam=akku [||*] Ôm[7] [||*] I(î) kallaṁ Durgga-
d[â]saṁ samedo[ṁ] [||*]

At the top of the stone.

20 Namâstê[8] Śri(śrî)-
21 V i ṇ a k a d ê v â (v a)-
22 bhaṭṭâram[9] sabbâ(bba)-
23 cho(?vo)lege[10] anugra-
24 haṅ-geydu paḍeda[ṁ]
25 i(î) tâṇama[ṁ] [||*]

TRANSLATION.

Hail! While **Amôghavarsha**, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭâra*, was reigning **(for the sixtieth year) increased by one**;[11] and while the illustrious **Baṅkêyarasa**, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

[1] This is an unnecessary repetition of the nominative which we have already in line 5.

[2] Read *Râpanum*.

[3] Read *kkeyyuṁ koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭaṁ* (or *koṭṭan*) would have been more correct. Compare *paḍedoṁm* for *paḍedoṁ* (or *paḍedon*), line 16, and *bhaṭṭâram* for *bhaṭṭâraṁ* (or *bhaṭṭâran*), line 22.

[4] In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *rihâraṁ* in the next line. The word itself, *vaṭṭâra*, either is a mistake for *bhaṭṭâra*, or else stands for *baṭṭâra* as a possible *tadbhava*-corruption of *bhaṭṭâra*.

[5] Read *Gâḍiyamman*.

[6] Read *paḍedoṁ*; see note 3 above.

[7] Represented by an ornate symbol, much damaged.

[8] Read *namô=stu*.

[9] Read *bhaṭṭâraṁ*; see note 3 above.

[10] It is just possible that, before the *cho* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

[11] See page 210 f.

the **Banavâsi twelve-thousand**, the **Beḷgali three-hundred**, the **Kundarage seventy**, the **Kundûr five-hundred**, and the **Purigeṛe three-hundred**:—

(Line 8) **Kundaṭṭe**, the son of Bankêya, while governing the **Niḍugundage twelve**, said to Bankêya—"Let there be a religious grant;" and **Kundaṭṭe** and Râpa, being convened,[1] gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahâdêva of the temple of Kuppaṇṇa the *Pergaḍe* of the **Niḍugundage twelve.**

(L. 13) On Maḷda giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śaṁkara was holding office as *Nâlgâmuṇḍu*, Gâḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.[2]

(L. 16) To him who protects this, there shall accrue the reward of performing an *aśva-mêdha*-sacrifice at Vâraṇâsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brâhmaṇs!

(L. 19) Durgadâsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadêva, did a kindness to the whole . . . . . ,[3] and obtained this property.

* * * * * *

The family-name of the Râshṭrakûṭas of Mâlkhêḍ.

To my previous paper on some of the records of the Râshṭrakûṭa kings of Mâlkhêḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Râshṭrakûṭa stock, the extraction of the Râshṭrakûṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Râshṭrakûṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirûr inscription of **A.D. 866**,[4] as also in the corresponding passage in line 16 of the Nîlgund inscription of the same date,[5] **the family-name of the Mâlkhêḍ dynasty** is presented to us, in the formal *praśasti* or eulogy in Kanarese prose which introduces the practical details of the record, as **Raṭṭa**, in the description of Amôghavarsha I. as *Raṭṭa-vaṁś-ôdbhava*, "born in the race of the **Raṭṭas**, or in the **Raṭṭa** race."[6] And these two passages are the earliest known passages which present the name Raṭṭa.

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[1] *Iḷdu* is equivalent to *odan=iḷdu*; see Vol. VI. above, page 68, note 6.

[2] This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nile* is not quite certain; but the word seems to be a form of the infinitive of *nil*, *nilu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nila mâḍisidoṁ*, occurs in line 46 of the Hebbâḷ inscription of A.D. 975 (Vol. IV. above, p. 354); *nila*, also, is a form of the infinitive of *nil*, *nilu*.

[3] The meaning of the word at the beginning of line 23 is not known.

[4] Page 206 above.

[5] Vol. VI. above, p. 103.

[6] It is convenient to speak of "the Raṭṭa or Râshṭrakûṭa race, lineage, or family," and of "the Raṭṭa or Râshṭrakûṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭ-âhvayô vaṁśaḥ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vaṁśa*, *Râshṭrakûṭa-kula*, and *Raṭṭa-râjya*, *etc.*, seems to be *Raṭṭânâṁ vaṁśa*, "the race of the Raṭṭas," *Râshṭrakûṭânâṁ kula*, "the family of the Râshṭrakûṭas," and *Raṭṭânâṁ râjya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vaṁśô . . . . Yadûnâm* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadôr=anvayaḥ* and *Yadu-vaṁśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the **Mâlkhêḍ dynasty**, the only other known instances in which the name occurs in the same form, **Raṭṭa**, are the following. The two sets of Bagumrâ plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-râjya*, "the kingdom, rule, or sovereignty of the **Raṭṭas**;"[1] and the same expression occurs again in the Dêôlî plates of A.D. 940, in two Sanskrit verses,[2] and again in the same two verses in the Karhâḍ plates of A.D. 959.[3] The Bagumrâ plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* **Raṭṭakandarpa**, "a Kandarpa, Kâma, or Love of the **Raṭṭas**;"[4] and the same *biruda* is applied to Gôvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,[5] and to Khoṭṭiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,[6] and to Indra IV. in Kanarese verses in the Śravaṇa-Beḷgoḷa inscription of A.D. 982.[7] The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gôvinda IV. the *biruda* **Raṭṭavidyâdhara**, "a *Vidyâdhara* or demigod of the **Raṭṭas**."[8] And the Dêôlî plates of A.D. 940 introduce, in a Sanskrit verse, the eponym **Raṭṭa**, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;[9] and the same verse occurs in the Karhâḍ plates of A.D. 959.[10]

In those of **the other records of the Mâlkhêḍ dynasty** which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,[11] the name is always given as **Râshṭrakûṭa**. The Sâmâugaḍ plates of **A.D. 754** liken Indra II., in a Sanskrit verse, to *sad-Râshṭrakûṭa-kanakâdri*, "a golden mountain (Mêru) of the good **Râshṭrakûṭas**;"[12] and we have the same verse in the Paiṭhaṇ plates of A.D. 794,[13] in the Nausârî plates of A.D. 817,[14] in the Kâvî plates of A.D. 827,[15] in the Bagumrâ plates of A.D. 867,[16] in the Chokkhakuṭi grant of A.D. 867,[17] and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.[18] The Nausârî plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Râshṭrakûṭa-tilaka*, "an ornament of the **Râshṭrakûṭas**;"[19] and this verse occurs again in the Kâvî plates of A.D. 827,[20] in the Bagumrâ plates of A.D. 867,[21] in the Chokkhakuṭi grant of A.D. 867,[22] and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.[23] The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulkika-Râshṭrakûṭa*, "tributary **Râshṭrakûṭas**;"[24] and the same verse is presented in the Bagumrâ plates of A.D. 867,[25] in the

When *śrî* is prefixed, as, for instance, in *śrî-Râshṭrakûṭ-ânvaya*, the proper analysis seems to be *śrîmatâṁ Râshṭrakûṭânâm=anvaya*; compare, for instance, *śrîmatâṁ . . . . Chalukyânaṁ kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

[1] *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. *a*, text line 5, and p. 262, A., plate ii.*a*, line 3.— In my previous paper, these two records have been referred to as "the Nausâri plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrâ plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

[2] Vol. V. above, p. 194, text lines 29, 32.

[3] Vol. IV. above, p. 284, text lines 31, 39.

[4] *Loc. cit.* (note 1 above), p. 259, B., plate ii.*b*, text line 5, and p. 263, A., plate ii.*b*, line 2.

[5] This record has not been published yet. I quote it from an ink-impression.

[6] *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

[7] *Inscrs. at Śrav.-Beḷ.* No. 57, verses 2, 17.

[8] See note 5 above.

[9] Vol. V. above, p 193, text line 11.

[10] Vol. IV. above, p. 282, text line 10-11.

[11] Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sâṅglî plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Yadûnâṁ vaṁśa* or *Yadu-kula*. The Kharḍa plates of A.D. 972 similarly place them in the *Yadôr=anvaya* or *Yadu-vaṁśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

[12] *Ind. Ant.* Vol. XI. p. 112, text line 14.

[13] Vol. III. above, p. 106, text line 9.

[14] *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

[15] *Ind. Ant.* Vol. V. p. 146, verse 6.

[16] *Ind. Ant.* Vol. XII. p. 182, verse 6.

[17] Vol. VI. above, p. 288, text line 7.

[18] *Ind. Ant.* Vol. XIII. p. 66, verse 4.

[19] *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

[20] *Ind. Ant.* Vol. V. p. 146, verse 20.

[21] *Ind. Ant.* Vol. XII. p. 182, verse 17.

[22] Vol. VI. above, p. 289, text line 20.

[23] *Ind. Ant.* Vol. XIII. p. 67, verse 11.

[24] *Ind. Ant.* Vol. XIV. p. 199, text line 17.

[25] *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakuṭi grant of A.D. 867,[1] and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.[2] And the Kaḷas inscription of A.D. 930[3] describes Gôvinda IV., in a Kanarese verse, as *Râshṭrakûṭ-ôttama*, "a best of the **Râshṭrakûṭas.**" The Waṇî plates of A.D. 807 mention the family, in a Sanskṛit verse, as *śrî-Râshṭrakûṭ-ânvaya*, "the lineage of the glorious **Râshṭrakûṭas**;"[4] we have the same verse in the Râdhanpur plates of A.D. 808;[5] and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśâvatâra cave at Ellôrâ, speaks, in another Sanskṛit verse, of *prakaṭa-Râshṭrakûṭ-ânvaya*, "the manifest, public, or well-known lineage of the **Râshṭrakûṭas.**"[6] The Baroda plates of A.D. 812 speak, in a Sanskṛit verse, of *śrî-Râshṭrakûṭ-âmala-vaṁśa*, "the spotless race of the glorious **Râshṭrakûṭas**;"[7] the Dêôlî plates of A.D. 940, and, following the same draft, the Karhâḍ plates of A.D. 959, again in a Sanskṛit verse, speak of *Râshṭrakûṭa-vaṁśa*, "the race of the **Râshṭrakûṭas**, or of **Râshṭrakûṭa,**" and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Râshṭrakûṭa whom these records put forward as the son of the eponymous Raṭṭa.[8] Finally, the Bagumrâ plates of A.D. 915 introduce the family, again in a Sanskṛit verse, as *śrî-Râshṭrakûṭa-kula*, "the family of the glorious **Râshṭrakûṭas**;"[9] and the same expression *Râshṭrakûṭa-kula*, "the family of the **Râshṭrakûṭas,**" is put forward, in ornate prose, in the Kaḍaba plates,[10] which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mâlkhêḍ family, we find used only the form **Râshṭrakûṭa**. Thus, in Sanskṛit prose, the Uṇṭikavâṭikâ grant of Abhimanyu describes his first ancestor Mânâṅka as *Râshṭrakûṭânâṁ tilaka*, "an ornament of the **Râshṭrakûṭas.**"[11] A Sanskṛit verse in the Multâî plates of **A.D. 709** places Durgarâja, the first ancestor of Yuddhâsura-Nandarâja, *śrî-Râshṭrakûṭ-ânvayê*, "in the lineage of the glorious **Râshṭrakûṭas.**"[12] And a Sanskṛit verse in the Ântrôli-Chhârôli plates of A.D. 757 describes Kakkarâja I., the first ancestor of Kakkarâja II., as *śrî-Râshṭrakûṭa-kula-paṅkaja-shaṇḍa-sûrya*, "a sun of the group of water-lilies (*blooming in the daytime*) which is the family of the glorious **Râshṭrakûṭas.**"[13]

In later extraneous records which mention the Mâlkhêḍ family, we find the following usage. A Sanskṛit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayâditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the **Raṭṭas**; and a subsequent Sanskṛit verse in the same record says that Vijayâditya III. (A.D. 844 to 888), prompted by the lord of the **Raṭṭas**, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.[14] In the Chôḷa

[1] Vol. VI. above, p. 290, text line 36.

[2] *Ind. Ant.* Vol. XIII. p. 67, verse 18.

[3] See note 5 on page 215 above.

[4] *Ind. Ant.* Vol. XI. p. 158, text line 17.

[5] Vol. VI. above, p. 243, text line 18.

[6] *Archæol. Surv. West. Ind.* Vol. V. p. 88, text line 3.

[7] *Ind. Ant.* Vol. XII. p. 159, text line 2.

[8] Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

[9] *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B., plate ii. *a*, text line 1, and p. 262, A., plate i, text line 15.

[10] Vol. IV. above, p. 340, text line 6.

[11] *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p 90, text line 2.

[12] *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

[13] *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.— I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mâlkhêḍ family, but were only *vaṁśyas* or "kinsmen" of the Râshṭrakûṭas of Mâlkhêḍ; that is to say, that they belonged to a separate line of the same *vaṁśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

[14] *South-Ind. Inscrs.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Râshṭrakûṭa territory, which, however, had by that time passed into the hands of the Western Châlukyas of Kalyâṇi, is called, in Tamil prose, the **Ilaṭṭapâḍi** and **Iraṭṭapâḍi** seven-and-a-half-lâkh (country), in which appellation the name stands for **Raṭṭapâḍi**, "the country of the **Raṭṭas**,"[1] and **Iraṭṭamaṇḍala**, "the territory of the **Raṭṭas**."[2] The Bhâdâna Śilâhâra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-râjya* or "sovereignty of the **Raṭṭas**" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.[3] The Khârêpâṭaṇ Śilâhâra plates of A.D. 1008 speak, in a Sanskrit verse, of *Râshṭrakûṭ-êśvarâṇâṁ vaṁśa*, "the race of the **Râshṭrakûṭa** lords," and further on, in Sanskrit prose, describe the Western Châlukya king Iṛivabedaṅga-Satyâśraya as ruling over **Raṭṭapâṭi** or "the country of the **Raṭṭas**."[4] And the Kauthêm Western Châlukya plates of A.D. 1009, in Sanskrit verses, speak five times of the **Râshṭrakûṭas**, and *Râshṭrakûṭa-kula* or "the family of the **Râshṭrakûṭas**," and also present once the other form Raṭṭa, in referring to Bhammaha-Raṭṭa or "the **Raṭṭa** Bhammaha," whose daughter Jâkavvâ became the wife of Taila II.[5]

In the later extraneous records, there are many other references to the Râshṭrakûṭas of Mâlkhêḍ, of which some speak of them as Râshṭrakûṭas, but the majority call them Raṭṭas. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Râshṭrakûṭas of Mâlkhêḍ and with the Raṭṭas of Saundatti, **in the records of the feudatory Raṭṭa princes of Saundatti,** who ruled over the Kûṇḍi three-thousand province which lay in the territory that had belonged to the Râshṭrakûṭa kings of Mâlkhêḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.[6] In these Raṭṭa records, as far as they have been explored, the name **Râshṭrakûṭa** is but rarely met with. An inscription at Bail-Hoṅgal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Raṭṭa princes as **Râshṭrakûṭa**.[7] An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarâjadêva, by whom it means Kṛishṇa III., and describes him as *Râshṭrakûṭa-kuḷa-tiḷaka*, "an ornament of the family of the **Râshṭrakûṭas**."[8] The Têrdâḷ inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kârtavîrya II., in Kanarese prose, the epithet *Râshṭrakûṭ-ânvaya-śiraḥ-śikhâmaṇi*, "a crest-jewel on the head that was the lineage of the **Râshṭrakûṭas**."[9] And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidêva II., in a Kanarese verse, as *Râshṭrakûṭ-ânvaya*, "belonging to the lineage of the **Râshṭrakûṭas**."[10] But, with the above exceptions, the Raṭṭa records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as **Raṭṭa**, or, using a variant of the name written with the Drâviḍian ṛ, as **Ṛaṭṭa**. The earliest certain record of the Raṭṭa princes, the Sogal inscription

[1] See, for instance, *South-Ind. Inscrs.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

[2] See *ibid* p. 63, a record of A.D. 1053-54.

[3] Vol. III. above, p. 272, text line 20, and p. 273, line 43.

[4] Vol. III. above, p. 298, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word Raṭṭapâṭi is the real reading in the passage in the *Navasâhasâṅkacharita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raḍûpâṭi."

[5] *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

[6] See a note on references to Kṛishṇa III. in the records of the Raṭṭas of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

[7] See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

[8] See the article referred to in note 6 above. [9] *Ind. Ant.* Vol. XIV. p. 18, text line 47.

[10] *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.

dated in July, A.D. 980,[1] speaks of the prince Kârtavîrya I., in a Kanarese verse, as *Raṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the **Raṭṭas**." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śântivarman, speaks in Kanarese verses, with reference it may be to the Râshṭrakûṭas of Mâlkhêḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,[2] of *Raṭṭa-kuḷ-ânvaya-nṛipar*, "the kings of the lineage of the family of the **Raṭṭas**," and, with the Drâviḍian *ṟ*, of *Raṭṭar*, "the **Raṭṭas**."[3] The Mantûr inscription of A.D. 1040 presents a formal *praśasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṟaga-Eṟeyammarasa the epithet *Raṭṭa-vaṁś-ôdbhava*, "born in the race of the **Raṭṭas**," and the *biruda* **Raṭṭamârtaṇḍa**, "a sun of the **Raṭṭas**;" and, in Kanarese verses, it gives him the *biruda* **Raṭṭanârâyaṇa**, "a Nârâyaṇa of the **Raṭṭas**," in addition to repeating the *biruda* Raṭṭamârtaṇḍa; and it further speaks, in Kanarese prose, of a tank called **Raṭṭasamudra**.[4] The Kanarese inscription in the temple of Aṅkalêśvara or Aṅkuśêśvara, at Saundatti,[5] in the passage of A.D. 1048 describes Nanna, the father of Kârtavîrya I., in verse as *Raṭṭa-kuḷ-âmbara-tigmarôchi*, "a sun of the sky which is the family of the **Raṭṭas**," and speaks of Ḍâyima in verse as *Raṭṭara Mêru Ḍâyima*, "Ḍâyima, a Mêru of the **Raṭṭas**;"[6] and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1087, in which it describes Kârtavîrya II., in a formal prose *praśasti*, as *Raṭṭa-kuḷa-kamaḷa-mârttaṇḍa*, "a sun of the water-lily (*blooming in the daytime*) which is the family of the **Raṭṭas**." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kârtavîrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kuḷa-vanaja-vana-mârtaṇḍa*, "a sun of the group of water-lilies (*blooming in the daytime*) which is the family of the **Raṭṭas**," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Ḍâyima, in a Kanarese verse, *Raṭṭara Mêru Ḍâyima*, "Ḍâyima, a Mêru of the **Raṭṭas**."[7] The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Râshṭrakûṭa in connection with Kṛishṇa III., describes the prince Kârtavîrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the **Raṭṭas**," and, in tracing his descent, describes his ancestor Kârtavîrya I., in a Sanskrit verse, as *Raṭṭa-vaṁś-ôdbhava*, "born in the race of the **Raṭṭas**."[8] The Têrdâḷ inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Râshṭrakûṭa in connection with the prince Kârtavîrya II., styles him, in the formal *praśasti* in Kanarese prose, *Raṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the **Raṭṭas**."[9] The Kalhoḷe inscription of A.D. 1204 describes the prince Sêna II., in a Kanarese verse, as *Raṭṭ-ânvaya-Śrî-nêtra*, "the eye of Fortune in the shape of the lineage of the **Raṭṭas**," and applies the *biruda* **Raṭṭanârâyaṇa**, "a Nârâyaṇa of the **Raṭṭas**," to Kârtavîrya IV., again in a Kanarese verse, and then, in the formal *praśasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhûshaṇa* "an ornament of the family of the **Raṭṭas**."[10] The Bhôj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-âhvayô*

[1] Noticed in *Dyn. Kan. Distrs.* pp. 428, 553. I quote it from an ink-impression.

[2] On this point, see page 223 below, note 5.

[3] *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204, text lines 1, 2.

[4] *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

[5] Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554. I quote it from an ink-impression.

[6] With the epithet thus applied to Ḍâyima, compare the likening of Indra II. to "a golden mountain (Mêru) of the good Râshṭrakûṭas," see page 215. It would also seem that Nâgavarman, somewhere in his *Kâvyâvalôkana*, uses the expression *Raṭṭara Mêru Dantiga*. "Dantiga, a Mêru of the Raṭṭas," with reference probably to the Râshṭrakûṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

[7] *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

[8] *Ibid.* p. 196, text lines 24, 26.

[9] *Ind. Ant.* Vol. XIV. p. 18, text line 48.

[10] *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

vaṁśa, "the race that has the appellation Raṭṭa," and in the formal *praśasti*, given in this case in Sanskṛit prose, style Kârtavîrya IV., as usual, *Raṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the Raṭṭas."[1] The Nêsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drâviḍian *ṟ*; in Kanarese verses, it speaks of the Mâlkhêḍ kings as *Ṟaṭṭ-ânvayar*, "those who were of the lineage of the Ṟaṭṭas," and of their family as *Ṟaṭṭa-vaṁśa*, "the race of the Ṟaṭṭas," and *Ṟaṭṭa-kuḷa*, "the family of the Ṟaṭṭas," and of the family of the princes of Saundatti as *Ṟaṭṭa-vaṁśa*, "the race of the Ṟaṭṭas."[2] The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name Râshṭrakûṭa in connection with the prince Lakshmidêva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṁś-ôdbhava*, "born in the race of the Raṭṭas," and uses, also in Kanarese verses, and in connection with the princ s, the expressions *Raṭṭa-râjya*, "the rule of the Raṭṭas," and *Raṭṭa-râja* and *Raṭṭ-ôrvipa*, "the Raṭṭa kings;" and in the formal *praśasti*, in Kanarese prose, it styles Lakshmidêva II., as usual, *Raṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the Raṭṭas."[3] And an inscription at Hannikere or Hannikêri, put together in A.D. 1257,[4] uses, throughout, the variant of the name with the Drâviḍian *ṟ*, and presents the name of the family of the kings of Mâlkhêḍ as *Ṟaṭṭa-vaṁśa*, "the race of the Ṟaṭṭas," in a Kanarese verse, and as *Ṟaṭṭ-ânvaya*, "the lineage of the Ṟaṭṭas," in Kanarese prose, and describes the prince Kârtavîrya III., in Kanarese prose, as *Ṟaṭṭa-kuḷa-bhûshaṇa*, "an ornament of the family of the Ṟaṭṭas," and his son Lakshmidêva II., in a Kanarese verse, as *Ṟaṭṭa-kuḷ-âgraṇi*, "a leader of the family of the Ṟaṭṭas."

The form Ṟaṭṭa, with the Drâviḍian *ṟ*, has not as yet been found in any records of the Râshṭrakûṭa kings of Mâlkhêḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nâgarî characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nâgarî *r*, with the result of presenting the name as **Rraṭṭa**, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.[5] And we have the name in this form in a Sanskṛit verse in the Haraḷahaḷḷi plates of A.D. 1238, which contain a Dêvagiri-Yâdava record,[6] and again

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[1] *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

[2] *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

[3] *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

[4] See the article referred to in note 6 on p. 217 above.

[5] To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Canarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drâviḍian *ṟ* in that work.

[6] *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.— The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nâgarî characters, in *Kuṁbârragerrey=oḷage*, for *Kuṁbâṟageṟey=oḷage*, line 93, and in *Kuṁbârragoḷana keḷage* for *Kuṁbâṟagoḷana keḷage*, line 97. And the same means was used in the word Rraṭṭa, quoted above from the Bêhaṭṭi plates of A.D. 1253, and again in *mârra-kâṁdu*, for *mâṟa-koṇḍu*, in the Kanarese passage, given in Nâgarî characters, at the end of the Bêhaṭṭi Kaḷachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 87). The same means was used in also *Kirru-Valasig-âkhyaṁ*, for *Kiṟu-Valasig-âkhyaṁ*, in the Halsî Kâdamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drâviḍian *ṟ* in Nâgarî characters, was, to double the Nâgarî *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Heṁjarra* for *Heṁjeṟa* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Heṁjerra* . . . . *irridu* for *Heṁjeṟa* . . . . *iṟidu* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nâgarî, for the Drâviḍian *ṟ*, again in *arruvaṇa*, = *aṟuvaṇa*, in the Bhôj Raṭṭa plates of A.D. 1208 (*Ind. Ant.* Vol. XIX. p. 247, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bêhaṭṭi plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.[1]

That the family-name of the princes of Saundatti, who ruled the Kûṇḍi three-thousand province, was Raṭṭa, not Râshṭrakûṭa, is unmistakable. And it is also quite plain that, while **Râshṭrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa.** This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭavidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshṭrakûṭa is found only in Sanskṛit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."[2] The name Raṭṭa appears first in the Sirûr and Nîlgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskṛit verse, but in the Kanarese prose *praśasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nîlgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sâṅglî plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purâṇic pedigree, to "the race of the Yadus" or "the lineage of Yadu."[3] It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskṛit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskṛit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshṭrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshṭrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêôlî plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshṭrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that **Raṭṭa was the real and practical form, and Râshṭrakûṭa was the ornamental or stately form, of the family-name.** Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshṭrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

[1] *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

[2] Vol. IV. above, p. 332.

[3] See note 11 on page 215 above.

their various records which were published before the time when the Sirûr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of **the Râshṭrakûṭa kings of Mâlkhêḍ** and **the Raṭṭa princes of Saundatti.**

We have now to consider **which of the two names, Raṭṭa and Râshṭrakûṭa, was evolved from the other name,** and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prâkṛit form of the Sanskṛit *râshṭra*."[1] I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshṭra*, and that the word *raṭṭa* has not been found in Prâkṛit literature. And, as far as our actual knowledge goes, the forms which the Sanskṛit word **râshṭra,** 'a country,' would assume in the Prâkṛits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form **raṭṭha** in Suraṭṭha, = Surâshṭra, and Sôraṭṭha, = Saurâshṭra, which instances Professor Pischel has given me from, respectively, *Hêmachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahârâshṭrî, Śaurasênî, and Apabhraṁśa word Marahaṭṭha, for Maharaṭṭha, = Mahârâshṭra, and the Mahârâshṭrî word Marahaṭṭhî, for Maharaṭṭhî, = Mahârâshṭrî.[2] In Pâli, we have the independent word *raṭṭha* itself, = *râshṭra*, in the sense of 'kingdom, realm, country, land, district.'[3] And, in epigraphy, we have *Sâtâhani-raṭṭhê*, "in the province of Sâtâhani."[4] We have the form **raṭha,** in epigraphy, in Suraṭha, = Surâshṭra, in one of the Nâsik inscriptions of Puḷumâyi.[5] And we have the form **raṭa,** attributable no doubt to the tendency to avoid aspirates in the Drâviḍian languages, in Soraṭa, = Saurâshṭra, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kêśirâja's Kanarese *Śabdamaṇidarpaṇa*, sûtras 270, 283.[6] So far, no authority can be obtained for saying that the form *raṭṭa*, = *râshṭra*, 'country,' actually occurs. However, according to the *Śabdamaṇidarpaṇa*, sûtra 283, the Sanskṛit *shṭ* may become *ṭṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *siṭṭi*, = *sṛishṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred. And so, also, in the Prâkṛit languages technically so called, while the Sanskṛit *shṭ* usually becomes *ṭṭh*,[7] there are some cases in which it has become *ṭṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.[8] And we are, therefore, not prepared to say that the form *raṭṭa*, = *râshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word râshṭra, or from the name Râshṭrakûṭa. The family-name, in its Sanskṛit form, was, not Râshṭra, but Râshṭrakûṭa. There was no name Râshṭra, from which to obtain the name Raṭṭa. From the name Râshṭrakûṭa we obtain, by corruption, in the most natural manner, Râshṭrôḍa, actually presented in a Verâwal inscription of A.D. 1384, which speaks of *Râshṭrôḍa-vaṁśa*, "the race of the Râshṭrôḍas," and describes it as a third race famous like the Solar and Lunar Races;[9] and we shall not be

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[1] *Ind. Ant.* Vol. XIV. p. 14 *a*.

[2] See Prof. Pischel's Prâkṛit Grammar, § 354.

[3] Childers' Pâli Dictionary, p. 403. The word figures in also *raṭṭhavâsinô*, 'inhabitants,' *raṭṭhâdhipô*, 'a king,' and *raṭṭhikô*, *raṭṭhiyô*, 'an inhabitant.'

[4] *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-saṁvinayikaṁ* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-saṁvinâyika* in Vol. VI. above, p. 87, line 14.

[5] *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

[6] Dr. Kittel's edition, pp. 356, 370. So, also, Soraṭa is given as the corruption of Saurâshṭra in the illustrations of sûtra 160 of Bhaṭṭâkalaṅkadêva's *Karṇâṭakaśabdânuśâsana*, Bangalore, 1890.

[7] See Prof. Pischel's Prâkṛit Grammar, § 303.

[8] See *id.* § 304.

[9] *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Raṭṭhôḍa and Râṭhôḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Ráthor' and 'Ráhtor.'[1] But, in the name Râshṭrôḍa, the second component, *kûṭa*, of Râshṭrakûṭa, is duly represented.[2] Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Râshṭrakûṭa.

It can only be the case that **the name Râshṭrakûṭa was evolved out of the name Raṭṭa.** And, that that was the case, is unconsciously disclosed by the draft presented in the Dêôlî plates of A.D. 940 and the Karhâḍ plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mâlkhêḍ family, and asserts that he had a son named Râshṭrakûṭa, and says that it was from the name of that son that the family became known as the Râshṭrakûṭa race, or the race of Râshṭrakûṭa or of the Râshṭrakûṭas.[3] But the name Râshṭrakûṭa is certainly not merely a Sanskṛitised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kûṭa* in the other form of the name. The name Raṭṭa does account for the first component, *râshṭra*. It does not, however, account for it in the way of having been literally translated by the word *râshṭra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskṛit word, *râshṭra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭha*, and *raṭa*,— possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,— which did possess that meaning. There was thus obtained, as the first step, a name **Râshṭra.** But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word **kûṭa** has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhâgavatapurâṇa*, 2, 9, 19, where Bhagavat (Vishṇu-Kṛishṇa) is represented as addressing Brahman as *kûṭa yôginâm*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grâmakûṭa*, 'a chief or headman of a village,'[4] and also actually in the word *râshṭrakûṭa* as an official title meaning 'the headman of a territorial division technically known as a *râshṭra*.'[5] The word *kûṭa*, in that same meaning, was plainly employed in making up the full family-name **Râshṭrakûṭa.** And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *râshṭrakûṭa* as an official title. But we need not think, any longer, that the name

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[1] Dr. Bühler has told us that "the bards of Râjputânâ," inversing the process, "have invented Râshṭrauḍha as an etymon for Râṭhôḍ," in order to explain a difficult Prâkṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

[2] Namely, by the *uḍa* in *Râshṭra-uḍa*, from which we have eventually *Râshṭrôḍa*. Compare *grâmakûṭa*, *gâma-uḍa*, and eventually *gauṇḍa*, etc.; see page 183 above.

[3] Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

[4] For instance, in the Sâmângaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grâmakûṭaka*, which we have, for instance, in the Kauṭhêṁ plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.— Regarding the fact that the word *grâmakûṭa* was the origin of the Kanarese title Gauḍa, answering to the Marâṭhî Pâṭîl, Pâṭêl, see page 183 above.

[5] For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kûṭaka*, which we may take as standing either for *râshṭrakûṭaka* or for *grâmakûṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *râshṭrakûṭa*, either *râshṭramahattara*, as in the Sarsavṇî plates of the Kaṭachchuri king Buddharâja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *râshṭrapati*, as in the Sâmângaḍ plates of the Râshṭrakûṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kauṭhêṁ plates of the Western Châlukya king Vikramâditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *râshṭra*.'[1] It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Râshṭrakûṭa, came to be afterwards used as personal names. Thus, the Khârêpâṭaṇ plates of A.D. 1008 mention a Śilâhâra prince named Raṭṭa and Raṭṭarâja;[2] and Hêmachandra mentions in his *Pariśishṭaparvan* a man named Râshṭrakûṭa.[3] It may also be remarked that Kalhaṇa has asserted the existence of a queen of the Dekkan, of Karṇâṭa extraction, named Raṭṭâ, alleged to have been a contemporary of Lalitâditya of the Kârkôṭa dynasty of Kashmîr; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Râshṭrakûṭas of Mâlkhêḍ.[4]

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The original home of the Râshṭrakûṭas of Mâlkhêḍ.

In line 13 of the Sirûr inscription of A.D. 866, and in line 16 of the Nîlgund inscription of the same date, Amôghavarsha I. is described as *Lattalûra-pura-paramêśvara*, "supreme lord of the town of Lattalûra." The same town is mentioned, sometimes as Lattalûr and sometimes as Lattanûr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Manṭûr inscription of A.D. 1040 describes Eṟaga-Eṟeyammarasa as *Lattalûr-puravar-êśvara*, "lord of Lattalûr, a best of towns, an excellent town, a chief town," and the Bhôj plates of A.D. 1208 describe Kârtavîrya IV., and the Saundatti inscription of A.D. 1228 describes Lakshmidêva II., as *Lattanûr-puravar-âdhîśvara*, "supreme lord of Lattanûr, a best of towns."[5] And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Râshṭrakûṭa kings of Mâlkhêḍ,— and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,— claimed as their original home. The name of the town is further presented to us in a transitional form in the Sîtâbaldî inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Châlukya king Vikramâditya VI., namely to the *Mahâsâmanta* Dhâḍibhaḍaka or Dhâḍibhaṇḍaka, also called the *Râṇaka* Dhâḍiadêva, whom it further describes as *mahâ-Râshṭrakûṭ-ânvaya-prasûta*, "born in the great lineage of the Râshṭrakûṭas, or in the lineage of the great Râshṭrakûṭas;" and the record applies

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[1] There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjarapratîhâra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

[2] Vol. III. above, p. 300, text lines 32, 34.

[3] See Monier-Williams' Sanskṛit Dictionary, under *râshṭra*.

[4] See his translation of the *Râjataraṃgiṇî*, Vol. I. p. 135, note on verse 152 of the fourth book.

[5] See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archæol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.— By a printer's mistake, not noticed at the time, the published text of the Bhôj record gives the name of the town, in line 86-87, as Lâttanûr, with the long *â*, instead of the short *a*, in the first syllable. The necessary correction should be made.— At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasâpur inscription of A.D. 933, of the time of the Râshṭrakûṭa king Gôvinda IV., does, indeed, mention a *Mahâsâmanta* whom it describes as *Lattalûr-pura-paramêśvara* and as *trivaḷi-paṟeghôshaṇa*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogal inscription of the Raṭṭa prince Kârtavîrya I., of July, A.D. 980, does not seem to make any mention of Lattalûr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahâsâmanta* Śântivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from **Latalaura,**" to Dhâḍîbhaḍaka's officer, the *Daṇḍanâyaka* Vâsudêva.[1]

The town **Lattalûr or Lattanûr may, or may not, have been in the territory of the Râshṭrakûṭas of Mâlkhêḍ.** By a similar title, the Western Gaṅga princes of Taḷakâḍ were styled *Kovaḷâla-puravar-êśvara,* "lord of Kovaḷâla, the best of towns."[2] Here, the allusion is to the town now known as Kôlâr, the chief town of the Kôlâr district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kâdamba princes of Hângal had the hereditary title of *Banavâsî-puravar-âdhîśvara,* "supreme lord of Banavâsî, the best of towns."[3] And they sometimes had the administration of the Banavâsi province. But their hereditary authority was confined to the Pânuṁgal five-hundred province: the Banavâsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kâdambas of Hângal; and they used the title simply because they claimed descent from the early Kadamba kings, whose capital was Banawâsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavâsî, the best of towns," was used by the Kâdamba princes of Goa,[4] who had no authority whatever at Banawâsi, and simply derived the title in the same way as did the Kâdambas of Hàngal. The Kaḷachurya kings of Kalyâṇi in the Nizam's Dominions had the hereditary title of *Kâlâñjara-*(for *Kâlañjara*)*-puravar-âdhîśvara,* "supreme lord of Kâlañjara, the best of towns,"[5] simply in connection with the legend that referred the origin of their family to Kâlañjar in Bundêlkhaṇḍ, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhârwâr district, used the title *Ujjayanî-puravar-âdhîśvara,* "supreme lord of Ujjayanî, the best of towns,"— for which in one passage there is substituted "supreme lord of Pâṭaḷî, the best of towns,"[6]— simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramâditya, and consequently with the far distant Ujjain in Mâlwa and Pâṭaliputra-Pâṭṇa in Behar. By similar titles, the Śilâhâra princes of the Northern Koṅkaṇ styled themselves *Tagara-pura-paramêśvara,* "supreme lord of the town of Tagara,"[7] and their relatives who ruled at Karhâḍ styled themselves *Tagara-puravar-âdhîśvara,* "supreme lord of Tagara, the best of towns;"[8] though Tagara, which is the modern Têr in the Naldrug district of the Nizam's Dominions,[9] was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yâdava princes of the Sêuṇa country, which was the territory of which the chief town was Dêvagiri-Daulatâbâd, used the title *Dvâravatî-pura-paramêśvara,* "supreme lord of the town of Dvâravatî,"[10] which, in the form *Dvârâvatî-puravar-âdhîśvara,* "supreme lord of Dvârâvatî, the best of towns," was taken over

[1] Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mahâ* was prefixed to *Râshṭrakûṭ-ânvaya-prasûta* in order to indicate that Dhâḍîbhaḍaka claimed descent from the great Râshṭrakûṭa kings of Mâlkhêḍ, and not from one of the minor branches of the Râshṭrakûṭa or Raṭṭa stock which existed in other parts of India.

[2] See, for instance, Vol. VI. above, p. 44, and text line 2.

[3] See, for instance, *Ind. Ant.* Vol. X. p. 254 *a,* and text line 24-25.

[4] See, for instance, *Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

[5] See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

[6] See *Dyn. Kan. Distrs.* p. 578 ff.

[7] See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

[8] See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archæological Survey of Western India), p. 103, text line 26-27

[9] See *Jour. R. As. Soc.,* 1901, p. 537 ff., and 1902, p. 230 ff.

[10] It appears first in the case of Bhillama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yâdava kings of Dêvagiri-Daulatâbâd.[1] But, whereas the allusion here is to Dvâravatî, Dvârâvatî, or Dvâraka, which is the modern Dwârkâ at the western extremity of Kâṭhiâwâr, the Yâdava princes of the Sêuṇa country certainly never ruled at Dwârkâ or over any part of Kâṭhiâwâr. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Vishṇu, who, in his incarnation as Kṛishṇa, made Dwârkâ his capital. And, that they simply claimed Dwârkâ as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahâra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvârâvatî" to the territory, in the Nâsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrâdityapura, which had already sprung into existence."[2] From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalûra-pura-paramêśvara*, "supreme lord of the town of Lattalûra," which we have in the Sirûr and Nîlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sîtâbaldî inscription.[3]

An identification of the town Lattalûr, Lattanûr, or Latalaura, has not yet been established.[4] I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilâspur district, Central Provinces;[5] because the letters ˉ and *r* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanûrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Râshṭrakûṭas in various parts of India far to the north of the territory of the Râshṭrakûṭas of Mâlkhêḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.[6] I cannot at present quote any epigraphic references to Lattalûr, except from the records of the Râshṭrakûṭas of Mâlkhêḍ and the Raṭṭas of Saundatti, and from the Sîtâbaldî inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purâṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalûr, I would indicate **a place in respect of which it seems worth while that some precise inquiries should be made.** That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as '**Latur**' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24′, long. 76° 38′, and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as '**Lathur**, or **Latur**,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

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[1] It is applied to the first king, Bhillama, in an inscription of his time, dated in A.D. 1189, at Muttagi in the Bijâpur district. I quote from an ink-impression.

[2] *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrâdityapura, see *id.* Vol. XXX. p. 518.

[3] On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 331 ff.

[4] Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athṇî, the head-quarters of the Athṇî tâluka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.— Pandit Bhagwanlal Indraji seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lâṭa country, in Gujarât, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Laṭṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Raṭṭas or Râshṭrakûṭas, and that Laṭṭalura (*sic*) may have been in Lâṭa and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Paṇḍit himself would not have incorporated in any final presentation of his more mature views.

[5] *Dyn. Kan. Distrs.* p. 384.

[6] *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.

shows '**Lattoor**' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalburga, Shôlâpur, Vairâg, and Paṇḍharpur.[1] Along with Pratishṭhâna-Paiṭhaṇ and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;[2] and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjera,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that '**Latur**' is the ancient **Lattalûr, Lattanûr.** If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmuṇḍâ, or of Vishṇu in the form of the man-lion, or possibly temples of both those deities; since the Sîtâbaldî inscription further describes Dhâḍibhaḍaka as "he who obtained favour by a boon of (the goddess) Châmuṇḍâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasiṁha."[3]

The matter must, of course, depend a good deal upon what is **the actual spelling of the modern name** which the maps and gazetteers present as '**Latur, Lathur, and Lattoor.**' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.[4] For the rest, I feel no doubt that inquiries on the spot would shew that the real name is **Lâtûr**, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form **Lattalûra**, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.[5] The first step would be the dropping of one *t* in the second syllable, which would give us **Latalûra**, and eventually the **Latalaura** which we actually have in the Sîtâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,[6] which would give us **Latlûr**. The next step would be the assimilation of the *l* to the preceding *t*,[7] which would give us **Lattûr**. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;[8] and this would give us the ultimate form **Lâtûr.**

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[1] See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

[2] See the *Gazetteer of the Bombay Presidency*, Vol. XIII., Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (*id.* Vol. I. Part II.), p. 135 ff.

[3] Compare another epithet of the Kâdambas of Hângal, namely *Jayantî-Madhukêśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayantî-(Banawâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjênî-Mahâkâḷadêvatâ-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Mahâkâla of Ujjayanî" (*P. S. O.-C. Inscrs.* No. 108, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hângal, the Kâdambas of Goa were styled "supreme lord of Banavâsî, the best of towns," their other title was *śrî-Saptakôṭîśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kan. Distrs.* p. 566, note 7).

[4] See *Jour. R. As. Soc.*, 1901, p. 543 ff.

[5] See Prof. Pischel's Prâkṛit Grammar, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names Lañjigêsara-Nandikêshwar (see *Ind. Ant.* Vol. XIX. p. 317 *a*) and Balisa-'Wanesa' (see *id.* Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name Liṅgapa-Niṅgapa, well known in the Kanarese country, and the ordinary words *nahân* for *lahân* in Gujarâtî (see *id.* Vol. XVIII. p. 266, note 5) and *jalam-ashṭami* for *janm-âshṭamî* in Northern India (see *id.* Vol. XX. p. 89, note 2).

[6] See *id.* § 148.

[7] See *id.* §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 282 (2).

[8] See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 73 (1).

The banners and crests of the Râshṭrakûṭas of Mâlkhêḍ and of the Raṭṭas of Saundatti.

The difference between the lâñchhana or crest, which was the device used on the seals of copper-plate charters,[1] occasionally at the tops of inscriptions on stone, and on coins, and the dhvaja or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Râshṭrakûṭas of Mâlkhêḍ had the pâḷidhvaja banner and the *Garuḍalâñchhana* or Garuḍa crest, which are mentioned in, for instance, lines 9 and 13 of the Sirûr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Âdipurâṇa* of Jinasêna, that the pâḷidhvaja was a particular arrangement, in rows, of a thousand and eighty flags,— a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇaGaruḍadhvaja*, or banner of a golden Garuḍa, and the *sindûralâñchhana* or *sendûralâñchhana*, the red-lead crest.

Their lâñchhana is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *siṁdûra-lâchhanaṁ*, for *sindûra-lâñchhanaṁ*, in line 43 of the inscription at Têrdâḷ, was translated by Mr. Pathak as meaning "who has the device of an elephant." To this there was attached a note, telling us vaguely that, "according to Kêśirâja, *sindhura* is changed into *sindûra*."[2] And, accepting that statement, I translated *sindûra-lâ[ṁ]chhanaṁ* in the Manṭûr inscription of A.D. 1040,[3] and *siṁdûra-lâṁchchhanas* in the Bhôj plates of A.D. 1208,[4] by "who has the crest of an elephant;" and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest.[5] Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindûra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,[6] I find that they mention the crest by two words, sindûra and sendûra.[7] I find the word sindûra in the following cases:—My ink-impression of the fragmentary inscription of Kârtavîrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *siṁdûra-lâṁchchhanaṁ*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X, p. 213, text line 5. My photograph of the Kalhoḷe inscription of Kârtavîrya IV. of A.D. 1204 shews distinctly *siṁdûra-lâṁchhanaṁ*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph[8] of the Saundatti inscription of Lakshmidêva II. of A.D. 1228 shews distinctly *siṁdûra-lâṁchhanaṁ*, as given by me, *ibid.* p. 268, text line 62. And I have the

[1] There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhôj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

[2] *Ind. Ant.* Vol. XIV. p. 24, note 24.— I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *siṁdûra* and not *seṁdûra*.

[3] *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

[4] *Ibid.* p. 247, text line 88.

[5] See *Dyn. Kan. Distrs.* p. 552.

[6] I have not got either ink-impressions or photographs of the Manṭûr inscription and the Bhôj plates.

[7] In the first syllable of this word, the vowel may be either the short *e* or the long *ê*. The following conjunct consonant indicates, preferentially, the short *e*.

[8] *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word **sendûra** in the following cases:—My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhûra-lâñchhanaṁ*, the original has *sendûra-lâñchhanaṁ* : the vowel of the first syllable is unmistakably *e*, *ê*, not *i*; and in the second syllable the *n* and the *û* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *d*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Aṅkalêśvara or Aṅkuśêśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,[1] shews distinctly *sendûra-lâṁchchhanaṁ* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kârtavîrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms **sindûra** and **sendûra** or **sêndûra**, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskṛit two words, **sindhura**, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and **sindûra**, with the unaspirated *d* and the long *û*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives **sindhûra**, with the long *û* but still with the aspirated *dh*, as a variant of **sindhura**, and only with the meaning of 'an elephant.' His authority for it is the *Nânârtharatnâkara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *siṁdhûra*, with the long *û* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuṅkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindûra*; and, further, it brackets *siṁdhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuṅkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhûra*, with both the short *u* and the long *û* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhûra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents **sindura**, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of **sindhura**. The authority quoted for this is the *Śabdamaṇidarpaṇa* of Kêśirâja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sûtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*siṁdhuraṁ* = *siṁduraṁ*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindûra* with the long *û*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, **sindûra**, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandara*, *chendara* (1) and *chendira* (1), and also **sendura**, with the short *e* and *u*, and **sêndûra**, with the long *ê* and *û*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sêndûra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sêndûra*; but it does present **sêṁdhûra**, with the long *ê* and *û* and with the aspirated *dh*, as another form of *siṁdûra*. I do not find this last form anywhere else.

For **sêndûra**, as a corruption of *sindûra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sêṁdûra* with the unaspirated *d*, but *sêṁdhûra* with the aspirated *dh*.

For **sendura**, as a corruption of *sindûra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamaṇidarpaṇa* of Kêśirâja, his own edition (1872), p. 357. There, however, under the illustrations to sûtra 271 which teaches amongst other things that *i* becomes *e*, we have "*siṁdhûraṁ* = *seṁdhuraṁ*." In respect of this, I can only say that

[1] *Jour. Bo. Br. R. As. Soc.* Vol X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhûra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*simdûram* = *semduram*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versâ*. Beyond that, I can only say that Mr. Rice's *Karṇâṭakaśabdânuśâsanam* of Bhaṭṭâkalaṅkadêva (1890), p. 108, under the illustrations of sûtra 160, does give **sendura** as the corruption of *sindûra*.

So far, no authority has been found for the assertion that sindhura, 'an elephant,' becomes sindûra. We have only obtained *sindura*, with the unspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhûra*, with the long *û* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendûra* or *sêndûra* as a corruption of *sindûra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sêndhûra* with the aspirated *dh*, and *sêndûra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindura*, *sendura*, *sendûra*, or *sêndûra*. It does give *simdhuramu*, with the meaning of only 'an elephant,' and *simdûramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *simdhûramu* with the aspirated *dh* and the long *û*, it specifies it as an "error" for *simdûramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marâṭhî-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give **simdûra**, with the meaning of only 'red lead, minium,' and gives **śêmdûra** (with the palatal *ś*) as a popular form of it, and also **sêmdûra** (with the dental *s*) with the indication that it is commonly written *śêmdûra*. And Professor Pischel, in § 119 of his Prâkṛit Grammar (1900), Vol. I., Part 8, of the Grundriss der Indo-arischen Philologie und Altertumskunde, has given **sendûra**, with the short *e* and the long *û*, as the corruption of **sindûra**. On the other hand, the *Pâiyalachchhînâmamâlâ* of Dhanapâla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindûra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *simdhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindûra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindûra*, or any indication that the word *sindûra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, **sendûra**, **sêndûra**, and **śêndûra** are given as **corruptions of sindûra** by authorities of an unquestionable kind. We may, therefore, safely discard any idea that **sindûralâñchhana** and **sendûralâñchhana** can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the **mark of vermilion**, for which, however, there is now to be substituted, in more technical terms, the **red-lead crest.**

The only point that remains, is, to determine **exactly what we are to understand by a red-lead crest.** Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindûra-tilaka* as meaning 'a mark on the forehead made with red lead.'[1] And, similarly, Dr. Kittel's

[1] Also, we may remark, it gives *sindûra-tilaka* as meaning 'marked with red lead, an elephant,' and *sindûra-tilakâ* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindûra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindûra*, and to deck herself sumptuously with all the symbols of a *sadhavâ*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannaḍa-English Dictionary gives *sindûra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But **a special use of the sindûra as a royal prerogative** is established by the *Râjataraṁgiṇî*, 8, 2010. We are there told, in respect of a certain confidential official named Kôshṭhêśvara, a councillor of king Jayasiṁha of Kashmîr, that,— baddhv=âdhikâriṇaḥ śulkaṁ gṛihṇat=âkâri râja-vat têna sva-nâmnâ bhâṇḍêshu draṅgê sindûra-mudraṇaṁ,—"imprisoning the officials, he collected the customs at the watch-station, and had **his own name stamped in red-lead** on the wares **as if he were the king**."[1] To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindûra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain **royal privilege of stamping with red-lead.** The word *mudraṇa* means the act of making the *mudrâ* or stamp or impression of a *lâñchhana* or device on a seal or crest. And we thus see that the possession of the **sindûralâñchhana** or **sendûralâñchhana** entitled an owner of it to stamp his **name, crest, or other symbol, in red-lead.**

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Gôvinda II., and the Alâs plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.[2] And I arrived at the same conclusion; namely, that **the successor of Kṛishṇa I. was his younger son Dhruva.** I indicated that the pointed expression used in the Waṇî record of A.D. 807 (and repeated in the Râdhanpur record of A.D. 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyêshṭh-ôllaṅghana*)," would not be incompatible with the possibility that Gôvinda II., the elder son, was the intended successor of Kṛishṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarâja* was actually made. And I found, in the Paiṭhaṇ record of A.D. 794, a possible intimation that Gôvinda II. established himself in the northern parts of the Râshṭrakûṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom. But I found it to be plain that, at the best, Gôvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhruva set himself up as king immediately on the death of Kṛishṇa I., and that **Gôvinda II. had no real part in the succession at all.**

Since then, there has been published, in Vol. VI. above, p. 208 ff., **the record contained in the Alâs plates.** This record mentions Dantidurga, son of Indra II., by a name, Dadrivarman, which is of course nothing but a mistake, made by the writer, for Dantivarman. It introduces Gôvinda II. as "the dear son" of the favourite of Fortune and the Earth, the *Mahârâjâdhirâja*, *Paramêśvara*, and *Bhaṭṭâraka* Akâlavarsha-(Kṛishṇa I.), and describes him as the **Yuvarâja Gôvindarâja**, with the *birudas* or secondary appellations of Prabhûtavarsha and Vikramâvalôka, "whose head was purified by an anointment to **the position of Yuvarâja** which was greeted with acclamation by the whole world, and who had attained the *pañchamahâśabda*." It brings forward a certain Vijayâditya, with the *birudas* of Mâṇâvaḷôka (*sic*) and Ratnavarsha, who is described as a son of (another) Dantivarman, and as a son's son of a Dhruvarâja (who seems to be Dhruva, the younger brother of Gôvinda II.). And it recites that, at the request of Vijayâditya, and on a specified day of the month Âshâḍha in the Saumya *saṁvatsara*, Saka-Saṁvat 692 (expired), falling in **June, A.D. 770, Gôvinda II.**, as **Yuvarâja,** being

[1] Dr. Stein's Text; and Translation, Vol. II. p. 156.

[2] *Dyn. Kan. Distrs.* p. 393.

then at the confluence of the rivers Krishṇaveṛṇâ and Musî after his victorious camp had invaded the province of Vengi and the lord of Vengi had humbly ceded his treasures, his forces, and his country, granted to a Brâhmaṇ a certain village in the Alaktakâ *vishaya*, which[1] was a territory close on the east of Kôlhâpur, between the rivers Vârṇâ, Krishṇâ, and Dûdhgaṅgâ.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that **these Alâs plates** do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, **a spurious record.** Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *birudas* ending in *avalôka*.[2] There is nothing discordant in the date, A.D. 770, which applies, of course, to Krishṇa I. as well as to Gôvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantivarman II., and A.D. 783-84, which we have for Dhruva.[3] And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as **based upon something genuine**, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as **establishing, provisionally, that Gôvinda II. was actually installed** as **Yuvarâja**, and was holding office as such, under his father Krishṇa I., in **A.D. 770.** While, however, it may be provisionally accepted to that extent, **this Alâs record does not prove that Gôvinda II. succeeded to the throne and reigned as king.**[4]

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[1] See *Ind. Ant.* Vol. XXIX. p. 277 f.

[2] On the subject of the *avalôka*-appellations of the Râshṭrakûṭas of Mâlkhêḍ, see Vol. VI. above, p. 188 f.

[3] See Vol. VI. above, pp. 167, 197.

[4] There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sâṅglî record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sâṅglî record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gôvinda II. is, or is not, mentioned in the Râshṭrakûṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sâṅglî record an objectless deduction, about Jagattuṅga-Gôvinda III. and Amôghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gôvinda II. is, or is not, mentioned in the Râshṭrakûṭa records, we have now to add two more. The Chokkhakuṭi grant of A.D. 867 (Vol. VI. above, p. 289, verses 15, 16, text lines 17 to 20) repeats the two verses about Gôvinda II. and Dhruva which are presented in the Paiṭhaṇ record of A.D. 794. And the Cambay plates of A.D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Krishṇa I., Gôvinda II., and Nirupama-(Dhruva) which we have in the Sâṅglî plates of A.D. 933.

INDEX.[1]

BY V. VENKAYYA, M.A.

A

[1] The figures refer to pages; 'n' after a figure, to foot-notes; and 'add.' to the *Additions and Corrections* on pp. v. and vi. The following other abbreviations are used:— *ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *E.* = *Eastern*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *ri.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*; *W.* = *Western*.

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APPENDIX.

A LIST OF

INSCRIPTIONS OF SOUTHERN INDIA

FROM ABOUT A.D. 500.

By Professor F. Kielhorn, C.I.E.; Göttingen.

IN continuation of my List of the Inscriptions of Northern India[1] I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,[2] my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskṛit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskṛit only.[3] About 340 are in Tamiḻ, 320 in Kanarese, 10 in Telugu, 90 in Sanskṛit and Kanarese, 30 in Sanskṛit and Telugu, and 20 in Sanskṛit and Tamiḻ; the language of four is an ancient Prâkṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marâṭhî. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,[4] 450 quote the Śaka and 20 from the southernmost part of India the Kôḷamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Châlukya-Vikrama era (marked Châ. Vi.), *i.e.*, really, in regnal years of the Western Châlukya Vikramâditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamâna's Nirvâṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

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[1] See above, Vol. V. Appendix.

[2] Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

[3] When the language of an inscription is not stated in this list, it should be understood to be Sanskṛit.

[4] Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bâdâmi.[1]

1.—**Ś. 310.**—*Ind. Ant.* Vol. IX. p. 294. Pimpaḷnêr (spurious[2]) plates[3] of the W. Chalukya[4] *Mahârâjâdhirâja* **Satyâśraya (Pulakêśin I. ?)** :—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu tṛi(tri)shu daś-ôttarêshv=asyâ[ṁ*] saṁvatsara-mâsa-paksha-divasa-pûrvvâyân=tithau.

(L. 35).—sûryagrahaṇa-parvvaṇi.

2.—**Ś. 411***.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Aḷtêṁ[5] (formerly Captain T. B. Jervis's, now British Museum, spurious[6]) plates of the W. Châlukya *Mahârâjâdhirâja* **Pulakêśin I. Satyâśraya,** the son of Raṇarâga who was the son of Jayasiṁha I.; and of his feudatory **Sâmiyâra,** the son of Sivâra who was the son of the *Râjâ* Goṇḍa, of the Rundranîḷa-Saindraka family (or Rundranîḷa and Saindraka families) :—

(L. 28).—Śakanṛip-âbdêshv=êkâdaś-ôttarêshu chatuś-śatêshu vyatîtêshu Vibhava-saṁvatsarê pravarttamânê . . . Vaiśâkh-ôdita-pûrṇṇa-puṇya-divasê Râhô(hau) vidhau(dhôr=) maṇḍalaṁ ślêsbṭê (?).

(L. 35).—Vaiśâkha-paurṇṇamâsyâṁ Râhau vidhu-maṇḍaḷa[ṁ*] pravishṭavati.

12th April A.D. 488; a lunar eclipse, *not* visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakâchârya, Nâgadêva, and Jinanandin.

3.—**Ś. 500.**—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOCI.* No. 39. Bâdâmi cave inscription of the W. Chalukya[7] **Maṅgalêśvara Raṇavikrânta,** of the 12th year of the reign (of his elder brother Kîrtivarman I.) :—

(L. 6).—pravarddhamâna-râjya-saṁvvatsarê dvâdaśê Śakanṛipati-râjyâbhishêka-saṁvvatsarêshv=atikrântêshu pañchasu śatêshu . . .

(L. 11).—mahâ-Kârttika-paurṇṇamâsyâṁ.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOCI.* No. 40. Bâdâmi Kanarese rock inscription of the W. Chalukya[4] **Maṅgalêśa.**

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[1] For the W. Chalukyas of Gujarât see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsâr plates, dated in Ś. 653, of the Jayâśraya-Maṅgalarasarâja (also called Vinayâditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.— In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjân copper-plate inscription which professes to be of the time of the W. Chalukya Vikramâditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyâśraya (Pulakêśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

[2] See *Ind. Ant.* Vol. XXX. p. 216, No. 25.

[3] The third plate is numbered with the numeral figure 3.

[4] The name Chalukya or Châlukya does not occur in the inscription.

[5] See *Ind. Ant.* Vol. XXIX. p. 278.

[6] See *ibid.* Vol. XXX. p. 218, No. 35.

[7] The original has *Chalkya.*

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bâdâmi (Mahâkûṭa) pillar inscription[1] of the 5th year of the reign of the W. Chalukya[2] **Maṅgalêśa Raṇavikrânta** :—

(L. 14).—uttarôttara-pravarddhamâna-râjya-pañchama-śrî-varshê pravarttamânê Siddhârthê Vaiśâkha-paurṇṇamâsyâm.

The Jovian year Siddhârtha, if it is really intended here,[3] by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chaḷikyas, Jayasiṅgha (Jayasiṁha I.); his son Raṇarâga; his son Satyâśraya Raṇavikrama [Pulakêśin I.]; his son Puru-Raṇaparâkrama [Kîrtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kaliṅga, Vaṭṭûra, Magadha, Madraka, Kêraḷa, Gaṅga, Mûshaka, Pâṇḍya, Dramiḷa, Chôḷiya, Âḷuka, Vaijayantî); his younger brother Uru-Raṇavikrânta Maṅgalêśa (conquered the [Kalatsûri] king Buddha).[4]— The inscription mentions Maṅgalêśa's father's wife Durlabhadêvî, of the Batpûra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCI.* No. 11. Nerûr (now India Office) plates of the W. Chalukya[5] **Maṅgalarâja (Maṅgalêśa,** who put to flight Śaṁkaragaṇa's son Buddharâja,[4] and killed Svâmirâja of the Châlikya family), the son of Vallabha (Pulakêśin I.) :—

(L. 14).—saṁvatsara-pûjyatamâyâṁ Kârttika-dvâdaśyâṁ.

7.—**Ś. 532.**—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by **Satyâśraya Dhruvarâja Indravarman** of the Bappûra family, who was staying at Rêvatîdvîpa[6] and acting with the permission of the *Mahârâja* Śrîpṛithivî-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalêśa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Mâgha-paurṇṇamâsyâm.

(L. 17).—pravarddhamâna-vijayarâjya-saṁvatsaraṁ viṅśatimaṁ[7] Śaka-kâlaḥ=pañcha varsha-śatâni dvâtriṅśâni.[8]

8.—**Ś. 532 (?).**—Kurtakôṭi (spurious) plates of the W. **Châlukya Vikramâditya I. Satyâśraya**; see below, No. 21.

9.—**Ś. 534.**—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCI.* No. 12. Haidarâbâd plates of the third year of the reign of the W. Chalukya[5] *Mahârâja* **Satyâśraya (Pulakêśin II.)**, son of the *Mahârâja* Kîrtivarman I., and son's son of the *Mahârâja* Satyâśraya Polekêśivallabha (Pulakêśin I.); issued from Vâtâpînagarî :—

(L. 11).—âtmanaḥ pravarddhamâna-râjyâbhishêka-saṁvatsarê tṛitîyê Śakanṛipati-saṁvatsara-śatêshu chatustriṁś-âdhikêshu pañchasv=atîtêshu Bhâdrapad-âmâvâsyâyâṁ sûryyagrahaṇa-nimittaṁ.

2nd August A.D. 612;[9] a solar eclipse, *not* visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—**Ś. 556 (Ky. 3735[10]).**—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCI.* No. 73. Aihoḷe inscription, recording the construction of a temple of Jinêndra by a certain Ravikîrti, during

[1] The inscription is read from the bottom upwards; compare below, No. 641.
[2] The original has *Chaḷikya*.
[3] The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.
[4] Compare *Ep. Ind.* Vol. VI. p. 294.
[5] The original has *Chalikya*.
[6] See below, No. 10.
[7] Read *viṁśatimaṁ*.
[8] Read *dvâtriṁśâni*.
[9] This was the new-moon day of the *pûrṇimânta* Bhâdrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pûrṇimânta* Bhâdrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bâdâmi.
[10] Described as the year 3735 since the Bhârata war.

the reign of the W. Chalukya **Pulakêśin II. Satyâśraya**; (composed by Ravikîrti himself, whose fame is compared to that of Kâlidâsa and Bhâravi):—

(L. 16).—Triṁśatsu tri-sahasrêshu Bhâratâd=âhavâd=itaḥ [|*] sapt-âbdaśata-yuktêshu śa(ga)têshv=abdêshu pañchasu [||*] Pañchâśatsu Kalau kâlê shaṭsu pañcha-śatâsu cha [|*] samâsu samatîtâsu Śakânâm=api bhûbhujâm ||

In the Chalukya lineage, Jayasiṁhavallabha [I.]; his son Raṇarâga; his son Polekêśin [I.] (acquired Vâtâpipurî); his son Kîrtivarman[I.](defeated the Naḷas, Mauryas and Kadambas); his younger brother Maṅgalêśa (defeated the Kaṭachchuris and took Rêvatîdvîpa); Kîrtivarman's son Polekêśin [II.] Satyâśraya (was at war with Âppâyika and Gôvinda; besieged Vanavâsî; subdued the Gaṅgas, Âḷupas, and the Mauryas in the Koṅkaṇas; besieged Purî; subdued the Lâṭas, Mâḷavas and Gûrjaras; defeated Harsha [of Kanauj]; conquered the three Mahârâshṭrakas; was at war with the Kaliṅgas and Kôsaḷas; took Pishṭapura; fought at the Kaunâḷa, *i.e.* Kolleru lake; defeated the Pallavas of Kâñchîpura; crossed the river Kâvêrî and caused prosperity to the Chôḷas, Kêraḷas and Pâṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkêri rock inscription[1] of the reign of the W. Chalukya[2] *Mahârâja* **Satyâśraya Pulekêśivallabha (Pulakêśin II.)**:—

(L. 8).—Kârttikasya pûnnimâsâṁ[3] likhitâ praśast=îti || saṁvatsarâ . . 6(?) râjya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerûr (now India Office) fragmentary plates of the [W. Chalukya] *Mahârâja* **Satyâśraya Polekêśivallabha**[4] **(Pulakêśin II.)**, the son of Kîrtirâja (Kîrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chipḷûṇ (now Bombay As. Soc.'s) plates of the W. Chalukya **Satyâśraya (Pulakêśin II.)**, the son of Kîrtivarman I.; recording a grant by his maternal uncle **Śrîvallabha Sênânandarâja** of the Sêndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kândalgaon (spurious[5]) plates of the 5th year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Satyâśraya Pulakêśivallabha (Pulakêśin II.)**:—

(L. 14).—vijayarâjya-saṁva[t*]sarê pañchamê Mâghamâsa-saptamyâṁ.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosûr (spurious[6]) plates of the W. Chalukya **Satyâśraya (Pulakêśin II.)**, recording a grant made at the request of his son or daughter (?) **Ambêra** or **Ambêrâ**:—

(L. 8).—mahâ-Mâgha-paurṇṇamâsyâyâ . . . sôma-grahaṇê.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmêshwar (spurious[7]) inscription[8] of **Durgaśakti**, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sêndra kings who belonged to the Bhujagêndra lineage; contemporary (or feudatory) of the W. Châlukya *Mahârâja* **Eṛeyya Satyâśraya (Pulakêśin II.?)**, the son of the *Mahârâja* Raṇaparâkramâṅka.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious[9]?) plates of the W. Chalukya **Tribhuvanâśraya Nâgavardhanarâja**, recording a grant made at the request of a certain Balâmma-Ṭhakkura.

[1] The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.
[2] The name Chalukya or Châlukya does not occur in the inscription.
[3] Read *paurṇṇamâsyâṁ likhitâ praśastir=iti.*
[4] In verse apparently called simply Vallabha.
[5] See *Ind. Ant.* Vol. XXX. p. 217, No. 27.
[6] See *ibid.* p. 222, No. 53.
[7] See *ibid.* p. 218, No. 37.
[8] Put on the stone in about the second half of the 11th century A.D.
[9] See *Ind. Ant.* Vol. XXX. p. 216, No. 26.

In the family of the Chalukyas, Satyâśraya Kîrtivarmarâja [I.]; his son Pulakêśivallabha (Pulakêśin II., defeated Harsha [of Kanauj]); his younger brother Dharâśraya Jayasiṁha-varmarâja; his son Tribhuvanâśraya Nâgavardhanarâja (Jayâśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karṇûl district plates of the third year of the reign of the W. Chalukya[1] *Mahârâjâdhirâja* **Vikramâditya I. Satyâśraya,** son of the *Mahârâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kîrtivarman I. (who defeated the kings of Vanavâsî, *etc.*), and great-grandson of the *Mahârâja* Polekêśivallabha (Pulakêśin I.) :—

(L. 20).—pravarddhamâna-vijayar[â*]jya-tṛitîya-saṁvatsarê . . . saṁgama-mahâyâtrâyâṁ paurṇṇamâsyâm.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karṇûl district plates of the 10th year of the reign of the W. Chalukya[2] *Mahârâjâdhirâja* **Vikramâditya I. Satyâśraya** (described as in No. 18); recording a grant made at the request of **Dêvaśaktirâja** of the Sêndraka family :—

(L. 18).—pravarddhamâna-vijayarâjya-daśama-saṁvatsarê Âshâḍa(ḍha)-paurṇamâsyâṁ.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOCI.* No. 13. Haidarâbâd (spurious[3] ?) plates of the W. Chalukya *Mahârâjâdhirâja* **Vikramâditya I. Satyâśraya** (who defeated Narasiṁha, Mahêndra, and Îśvara or Îśvarapôtarâja[4] of Kâñchî), the son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kîrtivarman I., and great-grandson of the *Mahârâja* Pulakêśivallabha (Pulakêśin I.).

21.—Ś. 532 (?).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakôṭi (now Royal As. Soc.'s, spurious[5]) first and second plates[6] only of the 16th year of the reign of the W. Châlukya *Mahârâjâdhirâja* **Vikramâditya I. Satyâśraya** (described much as in No. 20); issued from Kisuvoḷal :—

(L. 20).—batriṁśôttara-paṁchaśatêshu Saka-varshêshv=âtîtêshu vijayarâjya-sambachchara-shôsha(ḍa)śa-varshê pravarttamâna . . . tasya Vaiśâkha-Jêshṭhâ-mâsa-madhyam-amavâsya Bhâskara-dinê Rôhiṇya-ṛikshê madhyâhna-kâlê . . . Vṛishabha-râśau sûryyagrâhaṇa-sarvvamâ(grâ)si(sî)bhûtê.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karṇûl district (spurious[7]) plates of the W. Chalukya[8] *Mahârâjâdhirâja* **Vikramâditya I. Satyâśraya** (described much as in No. 18) :—

(L. 12).— . . . p[au*]rṇṇamâsyâ[ṁ*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerûr (now India Office) plates of **Vijaya-bhaṭṭârikâ,** the queen of the *Mahârâja* **[Cha]ndrâditya,** who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II.), *etc.*; of the 5th year of the reign (of Chandrâditya ?) :—

(L. 15).—svarâjya-pañchama-ssaṁ(saṁ)vatsara A(â)śvayuja-paurṇṇamâsasya dvitîyâyâm vishuvê.

[Ś. 581]: 23rd September A.D. 659.[9]

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[1] The original has *Chale(li)kya.*

[2] The original has *Chalikya.*

[3] See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen,* 1900, p. 345 ff.

[4] *I.e.* the Pallavas Narasiṁhavarman I., Mahêndravarman II., and Paramêśvaravarmaṇ I.; compare below, Nos. 628 and 634.— In the verses which give the above information, Vikramâditya I. himself is referred to or described by the epithets or *birudas* Anivârita, Vallabha, Śrîvallabha, Raṇarasika and Râjamalla; and the Pallava family is called the Mahâmalla *kula*; compare below, Nos. 627, 629 and 632.

[5] See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

[6] Not earlier than the ninth or tenth century A.D.

[7] See *ibid.* p. 214, No. 8.

[8] The original has *Chalikya.*

[9] On this day the second *tithi* of the bright half of Âśvina *commenced* 4 h. 19 m., and the Tulâ-vishuva-saṁkrânti took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties,* p. 365, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kôchrêṁ plates of **Vijayamahâdêvî**, the queen of the *Mahârâjâdhirâja* **Chandrâditya**, who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II.), *etc.* :—

(L. 18).—Vaiśâkha-śukla-dvâdaśyâṁ.

25.—*Ind. Ant.* Vol. XI. p. 67 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇûl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Âdityavarman**,[1] a son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kîrtivarman I., and great-grandson of the *Mahârâja* Satyâśraya (Pulakêśin I.) :—

(L. 15).—pravardhamâna-vijayarâjya-prathama-saṁvatsarê Kârttika-paurṇamâsyâṁ Paitâmahî-Hiraṇyagarbha-mahôtsava-samayê.

26.—**Ś. 608.**— *Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious[2]) inscription[3] (fourth part of the record) of the 5th year of the reign of the W. Chalukya **Vinayâditya Satyâśraya** ; issued from Raktapura :—

Ashṭôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-paṁchama-saṁvatsarê . . . Mâgha-mâsê paurṇṇamâsyâṁ.

27.—**Ś. 611.**—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOCI.* No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchêḍu plates of the 10th year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Vinayâditya Satyâśraya** ; issued from Pampâtîrtha :—

(L. 24).—êkâdaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê daśamê varttamânê . . . Kârttika-paurṇṇamâsyâṁ.

In the family of the Chalukyas, the *Mahârâja* Pulakêśivallabha (Pulakêśin I.) ; his son, the *Mahârâja* Kîrtivarman [I.] ; his son, the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., defeated Harshavardhana [of Kanauj]) ; his son Vikramâditya [I.] (took Kâñchîpura) ; his son, the *Mahârâjâdhirâja* Vinayâditya Satyâśraya.

28.—**Ś. 613.**—*Ind. Ant.* Vol. VI. p. 89, and Plate ; *PSOCI.* No. 15. Karṇûl district plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Vinayâditya Satyâśraya**, recording a grant made at the request of the *Yuvarâja* **Vijayâditya** ; issued from Eḷumpundale :—

(L. 24).—trayôdaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê êkâdaśê varttamânê . . . Mâgha-paurṇamâsyâṁ.

Genealogy as in No. 27.

29.—**Ś. 614.**—*Ind. Ant.* Vol. XIX. p. 149 ; *PSOCI.* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Vinayâditya Satyâśraya**, recording a grant made at the request of the *Mahârâja* **Chitravâha**, the son of the Âḷupa king Guṇasâgara ;[4] issued from Chitrasedu :—

(L. 18).— [cha]turddaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê [êkâ]daśê varttamânê . . . dakshiṇâyan-âbhimukhê bhagavati bhâskarê Rôhiṇi(ṇî)-nakshatrê Śanaiścharavârê.

Saturday, 22nd June A.D. 692 ; but the *nakshatra* on this day was Âślêshâ or Maghâ, not Rôhiṇî ; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27 ; but the name of Satyâśraya (Pulakêśin II.) is omitted through carelessness.

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[1] Compare below, No. 150.

[2] See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

[3] Put on the stone in about the second half of the 11th century A.D.

[4] See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Âḷupa kings Raṇasâgara, Pṛithuvîsâgara, Vijayâditya, *etc.*

30.—**S. 616.**—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCI.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Vinayâditya Satyâśraya**, recording a grant made at the request of an Âḷuva king; issued from Karañjapatra:—

(L. 23).—shôḍaśôttara-shachchha(ṭchha)têshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê chaturddaśê varttamânê . . . Kârttikê paurṇṇamâsyâṁ.

Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCI.* No. 152. Balagâṁve Kanarese inscription of the reign of the W. Chalukya[1] *Mahârâjâdhirâja* **Vinayâditya Râjâśraya**, and his feudatory, the *Mahârâja* **Pogilli** of the Sêndraka family.

32.—**S. 621.**—*Ind. Ant.* Vol. X. p. 60. Bâdâmi Sanskṛit and Kanarese[2] inscription of the third year of the reign of the W. Chalukya[1] *Mahârâjâdhirâja* **Vijayâditya Satyâśraya**:—

(L. 5).—pravardhamâna-vijayarâjya-saṁvatsarê tṛitîyê varttamânê êkaviṁśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu Jyê(jyai)shṭhyâṁ paurṇṇamâsyâṁ.

33.—**S. 622.**—*Ind. Ant.* Vol. IX. p. 126. Nerûr (now India Office) plates of the 4th year of the reign of the W. Chalukya[3] *Mahârâjâdhirâja* **Vijayâditya Satyâśraya**, recording a grant made at the request of a certain Nandeṛeya; issued from Râsenanagara:—

(L. 30).— dvâviṁśatyuttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê chaturtthê vartamânê . . . Âshâḍa(ḍha)-paurṇṇamâsyâṁ.

Genealogy as far as Vinayâditya Satyâśraya as in No. 27;[4] his son, the *Mahârâjâdhirâja* Vijayâditya Satyâśraya.

34.—**S. 627.**—*Ind. Ant.* Vol. IX. p. 130. Nerûr (now India Office) plates of the 10th year of the reign of the W. Chalukya[3] *Mahârâjâdhirâja* **Vijayâditya Satyâśraya**, recording a grant made at the request of a certain Upêndra:—

(L. 29).— saptaviṁśatyuttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê daśamê varttamânê . . . mahâ-saptamê(myâṁ ?).[5]

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCI.* No. 76. Aihoḷe Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya[1] *Mahârâjâdhirâja* **Vijayâditya Satyâśraya**:—

(L. 2).—trayôdaśa-varshamuṁ mu(mû)ṛu-tiṁgaḷuḷ . . . Âśvayuja-pû[r]ṇṇamâsaduḷ vishupaduḷ.

[**S. 631**]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.[6]

36.—**S. 645.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious[7]) inscription[8] (first part of the record) of the 28th year of the reign of the W. Chalukya **Vijayâditya Satyâśraya**; issued from Raktapura:—

[9] Paṁchachatvâriṁśaduttara-shaṭchhatêshu Sa(śa)ka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê ashṭâviṁśê varttamânê . . . Bhâdrapada-paurṇṇamâsyâṁ sarvvagrâsi-chaṁdragrahaṇ-ôpalakshitâyâṁ.

20th August A.D. 723; a total eclipse of the moon, visible in India.

[1] The name Chalukya or Châlukya does not occur in the inscription.

[2] But the Kanarese part of the inscription is almost entirely illegible.

[3] The original has *Chalikya.*

[4] But Vikramâditya I. is described as the *Mahârâjâdhirâja* Vikramâditya Satyâśraya.

[5] Dr. Fleet takes *mahâ-saptama* to denote one of the divisions of the seven Koṅkaṇas; see his *Dynasties*, p. 372.

[6] Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*, p. 370, note 5, and p. 372.

[7] See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

[8] Put on the stone in about the second half of the 11th century A.D.

[9] From an impression supplied by Dr. Fleet.

37.—Ś. 651.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious[1]) inscription[2] (second part of the record) of the 34th year of the reign of the W. Chalukya **Vijayâditya Satyâśraya,** recording a grant to his father's priest Udayadêva-paṇḍita, also called Niravadya-paṇḍita, who was the house-pupil of Pûjyapâda; issued from Raktapura:—

Êkapaṁchâśaduttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravartta(rddha)mâna-vijayarâjya-saṁvatsarê chatustriṁśê varttamânê . . . Phâlguṇa(na)-mâsê paurṇṇamâsyâṁ.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bâdâmi (Mahâkûṭa) Kanarese inscription of Vinâpoṭi, 'the heart's darling' of the W. Chalukya[3] *Mahârâjâdhirâja* **Vijayâditya Satyâśraya.**

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya[3] *Mahârâjâdhirâjas* **Vijayâditya** and **Vikramâditya II.**

40.—*Ind. Ant.* Vol. IX. p. 133. Nerûr (now India Office) plates[4] of the W. Chalukya *Mahârâjâdhirâja* **Vijayâditya Satyâśraya,** apparently recording a grant made by his son, the *Mahârâjâdhirâja* **Vikramâditya II. Satyâśraya.**

Genealogy as in No. 33.

41.—Ś. 656.—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmêshwar (spurious[5]) inscription[2] of the second year of the reign of the W. Châlukya *Mahârâjâdhirâja* **Vikramâditya II. Satyâśraya,** the son of Vijayâditya Satyâśraya, *etc.*; issued from Raktapura:—

(L. 72).—shaṭpaṁchâśaduttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê dvitîyê varttamânê Mâgha-paurṇṇamâsyâṁ.[6]

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihoḷe Kanarese inscription of the reign of the W. Chalukya[7] *Mahârâjâdhirâja* **Vikramâditya II. Satyâśraya.**

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya *Mahârâjâdhirâja* **Vikramâditya II. Satyâśraya.**

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that **Lôkamahâdêvî,** the queen of the W. Chalukya **Vikramâditya II.,** confirmed a grant made by the *Mahârâjâdhirâja* Vijayâditya Satyâśraya.[8]

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions **Lôkamahâdêvî,** the queen of the W. Chalukya **Vikramâditya II.**

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions **Lôkamahâdêvî,** the queen of the W. Chalukya **Vikramâditya II.**

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya **Vikramâditya II.**

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate[9] pillar inscription of the reign of the W. Chalukya *Mahârâjâdhirâja* **Kîrtivarman II. Satyâśraya**:—

(L. 22).— Śrâvaṇa-mâsê amâvâsyâyâṁ sarvva-grâsê sûryya-grahaṇê.

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[1] See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

[2] Put on the stone in about the second half of the 11th century A.D.

[3] The name Chalukya or Châlukya does not occur in the inscription.

[4] The authenticity of this grant is doubtful.

[5] See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

[6] The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

[7] In Nos. 42-47 the name Chalukya or Châlukya does not occur.

[8] Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

[9] In northern and in southern characters; compare below, No. 254.

[Ś. 676] : 25th June A.D. 754;[1] a total eclipse of the sun, visible in India; see *ibid.* p. 3. The inscription mentions the *Mahârâjâdhirâja* Vijayâditya Satyâśraya;[2] his son, the *Mahârâjâdhirâja* Vikramâditya [II.] Satyâśraya;[3] and his queens (of the Haihaya family) Lôkamahâdêvî and her younger sister Trailôkyamahâdêvî (the mother of Kîrtivarman II.).

49.—**Ś. 679.**—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalêri plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja* **Kîrtivarman II. Satyâśraya,** recording a grant made at the request of a certain **Dôsirâja**;[4] issued from Bhaṇḍâragaviṭṭage :—

(L. 61).—ga(na)vasaptatyuttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravardhamâna-vijayarâjya-saṁvatsarê êkâdaśê varttamânê . . . Bhâdrapada-paurṇamâsyâṁ.

Genealogy as far as Vijayâditya Satyâśraya as in No. 33; his son, the *Mahârâjâdhirâja* Vikramâditya [II.] Satyâśraya (defeated the Pallava Nandipôtavarman[5]); his son, the *Mahârâjâdhirâja* Kîrtivarman [II.] Satyâśraya.—The inscription mentions [the Pallava] Narasiṁhapôtavarman.[6]

50.—*Ind. Ant.* Vol. XI. p. 69. Âḍûr Sanskṛit and Kanarese damaged inscription of the reign of the W. Chalukya[7] *Râjâdhirâja* **Kîrtivarman II.**;[8] mentions a king **Sinda** of Pâṇḍîpura, and a king **Mâdhavatti.**

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgûr Kanarese inscription[9] of the reign of a [W. Chalukya ?] king **Kattiyara,**[10] under whom a certain **Dôsi**[11] was governing the Banavâsi twelve-thousand province :—

(L. 4).—grahaṇa[do]ḷ.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kôṭûr Kanarese inscription[12] of the time of a Chalukya prince named **Parahitarâja**; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

B.—The Râshṭrakûṭas of Mâlkhêḍ and Gujarât (Lâṭa).

53.—**Ś. 675.**—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sâmângaḍ (now Royal As. Soc.'s) plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Dantidurgarâja (Dantivarman II.) Khaḍgâvalôka** :—

(L. 30).—paṁchasaptatyadhika-Śakakâlasaṁvatsara-śatashaṭkê vyatîtê saṁvata(t) 675 pai (? pô *or* pau)hachchhikâyâ Mâghamâsa-rathasaptamyâ[ṁ*] tulâpurusha-sthitê . . .

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Indrarâja [II.]; his son Dantidurgarâja,[13] conquered Vallabha (*i.e.* the W. Chalukya Kîrtivarman II.), and defeated the Karṇâṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Ântrôlî-Chhârôlî (in Surat district) plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Kakkarâja II.** of Gujarât :—

(L. 29).—vishuva-saṁkrântau . . .

(L. 36).—Śakanri(nṛi)pakâl-âtîta-saṁvatsara-śatashaṭkê êkû(kô)nâśîty-adhikê Âśvayuja-śuddhâ(ddhê=ṅ)katê(tô)=pi saṁ 600 70 9 tithi 7.

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[1] This was the new-moon day of the first *pûrṇimânta* Śrâvaṇa (or, by the system of mean intercalation, of the *pûrṇimânta* Śrâvaṇa).

[2] With the epithet or *biruda* Niravadya (?).

[3] He has the epithets or *birudas* Anivârita and Nṛipasiṁha.

[4] See below, No. 51.

[5] *I.e.* Nandivarman; see below, No. 633 ff.

[6] *I.e.* Narasiṁhavarman; see below, No. 634.

[7] The name Chalukya or Châlukya does not occur in the inscription.

[8] See Dr. Fleet's *Dynasties*, p. 377.

[9] According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

[10] Compare below, No. 232.

[11] See above, No. 49.

[12] Of about the ninth century A.D.

[13] In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarâja [I.]; his son Dhruvarâja; his son Gôvindarâja, married a daughter of Nâgavarman; their son Kakkarâja [II.].— The grant mentions, as *dûtaka*, Âdityavarmarâja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattî-Mattûr Kanarese memorial tablet[1] of the reign of **Akâlavarsha (Kṛishṇarâja I.).**

56.—**Ś. 692.**—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alâs plates of the Râshṭrakûṭa *Yuvarâja* **Gôvindarâja II. Prabhûtavarsha Vikramâvalôka,** recording a grant made at the request of Vijayâditya Mâṇâvalôka Ratnavarsha (son of Dantivarman and grandson of Dhruvarâja); issued at the confluence of the rivers Kṛishṇaverṇâ and Musî:—

(L. 29).—shaṭchhatê dvinavaty-adhikê Śaka-varshê Saumya-saṁva[tsa]rê Âshâḍha-śukla-pakshê saptamyâṁ.[2]

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Indrarâja [II.]; his son Dantivarman [II.],[3] vanquished the Karṇâṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (*i.e.* the W. Chalukya Kîrtivarman II.); after him, Kakkarâja's son Kṛishṇarâja [I.] Śubhatuṅga Akâlavarsha; his son Gôvindarâja [II.] (defeated the lord of Vêṅgî).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Râshṭrakûṭa[4] *Mahârâjâdhirâja* **Dhârâvarsha Kaliballaha (Kalivallabha Dhruvarâja).**

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet[5] of the reign of **Dôra** (*i.e.* **Dhôra, Dhruvarâja**), and of his feudatory **Mârakkarasa.**

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmêshwar Kanarese inscription[6] of the reign of **Śrîballaha (Śrîvallabha,** according to Dr. Fleet in all probability **Dhruvarâja).**

60.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 24, p. 3. Fragmentary Kanarese inscription of the *Mahâsâmantâdhipati* **Kambayya (Stambha[7]) Raṇâvalôka,** a son of [the *Mahârâjâdhirâja*] Śrîvallabha (Dhruvarâja ?).[8]

61.—**Ś. 716.**—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhaṇ plates[9] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Gôvindarâja III. Prabhûtavarsha,** issued from outside Pratishṭhâna.—

(L. 60).—Śakanṛipakâl-âtîta-saṁvatsara-sa(śa)têshu saptamu(su) jê(shô)daś-ôttarêshu Vaiśâkha-va(ba)hul-âmâvâsyâm=âdityagrahaṇa-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gôvindarâja [I.] to Dantidurgarâja as in No. 53;[10] after him, Karkarâja's son Kṛishṇarâja [I.] Śubhatuṅga Akâlavarsha (defeated Râhappa); his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja Nirupama Dhârâvarsha; his son Gôvindarâja [III.] Prabhûtavarsha.

62.—**Ś. 726.**—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Râshṭrakûṭa[4] *Mahârâjâdhirâja* **Gôyinda (Gôvindarâja III.) Prabhûtavarsha:—**

(L. 1).—Śakanṛipakâḷ-âtîta-saṁvatsaraṁgaḷ=êḷ-nûṟ-î(i)rpatt-âṟaneyâ Subhânu embhâ(mbâ) varshadâ Vaiśâ(śâ)khamâsa-kṛishṇapaksha-pañchamê(mî)-Bṛihaspatî(ti)vâram=âgî(gi).

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[1] By Dr. Fleet assigned to about A.D. 765.
[2] This date fell in A.D. 770, not in 769.
[3] Also called Vallabharâja.
[4] The name Râshṭrakûṭa does not occur in the inscription.
[5] By Dr. Fleet assigned to about A.D. 78
[6] By Dr. Fleet assigned to about A.D. 7
[7] Compare below, No. 68.
[8] See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI p. 195.
[9] Compare *Ind. Ant.* Vol. XXX. p. 515.
[10] But the name of Kakkarâja is spelt here *Karkarâja,* and Dantidurgarâja is also called Vallabharâja.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gôvinda's queen, Gâmuṇḍabbe; states that he had conquered Dantiga[1] of Kâñchî; and records the renewal of a grant made by [the W. Chalukya] Kîrtivarman [II.].

63.—**Ś. 730*.**—*Ind. Ant.* Vol. XI. p. 157, and Plates. Waṇî (in Nâsik district, now Bombay As. Soc.'s) plates[2] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Gôvindarâja III. Prabhûtavarsha,** issued from Mayûrakhaṇḍî:—

(L. 46).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu tṛiṁ(triṁ)śad-adhikêshu Vyaya-saṁvatsarê Vaiśâkha-sita-paurṇamâsî-sômagrahaṇa-mahâparvvaṇi.

The date is irregular;[3] see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, *etc.*, substantially as in No. 64.

64.—**Ś. 730.**—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Râdhanpur first and second plates only of the Râshṭrakûṭa *Mahârâjâdhirâja* **Gôvindarâja III. Prabhûtavarsha,** issued from Mayûrakhaṇḍî:—

(L. 53).—Śa[ka*]nṛipakâl-âtîta-saṁvatsara-śatêshu saptasu tṛiṁ(triṁ)śad-uttarêshu Sarvajin-nâmni saṁvat[sa]rê Śrâvaṇa-va(ba)hula-a(l-â)mâvâsyâṁ sûryagrahaṇa-parvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kṛishṇarâja [I.], called Vallabha (took Fortune away from the Châlukya family); his son Dhôra (Dhruvarâja) Nirupama Kalivallabha Dhârâvarsha (set aside his eldest brother [Gôvindarâja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarâja[4]); his son Gôvindarâja [III.] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâśarva,[5] conquered the Pallavas, and gave orders to the lord of Vêṅgî).

65.—**Ś. 734.**—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Karkarâja**[6] **Suvarṇavarsha** of Gujarât,[7] issued from Siddhaśamî:—

(L. 52).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu ścha(cha)tustriṅśa[d-[8]adhikê]shu mahâ-Vaiśâkhyâṁ.

Gôvindarâja [I.]; his son Karkarâja [I.]; his son Kṛishṇarâja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarâja; his son Gôvindarâja [III.], called Śrîvallabha; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja.—The grant mentions, as *dûtaka*, the *râja-putra* Dantivarman.

66.—**Ś. 735*.**—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates[9] of the Râshṭrakûṭa *Râjâdhirâja* **Prabhûtavarsha (Gôvindarâja III.),** recording a grant which at the request of the Gaṅga chief Châkirâja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kûli-âchârya) for having warded off the evil influence of Saturn from Châkirâja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunuṅgil district); issued from Mayûrakhaṇḍî:—

(L. 83).—Śakanṛipa-saṁvatsarêshu śara-śikhi-munishu vyatîtêshu J[y*]êshṭhamâsa-śuklapaksha-daśamyâṁ Pushya-nakshatrê Chandravârê.

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[1] Perhaps the Dantivarman of No. 652.
[2] Compare *Ind. Ant.* Vol. XXXI. p. 217.
[3] The date would be correct for Ś. 737 current, the year Vijaya.
[4] Or 'the king of the Vatsas.'
[5] Compare below, No. 122.
[6] In the signature of the grant the name is spelt *Kakkarâja*.
[7] The original has 'lord of Lâṭa' (*Lâṭêśvara*).
[8] Read °*strimśad-*.
[9] The authenticity of this grant is considered doubtful.—The description of the boundaries, *etc.*, is in Kanarese.

Monday, 24th May A.D. 812;[1] see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Ind[r*]arâja [II.]; his son Vairamêgha [Dantidurga]; his father's brother Akâlavarsha Kaṇṇêśvara [Kṛishṇarâja I.]; his son Prabhûtavarsha [Gôvindarâja II.]; his younger brother Dhârâvarsha Vallabha [Dhruvarâja]; his son Prabhûtavarsha [Gôvindarâja III.], also called Vallabhêndra.

67.—**Ś. 735.**—*Ep. Ind.* Vol. III. p. 54, and Plate. Tôrkhêḍê (in Khândêsh district) plates of the reign of the Râshṭrakûṭa[2] *Mahârâjâdhirâja* **Gôvindarâja III. Prabhûtavarsha,** and the time of his nephew and feudatory **Gôvindarâja** of Gujarât; recording a grant of the latter's subordinate, the *Mahâsâmanta* **Buddhavarasa** (the son of Râjâditya and grandson of Maṇiṇâga) of the Śalukika family:—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu pañchatriṁ(triṁ)śaty(d)-adhikêshu Pausha-śuddha-saptamyâm=aṅkatô=pi saṁvatsara-śatâni 735 Nandana-saṁvatsarê Paushaḥ śuddha-tithiḥ 7 asyâṁ saṁvatsara-mâsa-paksha-divasa-pûrvvâyâṁ . . .

(L. 43).—vijaya-saptamyâm.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga[3] [I.]; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

68.—**Ś. 738.**—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausârî (now Bombay As. Soc.'s) plates of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Karkarâja**[4] **Suvarṇavarsha** of Gujarât, issued from Khêṭaka:—

(L. 67).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasv=ashṭatriṅśad-[5]adhikêshu Mâgha-śuddha-paurṇṇamâsyâṁ | chandragrahaṇa-parvvaṇi.

5th February A.D. 817;[6] a lunar eclipse, visible in India.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [II.] Vallabha as in No. **61**; his younger brother Dhruvarâja; his son Gôvindarâja [III.] Pṛithvîvallabha (defeated Stambha[7] and other kings); his son Mahârâja-Śarva Amôghavarsha [I.]; his paternal uncle Indrarâja ruled Lâṭa (*Lâṭîyaṁ maṇḍalam*), given to him by his master;[8] his son Karkarâja.

69.—**Ś. 749.**—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kâvî plates of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Gôvindarâja Prabhûtavarsha** of Gujarât, issued from Bharukachchha:—

(Plate iii. l. 7).—Śakanṛipakâl-âtîta-saṁvatsara-[sapta]śatêshv=êkânnapaṁchâśat-samadhikêshu mahâ-Vaiśâkhyâṁ.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [III.] as in No. 68; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

70.—**Ś. 757.**—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates[9] only of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Dhruvarâja I. Dhârâvarsha Nirupama** of Gujarât, issued from Sarvamaṅgalâsattâ outside Khêṭaka:—

(L. 36).— Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu saptapañchâśad-adhikêshu Kârttika-śuddha-pañchadaśyâṁ mahâ-Kârttikî-parvvaṇi.

[Kṛishṇarâja I.]; his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja; his son Gôvindarâja [III.]; his son Mahârâja-Śarva [Amôghavarsha I.]; his paternal uncle

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[1] But the *nakshatra* is irregular.
[2] The name Râshṭrakûṭa does not occur in the inscription.
[3] The name here (in verse) is spelt *Jagatuṅga*.
[4] In the signature the name is spelt *Kakkarâja*.
[5] Read °*triṁśad*-.
[6] This, by the rules of mean intercalation, was the full moon day of the second Mâgha, otherwise of Phâlguna.
[7] Compare above, No. 60.
[8] *Viz.* Gôvindarâja III.
[9] The second of these two plates has four notches, and the first three, on the lower edge.

Indrarâja; his son Karkarâja (after defeating some Râshṭrakûṭas, placed Amôghavarsha on his throne); his son Dhârâvarsha Nirupama Dhruvarâja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellôrâ Daśâvatâra cave-temple fragmentary inscription of the **Râshṭrakûṭa** kings; contains the names of Dantivarman [I.], Indrarâja [I.], Gôvindarâja [I.], Karkarâja [I.], Indrarâja [II.], Dantidurgarâja,[1] and Mahârâja-Śarva [Amôghavarsha I.].

72.—**Ś. 765 (?)**.—*Ind. Ant.* Vol. XIII. p. 136. Kaṇheri inscription of the reign of the Râshṭrakûṭa[2] *Mahârâjâdhirâja* **Amôghavarsha I.**, and of the time of his feudatory, the [Śilâra] *Mahâsâmanta* **Pullaśakti**, the successor of Kapardin I., 'the lord of Koṅkaṇa:'[3]—

(L. 5).—samva [765].

73.—**Ś. 775** (for **773**).—*Ind. Ant.* Vol. XIII. p. 134. Kaṇheri inscription of the reign of the Râshṭrakûṭa[2] *Mahârâjâdhirâja* **Amôghavarsha I.**, the successor of Jagattuṅga I. (Gôvindarâja III.), and of the time of his feudatory, the [Śilâra] *Mahâsâmanta* **Kapardin II.**, the successor of Pullaśakti, 'lord of the whole Koṅkaṇa:'—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu paṁchasaptatishv=aṁkataḥ [api saṁva]tsaraśaḥ 775 tad-antarggata-Prajâpati-sasva(ṁva)tsarântaḥpâti-Âśvina-va(ba)hula-dvitîyâ[yâṁ Budha]-dinê asyâṁ samva[tsara]-mâsa-paksha-divasa-pûrvâyâṁ tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—**Ś. 782**.—*Ep. Ind.* Vol. VI. p. 29. Konnûr spurious inscription[4] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Amôghavarsha I. Vîra-Nârâyaṇa**, the successor of Jagattuṅga I. (Gôvindarâja III.), recording a grant to the Jaina Dêvêndra, made by the king, while residing at his capital of Mânyakhêṭa, at the request of his feudatory **Baṅkêśa**[5] **(Baṅkêya, Baṅkêyarâja)** *alias* **Sellakêtana**, the son of Adhôra (or Âdhôra) and grandson of Eṛakôri, of the Mukuḷa family. The inscription professes to be a copy (prepared[6] by the agency of Vîranandin, the son of Mêghachandra-traividya[7]) of a copper-plate charter. The date of the grant is:—

(L. 43).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu dvâ(dvya)śîty-adhikêshu tad-abhyadhika-samanantara-pravarttamâna-trayôśîtitama-[8] Vikrama-saṁvatsar-ântarggat-Âśvayuja-paurṇṇamâsyâṁ sarvvagrâsi-sômagrahaṇê mahâ-parvvaṇi.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amôghavarsha the inscription mentions, in the Yâdava lineage of the Râshṭrakûṭas, Gôvinda, son of Pṛichchhakarâja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅgavallabha Akâlavarsha; Prabhûtavarsha, son of Dhârâvarsha; his son Prabhûtavarsha Jagattuṅga.

75.—**Ś. 788**.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nîlgund Sanskṛit and Kanarese inscription of the 52nd year of the reign of the *Mahârâjâdhirâja* **Amôghavarsha I. Nṛipatuṅga**, also called **Atiśayadhavala**, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalûra:'—

(L. 18).—Śakanṛipakâ[l-â]tîta-saṁvatsara-śata[ṁ]gaḷ=êḷ-n[ûṟ]-eṇbhatt-eṇṭa]neya Vyaya-[saṁva]tsara[ṁ] pra[va]rttise [śrî]ma[d-A]môghava[rsha]-Nṛi[pa]tu[ṁ]ga-[nâm-âṁkitanâ vijayarâ]jya-pravarddhamâna-saṁvatsa[raṅ]gaḷ=ayva[tt-eraḍum=uttar-ô]ttaraṁ [râjy-

[1] He defeated the army of Vallabha (*i.e.* the W. Chalukya Kîrtivarman II.) and others, and acquired the position of Śrîvallabha (*śrîvallabhatâm=avâpa*).

[2] The name Râshṭrakûṭa does not occur in the inscription.

[3] See below, No. 302 ff.

[4] The inscription contains a verse and a prose passage in Kanarese.

[5] Baṅkêśa invaded Gaṅgavâḍi, took the fort of Kêḍaḷa, put to flight the ruler of Talavanapura and, after crossing the Kâvêrî, conquered the enemy's country.

[6] About the middle of the 12th century A.D.

[7] See below, Nos. 387 and 408.

[8] Read *-tryaśîtitama-*.

âbhivṛiddhi sal]u[tt-i]re . . . ta[d-a]ntarggata-Jyêshṭa(shṭha)-mâsada kṛish[ṇ]a-pakshad-amâseyu[ṁ] sûryya-grahaṇamum=âgi . . . â grahaṇado[l].

[Sunday],[1] 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant* Vol. XXIII. p. 123, No. 59.

Before Amôghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarâja], and Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga [I.] Kîrti-Nârâyaṇa.

76.—**Ś. 788.**—*Ind. Ant.* Vol. XII. p. 218. Śirûr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahârâjâdhirâja* **Amôghavarsha I. Nṛipatuṅga.**

The date, *etc.*, are practically the same as in No. 75.[2]

77.—**Ś. 789.**—*Ind. Ant.* Vol. XII. p. 181. Bagumrâ (now Vienna Oriental Museum) plates of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Dhruvarâja II. Dhârâvarsha Nirupama** of Gujarât, issued from Bhṛigukachchha :—

(L. 64).— Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasv=êku(kô)nanavaty-adhikêshv=aṅkataḥ saṁvat 789 Jyêshṭh-âmâvâsyâyâṁ âdityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gôvindarâja [I.] to Indrarâja, the ruler of Lâṭa, as in No. 68; his son Kakkarâja (after defeating some Râshṭrakûṭas, placed Amôghavarsha on his throne); his son Nirupama Dhruvarâja [I.]; his son Akâlavarsha Śubhatuṅga; his son Dhârâvarsha Nirupama Dhruvarâja [II.] (defeated Mihira).— The grant mentions, as *dûtaka*, Gôvindarâja, a son of Śubhatuṅga and younger brother of Dhârâvarsha Nirupama [Dhruvarâja II.].

78.—**Ś. 789.**—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarât (now **Dr. Bhandarkar's**) plates[3] of the Râshṭrakûṭa *Mahâsâmantâdhipati Talaprahârin* **Dantivarman Aparimitavarsha,** the younger brother of Dhruvarâja II., of Gujarât, recording a grant made, after bathing in the river Pûrâvî, in favour of a *vihâra* (or Buddhist monastery) :—

(L. 65).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu sa[pta]su navâśîty-adhikêshv=aṁkatô-pi saṁvatsara-śatê 789 Pausha-va(ba)hula-navamyâṁ(myâ)m=uttarâyaṇa-mahâparvvam=uddiśya.[4]

23rd December A.D. 867.

Genealogy as far as Dhruvarâja [II.] as in No. 77;[5] his younger brother (the son of Akâlavarsha) Aparimitavarsha Dantivarman.— The grant is signed by both Dantivarman and Dhruvarâja [II.].

79.—**Ś. 797.**—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOOI.* No. 88. Saundatti Sanskṛit and Kanarese Raṭṭa inscription, recording several grants. Date[6] of the time of the Raṭṭa *Mahâsâmanta* **Prithvîrâma**[7] (the son of Meraḍa), a feudatory of the Râshṭrakûṭa **Kṛishṇarâja [II.?]** :—

(L. 12).—Sapta-sa(śa)tyâ navatyâ cha samâyukt[ê*]su(shu) saptasu Sa(śa)ka-kâḷêśv(shv)=atîtêshu Manmath-âhvaya-vatsarê ||

(For another date in the same inscription see below, No. 201.)

80.—**Ś. 799.**—*Ind. Ant.* Vol. XIII. p. 135. Kaṇheri inscription of the reign of the Râshṭrakûṭa[8] *Mahârâjâdhirâja* **Amôghavarsha I.**, and of the time of his feudatory, the [Śîlâra] *Mahâsâmanta* **Kapardin II.**, 'the lord of Koṅkaṇa :'—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu saptasu navanavaty-adhikêshv=aṁkataḥ 799,

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[1] See No. 76.

[2] But the date actually quotes the week-day (*Âdityavâra*).

[3] Compare *Ind. Ant.* Vol. XXXI. p. 254.

[4] Read °*parvv=ôddiśya.*

[5] The defeat of Mihira by Dhruvarâja II. is not mentioned here.

[6] According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvîrâma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

[7] He is described as the disciple of Indrakîrtisvâmin, the disciple of Guṇakîrti who was the disciple of Muḷḷabhaṭṭâraka.—Compare also below, No. 142.

[8] The name Râshṭrakûṭa does not occur in the inscription.

81.—Ś. 810.—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrâ (now Vienna Oriental Museum) plates[1] of the Râshṭrakûṭa *Mahâsâmantâdhipati* **Krishṇarâja Akâlavarsha** of Gujarât, issued from Aṅkûlêśvara :—

(Plate iib, l. 11).—Śakanṛipakâl=âtîta-saṁvatsara-śatêshv=ashṭasu daś-ôttarêshu Chaitrê=mâvâsyâ[yâṁ] sûryagrahaṇa-parvaṇi.

15th April A.D. 888 ; a solar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gôvindarâja [I.] to [Nirupama Dhruvarâja II.?] as No. 77 ; it then mentions [the latter's younger brother] Dantivarman,[2] and after him [his son ?] Akâlavarsha Kṛishṇarâja.

82.—Ś. 822 (for 824).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127 ; *PSOCI.* No. 85. Nandwâḍige Kanarese inscription of the reign of the Râshṭrakûṭa[3] *Mahârâjâdhirâja* **Akâlavarsha (Kṛishṇarâja II.)** :—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsar[aṁgaḷ=eṇṭu-nûṟa]-irppatt-eraḍaneya Dundubhiy=emba varisha[ṁ] prava[r*]ttise tadva[r*]sh-âbhyantara-Mâgha-su(śu)ddha-paṁchamiyuṁ Bṛiha[s*]pativârad=andu[ṁ] Uttarâshâḍa(ḍhâ)-nakshatramuṁ Siddhiy=emba [yôgamu]m=âge.

Thursday, 6th January A.D. 903 ;[4] see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—Ś. 824.—*Jour. Bo. As. Soc.* Vol. X. p. 190. Muḷgund fragmentary inscription of the reign of the Râshṭrakûṭa[3] king **Kṛishṇavallabha (Kṛishṇarâja II.)** :—

(L. 2).—Śakanṛipakâḷê=shṭha(shṭa)-śatê chaturuttaraviṁśad(ty)-uttarê sampragatê Dundubhi-nâmani varshê pravarttamânê.

84.—Ś. 832.—*Ep. Ind.* Vol. I. p. 53. Kâpaḍvaṇaj (in Kaira district) plates of the Râshṭrakûṭa[3] **Akâlavarsha Śubhatuṅga (Kṛishṇarâja II.)**, and his feudatory, the *Mahâsâmanta* **Prachaṇḍa**, the son of Dhavalappa, of the race of Brahmavaka :—

(L. 60).—Śaka-saṁvat 832 Vaiśâkha-śuddha-paurṇṇamâsyâṁ mahâ-Vaiśâkhyâṁ.

Śubhatuṅga Kṛishṇarâja [I.] ; his son Nirupama Dhruvarâja ; his son Gôvindarâja [III.] ; his son Mahârâja-Shaṇḍa [Amôghavarsha I.] ; his son Akâlavarsha Śubhatuṅga [Kṛishṇarâja II.], called Vallabharâja.

In the race of Brahmavaka there was Kumbaḍi ; his son Dêgaḍi ; his son Râjahaṁsa Dhavalappa ; his sons Prachaṇḍa, Akkuva (Akkuka) and Sella-Vidyâdhara.

85.—Ś. 831 (for 833).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127; *PSOCI.* No. 79. Aihoḷe Sanskṛit and Kanarese inscription of the reign of the Râshṭrakûṭa[5] **Kannara (Kṛishṇarâja II.)** :—

(L. 1).—Śakanṛipakâl-âti(tî)ta-saṁvatsara-śataṁgaḷ=eṇṭu-nûṟa-vu(mû)vatt-o[n] d a n e y â Prajâpatiy=emba saṁvatsara[ṁ*] pravarttise.

86.—Ś. 836.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrâ[5] plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Indrarâja III. Nityavarsha,** the successor of the *Mahârâjâdhirâja* Kṛishṇarâja II. Akâlavarsha, residing at Mânyakhêṭa ; issued from Kurundaka ; (composed by Trivikramabhaṭṭa, the son of Nêmâditya) :—

(L. 52).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshv=ashṭâsu shaṭtriṁśad-uttarêshu Yuva-saṁvatsara-Phâlguna-śuddha-saptamyâṁ sampannê śrî-paṭṭava(ba)ndh-ôtsavê.

In the Sâtyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Châlukyas, took Kâñchî, *etc.*) ; his paternal uncle Kṛishṇarâja [I.] ; his son

[1] This grant is very incorrect and full of omissions. [2] See above, No. 78.

[3] The name Râshṭrakûṭa does not occur in the inscription.

[4] But the *nakshatra* and the *yôga* are irregular.

[5] Nos. 86 and 87 are spoken of as "Nausârî plates," but they were found at Bagumrâ ; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarâja]; his son Jagattuṅga [I. Gôvindarâja III.]; his son Śrîvallabha Vîra-Nârâyaṇa [Amôghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarâja [II.]; his son Jagattuṅga [II.], married Lakshmî, the daughter of the Chêdi Raṇavigraha who was a son of Kôkkalla of the Haihaya family; their son Indrarâja [III.][1] (uprooted Mêru[2]).

87.—**Ś. 836.**— *Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrâ plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Indrarâja III. Nityavarsha,** of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—**Ś. 838.**—*Ind. Ant.* Vol. XII. p. 224. Hattî-Mattûr Kanarese inscription[3] of the reign of the Râshṭrakûṭa[4] *Mahârâjâdhirâja* **Nityavarsha (Indrarâja III.),** recording a grant by the *Mahâsâmanta* **Leṇḍeyarasa :—**

(L. 3).—Sa(śa)kabhûpâḷakâḷ-[â*]krânta-saṁ[va*]tsara-Prabâ(bha)v-âdi-nâmadê(dhê)yam=uttama-madhyama-jaghanya-pa(pha)ḷadâ(da)-prabhṛitigaḷ=eṇṭu-nûṟa-mûvatt-eṇṭe (ṇ ṭ a) n e y a Dhâtu-saṁvatsar-[â*]ntarggata.

89.—**Ś. 840.**—*Ind. Ant.* Vol. XII. p. 223. Daṇḍâpur Kanarese inscription of the reign of the Râshṭrakûṭa[4] **Prabhûtavarsha (Gôvindarâja IV.) :—**

(L. 2).—eṇṭu-nûṟa-nâlvatt=avu tâ || Śaka-kâlaṁgaḷ=varshaṁ prakaṭaṁ pesariṁ Pramâthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kâladoḷ=kûḍe banda Paushada tithiyoḷ |[5]

90.—**Ś. 851.**—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of **Gojjigadêva (Gôvindarâja IV.) :**[6]**—**

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-saṁvatsarada Mâghada puṇṇamey=Âdityavâram=Âślêsha(shâ)-nakshatrado(?)ḷ(?) sôma-grahaṇaṁ samanise tuḷâ-pu[rusham=i?]ḷḍu tatsamayadoḷ.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—**Ś. 852.**—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Gôvindarâja IV. Suvarṇavarsha,** (described as) the successor of the *Mahârâjâdhirâja* Nityavarsha (Indrarâja III.), settled at his capital Mânyakhêṭa :[7]—

(L. 44).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshv=ashṭasu dvâpañchâśad-adhikêshv=aṅkatô=pi Śaka-saṁvat 852 pravarttamâna-Khara-saṁvatsar-ântarggata-Jyêshṭha-śuddha-daśamyâṁ Sôma-dinê Hasta-samîpasthê chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarâja; his paternal uncle Kṛishṇarâja [I.]; his son Gôvindarâja [II.]; his younger brother Iddhatêjas Nirupama [Dhruvarâja]; after him, Jagattuṅga [I. Gôvindarâja III.]; his son Amôghavarsha [I.] (defeated the [E.] Châlukyas at Viṅgavallî); his son Akâlavarsha [Kṛishṇarâja II.] (conquered Khêṭaka), married a daughter of Kôkkala; their son Jagattuṅga [II.], married Lakshmî, the daughter of Kôkkala's son Raṇavigraha; their son Indrarâja [III.] (uprooted Mahôdaya), married Vijâmbâ, the daughter of Ammaṇadêva who was the son of Kôkkalla's son Arjuna; their son Gôvindarâja [IV.] Prabhûtavarsha Suvarṇavarsha.[8]

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[1] Also called Raṭṭa-Kandarpa and Kîrti-Nârâyaṇa.

[2] *I.e.*, probably, Mahôdaya; see below, No. 91.

[3] This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

[4] The name Râshṭrakûṭa does not occur in the inscription.

[5] See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

[6] See Dr. Fleet *ibid.* p. 177.

[7] But, when making the grant, the king had gone to Kapitthaka on the Gôdâvarî for the festival of the *paṭṭabandha.*

[8] Also called Sâhasâṅka, Nitya-Kandarpa, Vikrânta-Nârâyaṇa, *etc.*

92.—Ś. 855.—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sâṅglî (now Sâwantwâḍî) plates[1] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Gôvindarâja IV. Suvarṇavarsha** (described as) the successor of the *Mahârâjâdhirâja* Nityavarsha (Indrarâja III.), residing at Mânyakhêṭa :—

(L. 44.)—Śakanṛipakâl-âtîta-saṁvatsara-śatêshv=ashṭasu paṁchapaṁchâśad-adhikêshv=aṁkatô=pi saṁvatsarâṇâṁ 855 pravarttamâna-Vijaya-saṁvatsar-âṁtarggata-Śrâvaṇa-paurṇṇamâsyâṁ vârê Gurôḥ Pûrvvâbhadrapadâ-nakshatrê.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, *etc.*, substantially as in No. 91.

93.—Ś. 862.—*Ep. Ind.* Vol. V. p. 192, and Plate. Dêôlî (in Wardhâ district) plates of the Râshṭrakûṭa *Mahârâjâdhirâja* **Kṛishṇarâja III. Akâlavarsha**, the successor of the *Mahârâjâdhirâja* Amôghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mânyakhêṭa :—

(L. 47).—Śakanṛipakâl-âtîta-saṁva[tsa]ra-śatêshv=ashṭâsu dvisha[shṭy-a]dhikê[shu] Śârvvari-saṁ[vatsar-â]ntarggata-Vaiśâkha-va(ba)hula-pañchanyâṁ(myâṁ).

In the lunar race, in Yadu's family, there was the god Vishṇu-Kṛishṇa; and kings of that family became known as Tuṅgas, belonging to the Sâtyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Râshṭrakûṭa, the Râshṭrakûṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishṇarâja [I.]; his son Gôvindarâja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarâja]; his son Jagattuṅga [I. Gôvindarâja III.]; his son Nṛipatuṅga [Amôghavarsha I.] (founded Mânyakhêṭa); his son Kṛishṇarâja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarâja [III.]; his son Amôghavarsha [II.]; his younger brother Gôvindarâja [IV.]. After him, the son of Jagattuṅga II., Amôghavarsha [III. Baddiga]; his son Kṛishṇarâja [III.] (slew Dantiga and Vappuka;[2] in Gâṅgapâṭî deposed Rachhyâmalla, *i.e.* Râchamalla I.,[3] and put in his place Bhûtârya, *i.e.* Bûtuga II.; he also defeated the Pallava Aṇṇiga).

94.—Ś. 867.—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sâlôṭgi (now Iṇḍî) pillar inscription[4] of the reign of **Kṛishṇarâja III. Akâlavarsha**, the son of Amôghavarsha III., residing at Mânyakhêṭa :—

(L. 3).—Śaka-kâlâd=gat-âbdânâṁ sa-saptâdhikashashṭishu śatêshv=ashṭasu tâvatsu samânâm=aṅkatô=pi cha | Varttamânê Plavaṁg-âbdê . . .

(L. 45).—Pûrvv-ôktê varttamân-âbdê mâsê Bhâdrapadê=ṁchitê pitṛi-parvvaṇi tasy=aiva Kujavârêṇa saṁyutê sûryyagrahaṇa-kâlê tu madhya-gê cha divâkarê.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—Ś. 872*.—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Âtakûr (now Bangalore Museum) Kanarese inscription of the time of **Kṛishṇarâja III. Kannaradêva**[5] (who killed in battle at Takkôla the Chôḷa Mûvaḍi-Chôḷa Râjâditya[6]) and of the W. Gaṅga **Permânaḍi Bûtuga II. Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja**, 'lord of Kôḷâla,' 'lord of Nandagiri:'—

(L. 1).—Sa(śa)kanri(nṛi)pakâl-âtîta-sa[ṁ]vatsara-sa(śa)taṅgaḷ=eṇṭu-nûṟ-[e]ḷpatt-[e]raḍaneya Sô(sau)myam=emba sa[ṁ]vatsaraṁ pravarttise.

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[1] Compare *Ind. Ant.* Vol. XXXI. p. 219.

[2] Below, in No. 98, the name is Vappuga.

[3] See No. 95.

[4] The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷara race; and the latter a grant of the *Mahâmaṇḍalêśvara* Gô[v]uṇarasa of the Śilâhâra race.

[5] Described as a bee on the waterlilies that were the feet of Amôghavarshadêva [III.]; see No. 93.

[6] See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Manalera, 'lord of Valabhî,' the Sagara *vaṁśa*.— A subsidiary record on the stone states that Bûtuga killed Râchamall [1.], the son of Ereyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—**Ś. 873.**—*Ind. Ant.* Vol. XII. p. 257. Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Akâlavarsha Kannaradêva** (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**) :—

(L. 4).—Sa(śa)kanṛipakâḷ-âkrânta-saṁvatsara-sa(śa)taṁga[!*] 873 Virôdhi[krit*]-saṁvatsarada Mârggaśira-mâsada puṇṇameyum=Âdityavâramuṁ Rôhiṇi(ṇî)-nakshatramuṁ sô(sô)magrahaṇad=andu.

Sunday, 16th November A.D. 951 ; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—**Ś. 876***.—Supplied by Dr. Fleet.[1] Date of a Chiñchli (in Dhârwâr district) Kanarese inscription of the time of the Râshṭrakûṭa **Kṛishṇarâja III.** :—

Sa(śa)kabhûpâḷakâḷ-âkrânta-saṁvatsara-sa(śa)taṁgaḷ eṇṭu-nûṟ-elpatt-âṟaneya Ânanda-saṁvatsarada Vaiśâkha-su(śu)ddha-bidige Sômavâramuṁ Mṛigaśira-nakshatramum=âge(? gi).

Monday, 18th April A.D. 953.[2]

98.—**Ś. 880.**—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates[3] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Kṛishṇarâja III. Akâlavarsha,** the successor of the *Mahârâjâdhirâja* Amôghavarsha III., issued from Mêlpâṭi :—

(L. 56).— Śaka[nṛi]pakâl-[â*]tîta-[saṁ]vatsara-śatêshv=ashṭasv=a[śî]ty-adhikêshu Kâla-yukta-saṁvatsar-âutarggata-Ph[â]lguna-va(ba)hula-trayôdasyâṁ(śyâṁ) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.[4]

Genealogy as in No. 93. Kṛishṇarâja III. conquered [the Kalachuri-Chêdi] Sahasrârjuna, though he was an elderly relative of his wife and his mother ; he slew Dantiga and Vappuga;[5] in Gaṅgapâṭi he deposed Rachhyâmalla (*i.e.* Râchamalla I.)[6] and put in his place Bhûtârya (*i.e.* Bûtuga II.) ; and he defeated the Pallava Aṇṇiga.

99.—**Ś. 884***.—Supplied by Dr. Fleet.[7] Date of a Dêvî-Hosûr (in Dhârwâr district) Kanarese inscription of the time of the Râshṭrakûṭa **Kṛishṇarâja III.** :—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Pausha-su(śu)ddha-trayôdasi(śî) Âdityavâram=uttarâyaṇa-saṁkrântiy-andu.

Sunday, 22nd December A.D. 961[8] (with the Uttarâyaṇa-saṁkrânti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious **Kaṇṇaradêva** who conquered Kachchi (*i.e.* Kâñchîpura) and Tañjai (*i.e.* Tañjâvûr), (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkaḻukkuṉṟam Tamil inscription of the 17th year (of the reign) of the glorious **Kaṇṇaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkaḻukkuṉṟam Tamil inscription of the 19th year (of the reign) of **Kaṇṇaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**).

[1] See *Ep. Ind.* Vol. VI. p. 180.

[2] This day fell in the year Ânanda by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

[3] Compare *Ind. Ant.* Vol. XXX. p. 373.

[4] On this day the *tithi* of the date *commenced* 2 h. 33 m. after mean sunrise ; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

[5] Above, in No. 93, the name is Vappuka.

[6] See above, No. 95.

[7] See *Ep. Ind.* Vol. VI. p. 180.

[8] This day fell in the year Dundubhi only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bâvâjî Hill (near Vêlûr) Tamil rock inscription of the 26th year (of the reign) of **Kaṇṇaradêva** (*i.e.* the Râshṭrakûṭa **Krishṇarâja III.**). The inscription mentions a **Vîra-Chôḷa**, who according to Dr. Hultzsch may be identical with the Gaṅga-Bâṇa Pṛithivîpati II. Hastimalla; see *ibid.* p. 223.—Compare below, No. 671.

104.—**Ś. 893.**—*Ind. Ant.* Vol. XII. p. 255. Adaraguñchi Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Koṭṭiga (Khoṭṭiga) Nityavarsha**,[1] and the time of his feudatory, the W. Gaṅga **Permânaḍi Mârasiṁha II.**;[2] recording grants by **Pañchaladêva**:—

(L. 7).—Sa(śa)kanṛipakâl-âtîta-saṁvachchha(tsa)ra-sa(śa)taṅgaḷ=eṇṭu-nûṛa-tombhatta-mûṛaneya Prajâpati-sa[ṁ*]vachchha(tsa)raṁ sallutam-ire tad-varsh-âbhyâ(bhya)ntarad=Âshva(śva)yujad=amavâse Âdityavâra sûryya-grahaṇa.

Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—**Ś. 894.**—*Ind. Ant.* Vol. XII. p. 264 and Plates. Kharḍa[3] (now Bombay As. Soc.'s) plates[4] of the Râshṭrakûṭa *Mahârâjâdhirâja* **Kakkarâja II. (Kakkaladêva) Amôghavarsha**, 'who meditated on the feet of the *Mahârâjâdhirâja* Akâlavarsha,' residing at Mânyakhêṭa:—

(L. 47).—Śakanṛipakâl-âtîta-samvatsara-śatêshv=ashṭasu chaturṇṇa(rnna)vaty-adhikêshv=aṅkataḥ samvat 894 Aṅgirâ(raḥ)-samvatsar-ântarggata-Âśvayuja-paurṇṇamâsyâyâṁ Vu(bu)dha-dinê sômagrahaṇa-mahâparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Kṛishṇarâja [I.]; his son Gôvindarâja [II.]; his younger brother Nirupama [Dhruvarâja]; his son Jagattuṅga [I. Gôvindarâja III.]; his son Amôghavarsha [I.] (defeated the [E.] Châlukyas; founded Mânyakhêṭa); his son Akâlavarsha Krishṇa[râja II.], married the daughter of the Chêdi Kôkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmî, the daughter of the Chêdi Śaṁkaragaṇa, who bore to him Indra[râja III.]; he also married 'his maternal uncle' Śaṁkaragaṇa's daughter Gôvindâmbâ who bore to him Amôghavarsha [III.]. Amôghavarsha [III.] married Yuvarâjadêva's daughter Kundakadêvî, who bore to him Khoṭṭigadêva who became king after the death of his eldest brother Kṛishṇarâja [III.]. Amôghavarsha Nṛipatuṅga Kakkarâja [II.][5] is the son of Khoṭṭiga's younger brother Nirupama.

106.—**Ś. 896*.**—*Ind. Ant.* Vol. XII. p. 271. Guṇḍûr Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Kakkaladêva (Kakkarâja II.)**, and the time of his feudatory, the W. Gaṅga **Permânaḍi Mârasiṁha II. Noḷambakulântaka**, and of **Pañchaladêva**:[6]—

(L. 13).—Sa(śa)kha(ka)-varsham=eṇṭu-nûṛa-tombhatt-âṛaneya Śrîmukha-saṁvatsar-Âshâḍa(ḍha)-dakshiṇâyaṇa(na)-saṁkrântiyum=Âdityavârad=anduṁ.

Perhaps Sunday, 22nd June A.D. 973, but the Saṁkrânti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—**Ś. 904.**—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 57, p. 53. Eulogy, in Kanarese, of the Râshṭrakûṭa **Indrarâja IV.**, the son's son of Kṛishṇarâja III. Date of his death:—

Vanadhi-nabhô-nidhi-pramita-saṁkhyê (khya)-Śakâvanipâḷa-kâḷamaṁ neneyise Chitrabhânu parivarttise Chaitra-sitêtar-âshṭamî-dina-yuta-Sômavâradoḷu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

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[1] Also called Raṭṭa-Kandarpa.
[2] See below, No. 129 ff.
[3] See *Ind. Ant.* Vol. XXXI. p. 220.
[4] The third plate is now missing.
[5] Also called Vîra-Nârâyaṇa, *etc.*
[6] See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No 132.

C.—The Western Gaṅgas.

108.—**Ś. 169.**—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious[1]) Sanskṛit and Kanarese plates of the W. Gaṅga **Arivarma-(Harivarma-)mahârâjâdhirâja** :—

(L. 10).—Sa(śa)kâ(ka)-kâlê navôttara-shashṭir=êkaśata-gatêshu Prabhava-saṁvatsar-âbhyantarê . . . . . . Shâ(Phâ)lguṇ(n)-âmâvâsô(syâ)-Bhṛigu Rêvati(tî)-nakshatrê Vṛiddhi-yôgê Vṛishabha-lagnê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jâhnavêya family and Kâṇvâyana *gôtra*, Koṅgaṇivarma-dharmamahârâjâdhirâja; his son Mâdhava-mahârâjâdhirâja [I.] (composed a *Dattakasûtra-vṛitti*); his son Arivarma-mahârâjâdhirâja.

109.—**Ś. 188.**—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍûru (spurious[2]) Sanskṛit and Kanarese plates of the W. Gaṅga **Harivarma-mahâdhirâjâdhirâja,** issued from Taḷavanapura :—

(L. 11).—Saka-varishêshu gatêshu aṭṭâsiti-satê Vibhava-saṁvatsarê Phâlguṇa-mâsê suddha-[da?]sami-Guruvârê Punarvasu-nakshatrê.

The date is irregular.

Genealogy substantially as in No. 108.

110.—**Ś. 272 (?).**—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious[3]) Sanskrit and Kanarese plates of a son (described as 'lord of Kôḷâla') of the W. Gaṅga **Vishṇugôpa-mahârâjâdhirâja,** the son of Koṅgulivarma-dharmamahârâjâdhirâja of the Jâhnavîya family :—

(L. 9).—Śaga[. . nayana-gi . . neyâ ?] Śâdhâraṇa-śammachhchharâda Phalguṇa-mâ amavâśe Âdivârad=andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious[4]) plates of the 29th year of the reign of the W. Gaṅga **Koṅgaṇi-mahârâja (Koṅgaṇi-râja)** :—

(L. 17).—âtmanaḥ pravarddhamâna-vipula-vi[ja*]y-aisvaryya êkônatriṁśatô(?) Jaya-sabatsarê[5] Śataya-nakshatrê.

In the Jâhnavîya family, Koṅgaṇivarma-dharmamahâdhirâja; his son Mâdhavâdhirâja [I.] (composed a *Dattakasûtra-vyâkhyâ*); his son Harivarma-mârâja; his son Vishṇugôpa-râja; his son Mâdhava-râja [II.]; his son Koṅgaṇi-râja.

112.—**[Ś.] 388.**—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious[6]) Sanskṛit and Kanarese plates of the W. Gaṅga **Avinîta Koṅgaṇi-mahâdhirâja** :—

(L. 16).—ashṭa aśîti uttarasya trayô satasya saṁvatsarasya Mâgha-mâsaṁ Śômavâraṁ Svati-nakshatra sudhdha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jâhnavîya family and Kâṇvâyana *gôtra*, Koṅgaṇi-mahâdhirâja; his son Mâdhava-mahâdhirâja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahâdhirâja; his son

[1] See *Ind. Ant.* Vol. XXX. p. 215, No. 10.
[2] See *ibid.* p. 221, No. 46.
[3] See *ibid.* p. 221, No. 48.
[4] See *ibid.* p. 221, No. 50.
[5] The year Jaya according to Mr. Rice is here Ś. 376.
[6] See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

Vishṇugôpa-mahâdhirâja; his son Mâdhava-mahâdhirâja [II.]; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja.[1]

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious[2]) plates[3] of the third year of the reign of the W. Gaṅga **Koṅgaṇi-mahârâja** :—

(L. 37).—âtmana pravarddhyamâna-vipul-aiśvaryê tritiyê savatsarê Śrâvaṇê mâsê tithâv=âma . . .

In the Jâhnavêya family and Kâṇvâyana *gôtra*, Koṅgaṇivarma-dharmamahâdhirâja; his son Mâdhava-mahâdhirâja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahâdhirâja; his son Vishṇugôpa-mahâdhirâja; his son Mâdhava-mahâdhirâja [II.]; his son Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Koṅgaṇi-mahârâja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohaḷḷi (spurious[4]) plates of the 35th year of the reign of the W. Gaṅga **Durvinîta Koṅgaṇi-vṛiddharâja** :—

(L. 43).—âtmanaḥ=pravarddhamâna-vijayaiśvaryyê pañchatriṁśad-Vijaya-saṁvatsarê[5] pravarttamânê.

Genealogy as far as Mâdhava-mahâdhirâja [II.] as in No. 113; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Durvinîta Koṅgaṇi-vṛiddharâja, daughter's son of Skandavarman (*Râjâ* of Punnâḍa).

115.—**Ś. 635.**—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Haḷḷegere (spurious[6]) plates of the 34th year of the reign of **Śivamâra I. Pṛithivî-Koṅgaṇi-mahârâja Navakâma**, recording a grant made at the request of the Pallavâdhirâjas Jaya and Vṛiddhi, the sons of Pallava-yuvarâja, issued from Talavanapura :—

(L. 34).—pañchatriṁśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu âtmanaḥ=pravarddha-mâna-vijayaiśvaryya-saṁvatsarê chatustriṁśatkê pravarttamânê.

Genealogy as far as Mâdhava-mahâdhirâja [II.] as in No. 113; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Durvinîta Koṅgaṇi-vṛiddharâja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirâtârjunîya*); his son Mushkara Koṅgaṇi-vṛiddharâja; his son Śrîvikrama Koṅgaṇi-mahâdhirâja, son of a daughter of Sindhurâja; his son Bhûvikrama Koṅgaṇi-mahâdhirâja Śrîvallabha (defeated the Pallavas at Veḷanda[7]); his younger brother Śivamâra [I.] Pṛithivî-Koṅgaṇi-mahârâja Navakâma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious[8]) Sanskṛit and Kanarese[9] plates of the W. Gaṅga dynasty, recording a grant by a certain **Ereganga**.[10]

The grant gives the genealogy from Koṅgaṇivarma-dharmamahâdhirâja to Navakâma, the younger brother of Bhûvikrama.

[1] For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

[2] See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

[3] The second side of the fourth plate is illegible, and the following plate or plates are lost.

[4] See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

[5] The year Vijaya according to Mr. Rice is here Ś. 435.

[6] See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

[7] Or Viḷanda.

[8] See *ibid.* p. 222, No. 55.

[9] "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nâgamaṅgala (Dêvarhaḷḷi) grants."

[10] There is nothing to indicate whether this is another name of Navakâma (Śivamâra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jâvaḷi (spurious?) plates of the 25th year of the reign of the W. Gaṅga **Śrîpurusha Pṛithivî-Koṅguṇi-mahârâja,** issued from Maṇṇegrâma :—

(L. 35).—dvâsaptatyuttara-shaṭchhatêshu, Śaka-varshêshv=atîtêshv=âtmanaḥ=pravarddhamâna-vijayaiśvaryya-saṁvatsarê pañchaviṁśê varttamânê . . . . Vaiśâkha-śuklapaksha-daśamyâṁ Uttarâphalguni-nakshatrê Sômavârê Vṛishabharâśi-saṁkrântyâm.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamâra [I.] substantially as in No. 115; his son's son Śrîpurusha Pṛithivî-Koṅguṇi-mahârâja.

118.—**Ś. 684.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 284. Hosûr (spurious[1]) plates of the W. Gaṅga **Śrîpurusha Pṛithivî-Koṅgaṇi-mahârâja,** issued from Mânyapura :—

Chaturaśîty-uttarêshu shaṭchhatêshu Śaka-varshêshu samatîtêshu . . . Vaiśâkha-mâsê sôma-grahaṇê Viśâkhâ-nakshatrê Śukravârê.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dêvarhaḷḷi, formerly known as Nâgamaṅgala (spurious[2]) plates[3] of the 50th year of the reign of the W. Gaṅga *Mahârâjâdhirâja* **Śrîpurusha Pṛithuvî-Koṅgaṇi-mahârâja,** recording a grant made at Mânyapura, at the request of **Paramagûḷa-Pṛithuvî-Nirgunda-râja** (the son of Duṇḍu-Nirgunda-yuvarâja, of the Bâṇa family?), in favour of a Jaina temple founded at Śrîpura by Pṛithuvî-Nirgunda-râja's wife Kundâchchi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—ashṭânavaty-uttarêshu [sha*]ṭchhatêshu Śaka-varshêshv=atîtêshv=âtmanaḥ pravarddhamâna-vijayaiśvaryya-saṁvatsarê pañchâśattamê pravarttamânê.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumâraṇandin, his disciple Kîrtinandin, his disciple Vimalachandrâchârya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhâvi (spurious[4]) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga *Mahâmaṇḍalêśvara* **Kambharasa,**[5] 'lord of Kuvalâla,' of a grant that had been made by the Gaṅga *Mahâmaṇḍalêśvara* **Saigoṭṭa**[6] **Permânadi Śivamâra [II.],** 'lord of Kuvalâla,' a feudatory of king **Amôghavarsha,** professedly on the date here given :—

(L. 14).—Śaka-varsha 261neya Vibhava-saṁvatsarada Paushya(sha)-bahula-chaturddaśi-Sômavâram=uttarâyaṇa-saṁkrântiy-aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kâreya *gaṇa* and Mailâpa *anvaya*, Guṇakîrti, Nâgachandra-munîndra, Jinachandra, Śubhakîrti, and Dêvakîrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigêkere (spurious[7]) Sanskrit and Kanarese plates of the W. Gaṅga **Raṇavikramayya.**

Genealogy as far as Bhûvikrama substantially as in No. 115; his . . .[8](?) Śivamâra [I.]; his son's son Śrîpurusha; his son Śivamâra [II.] Koṅguṇi-mahârâjâdhirâja (anointed as king

[1] See *Ind. Ant.* Vol. XXX. p. 222, No. 56. [2] See *ibid.* p. 223, No. 57.
[3] Part of the formal portion of the grant is in Kanarese.
[4] So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.
[5] See *Ep. Ind.* Vol. VI. p. 65, note 2. [6] See below, No. 127.
[7] See *Ind. Ant.* Vol. XXX. p. 223, No. 59. [8] The original omits the word which is required here.

by the Râshṭrakûṭa Gôvinda and the Pallava Nandivarman) ; his brother Vijayâditya ; his son Râjamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription[1] of the reign of the [W. Gaṅga] *Mahârâja* **Mârassaḻba**,[2] under whom a certain **Daḍigarasa** was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-paṇḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vaḷḷimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king **Râjamalla.**

Śivamâra [I.][3] ; his son Śrîpurusha ; his son Raṇavikrama ; his son Râjamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doḍḍahuṇḍi (now Bangalore Museum) Kanarese inscription,[4] recording the death of the W. Gaṅga **Nîtimârga-Koṅguṇivarma-dharmamahârâjâdhirâja**,[5] 'lord of Kovaḷâla,' 'lord of Nandagiri,' the illustrious **Permanaḍi**, and the bestowal of a grant by his eldest son **Satyavâkya-Pemmânaḍi**[6] on one Agarayya.

125.—**Ś. 809.**—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCI.* No. 269. Biḷiûr Kanarese inscription of the 18th year of the reign of the W. Gaṅga **Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja Permanaḍi**,[7] 'lord of Kovaḷâla,' 'lord of Nandagiri :'—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (*śrîpañchamî*) of Phâlguna.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCI.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bêgûr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga **Ereyapparasa**[8] lent to **Ayyapadêva**[9] for the purpose of fighting against **Vîramahêndra**[10] a force collected and commanded by the leader of the Nâgattaras, that this commander was killed, and that then **Ereyapa** appointed Iruga to the leadership of the Nâgattaras and made a grant to him.

127.—**Ś. 860.**—*Ep. Ind.* Vol. III. p. 176, and Plate. Sûḍi (spurious[11]) plates of the W. Gaṅga **Bûtuga II.**[12] **Satyanîtivâkya-Koṅguṇivarma-dharmamahârâjâdhirâja**, recording a grant to a Jaina temple founded by his mistress Dîvaḷâmbâ ; issued from the town of Purikara :—

(L. 68).—Sa(śa)ka-vari[sh]êshu shashṭyuttar-âshṭa[śa]têshu atikrâṁtêshu Vikâni(ri)-saṁvatsara-Kâ[r]tt[i]ka-Nandîsva(śva)ra-su(śu)kla-pakshaḥ ashṭamyâṁ Âdityavârê.

The date is irregular ; see *ibid.* p. 159.

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[1] According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

[2] According to Dr. Fleet to be identified with the Mârâśarva of No. 64 above.

[3] For Śivamâra II. see No. 659.

[4] According to Dr. Fleet to be placed roughly about A.D. 840.

[5] By Dr. Fleet identified with Raṇavikrama of No. 123.

[6] By Dr. Fleet identified with Râjamalla of No. 123.

[7] For a short Kôtûr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCI.* No. 270.— According to Dr. Fleet he is Bûtuga I. ; see *Ep. Ind.* Vol. VI. p. 68.

[8] According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

[9] Identified with a Noḷambâdhirâja Ayyapadêva.

[10] According to Dr. Fleet in all probability identical with the E. Chalukya Châlukya-Bhîma II. Gaṇḍamahêndra ; see below, No. 560.

[11] See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

[12] For Bûtuga I. see also above, note 7.

Genealogy as far as Bhûvikrama substantially as in No. 115; his son[1] Śivamâra [I.]; his son Śrîpurusha Koṅguṇivarma-dh.[2]; his son Śivamâra [II.] Koṅguṇivarma-dh. Saigoṭṭa; his younger brother Vijayâditya; his son Râjamalla [I.] Satyavâkya-Koṅguṇivarma-dh.; his son Ereganga [I.] Nîtimârga-Koṅguṇivarma-dh.; his son Râjamalla [II.] Satyavâkya-Koṅguṇivarma-dh.; his younger brother Bûtuga [I.] Guṇaduttaraṅga (married Abbalabbâ, a daughter of [the Râshṭrakûṭa] Amôghavarsha [I.]); his son Ereganga [II.] Nîtimârga-Koṅguṇivarma-dh., also called Komara-vedeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Ereyappa'); his son Narasiṅgha Satyavâkya-Koṅguṇivarma-dh., also called Vîra-vedeṅga; his son Râjamalla (?) [III.] Nîtimârga-Koṅguṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Bûtuga [II.] Satyanîtivâkya-Koṅguṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nârâyaṇa, *etc.* (married a daughter of Baddega, *i.e.* the Râshṭrakûṭa Amôghavarsha III., at Tripurî in Ḍahâla; on the death of Baddega secured the kingdom for [the Râshṭrakûṭa] Kṛishṇarâja [III.]; caused fear to Kakkarâja of Aḷachapura, Bijja-Dantivarman of Banavâsi, Râjavarman, Dâmari of Nuḷuvugiri, and Nâgavarman; defeated [the Chôḷa] Râjâditya,[3] besieged Tañjâpurî, *etc.*).

128.—**Ś. 872*.**—Âtakûr Kanarese inscription of the time of the W. Gaṅga **Permânaḍi Bûtuga II. Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja**; see above, No. 95.

129.—**Ś. 890.**—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmêshwar (spurious[4]) inscription[5] of the W. Gaṅga **Mârasiṁha II. Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja**:[6]—

(L. 24).—Śakanṛipakâḷ-âtîta-saṁvatsara-śatêshv=ashṭasu navaty-uttarêshu pravarttamânê Vibhava-saṁvatsarê.[7]

In the Jâhnavêya family and Kâṇvâyana *gôtrá*, Mâdhava Koṅgaṇivarma-dharmamahârâjâdhirâja; his son Mâdhava-mahârâjâdhirâja (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahârâjâdhirâja; his younger brother Mârasiṁha.

The inscription gives the line of Jaina teachers Dêvêndra, his disciple Êkadêva, his disciple Jayadêva-paṇḍita.

130.—**Ś. 896.**—*Ep. Ind.* Vol. IV. p. 351. Hebbâḷ Kanarese inscription, recording grants *etc.* by the W. Gaṅga **Mârasiṁha II. Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja** (also called Noḷambakulântakadêva, *etc.*), 'lord of Kôḷâla,' 'lord of Nandagiri,' and his grandmother **Bhujjabbarasi,** the mother of Bûtayya (Bûtuga II.):—

(L. 16).—Sa(śa)kanṛipakâḷ-ât[î]ta-sa[ṁ]vatsara-śataṁga[ḷ*] 896neya Bhâva-saṁvatsarada Pâ(phâ)lguṇa(na)-su(śu)ddha-paṁchami Bṛihaspativârad=andu.

Thursday, 18th February A.D. 975.[8]

In the reign of [the Râshṭrakuṭa] Akâlavarsha Kannaradêva (Kṛishṇarâja II.), Baddegadêva (Amôghavarsha III. Baddiga) gave his daughter Rêvakanimmaḍi, the elder sister of Kannaradêva (Kṛishṇarâja III.), in marriage to Permânaḍi Bûtayya (Bûtuga II.) Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja. Their son Maruḷadêva, married Bijjabe; their son Rachcha(?)-Gaṅga. Immediately after his reign, there reigned the son of Bûtayya and Kallabbarasi, *viz.* Mârasiṁha [II.] Satyavâkya-Koṅguṇivarma-dh., also called Noḷambakulântakadêva, *etc.*

[1] Elsewhere Śivamâra is described as the younger brother of Bhûvikrama; but see also No. 121.
[2] *I.e.*, here and below, -dharmamahârâjâdhirâja.
[3] See above, No. 95.
[4] See *Ind. Ant.* Vol. XXX. p. 218, No. 38.
[5] Put on the stone in about the second half of the 11th century A.D.
[6] See above, Nos. 104 and 106.
[7] See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.
[8] On this day the *tithi* of the date *commenced* 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga **Mârasiṁha II. Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja** (called Noḷamba-kulântaka, *etc.*); engraved after his death.[1]

He conquered the northern region for [the Râshṭrakûṭa] Kṛishṇarâja [III.]; destroyed the pride of a certain Alla, an opponent of Kṛishṇarâja; crowned Indrarâja [IV.]; defeated Vajjaḷa;[2] destroyed the Śabara chief Naraga; conquered the Châḷukya Râjâditya, *etc.*—He committed religious suicide at Baṅkâpura, near the Jaina teacher Ajitasêna.

132.—**Ś. 897.**—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga **Pañchaladêva**[3] **Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja,** 'lord of Kuvaḷâḷa,' 'lord of Nandagiri,' the successor of Noḷambakulântakadêva (Mârasiṁha II.):—

(L. 5).—Sa(śa)ka-varsham=eṇṭunûṟa-tombhatt-[ê]ḷaneya Yuva-saṁvatsarada Bhâdrapada-bahuḷa-bidiye Bṛihaspativâraṁ Kanyâ-saṁkrântiyu[ṁ].

Thursday, 26th August A.D. 975.

133.—**Ś. 899**—*Ind. Ant.* Vol. VI. p. 102, No. I., and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOCI.* No. 271. Peggu-ûr Kanarese inscription of the W. Gaṅga **Râchamalla II. Permanaḍi Satyavâkya-Koṅgiṇivarma-dharmamahârâjâdhirâja,** 'lord of Kôḷâḷa,' 'lord of Nandagiri:'—

(L. 1).—Sa(śa)kanṛipakâḷ-âtîta-saṁvatsara-sa(śa)taṅga[ḷ*] 899taneya Îsva(śva)ra-saṁvatsaraṁ pravarttise . . . tadvarsh-âbhyantara-Pâ(phâ)lguṇa(na)-su(śu)klapakshada Nandîsva(śva)raṁ tallaj-âvasam=âge(?).[4]

The inscription mentions a certain Rakkasa (a younger brother of Râchamalla ?).

134.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 60, p. 58. Kanarese memorial tablet of **Bâyiga,** private attendant or guardian of the W. Gaṅga prince (?) **Rakkasa.**

135.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 61, p. 58. Kanarese memorial tablet of **Gunti** (who fell in battle ?), the wife of **Lôka-Vidyâdhara,** erected by her sister's husband **Bâyika (Bâyiga).**

136.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 109, p. 85. Inscription recording achievements of **Châvuṇḍarâja,** general of the W. Gaṅga **Jagadêkavira** (*i.e.* **Mârasiṁha II.**). Born in the Brahmakshatra *kula,* he fought for Jagadêkavîra, when the latter at the command of [the Râshṭrakûṭa] Indrarâja [IV.] conquered Vajjaḷadêva[5] who was the younger brother of Pâtâḷamalla; he also fought in wars with the Noḷamba king, *etc.*

137.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 85, p. 67. Kanarese inscription, being a panegyric of Gommaṭêśvara, of whom a colossal statue was erected by **Châmuṇḍarâya,** the minister of the W. Gaṅga **Râchamalla II.**; (composed by the poet Boppa Sujanôttaṁsa).

138.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister **Châmuṇḍa's** son, a lay-disciple of Ajitasêna.

139.—*Inscr. at Śravaṇa-Beḷgoḷa,* Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamiḻ and Marâṭhî inscriptions containing the names of **Châmuṇḍarâja (Châvuṇḍarâja)** and **Gaṅgarâja.**[6]

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[1] According to Dr. Fleet, this record may be placed in A.D. 975.

[2] See below, No. 136.

[3] See Nos. 106 and 140.

[4] See *Ep. Ind.* Vol. V. p. 168, note 4.

[5] See above, No. 131.

[6] See below, No. 386 ff.

D.—The Western Châlukyas of Kalyâṇi and their Feudatories.[1]

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskṛit and Kanarese inscription,[2] recording the restoration of the W. Châlukya sovereignty by **Taila II.**, the son of Vikramâditya IV. and Bonthâdêvî.— Taila destroyed some Raṭṭas, killed [the Paramâra] Muñja,[3] took in battle the head of [the W. Gaṅga] Pañchala,[4] possessed himself of the Châlukya sovereignty, and reigned for 24 years, beginning with the year Śrîmukha.

[Śrîmukha = Ś. 895.]

141.—**Ś. 902.**—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Châlukya **Taila II.**, and of his feudatory, the Raṭṭa **Kârtavîrya I.**,[5] lord of the Kûṇḍi country :—

Sa(śa)ka-varsha 902neya Vikrama-saṁvatsarad=Âshâḍa(ḍha)d=amavâsyey=Âdiv[âraṁ] sûryyagrahaṇa-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—**Ś. 902.**—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Châlukya **Tailapa (Taila II.)**, and of his feudatory, the Raṭṭa *Mahâsâmanta* **Śântivarman (Śânta)**, the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Pṛithvîrâma :[6]—

(L. 34).—Sa(śa)kanṛipakâl-âtîta-saṁvatsara-śataṁga[ḷ*] 902neya Vikrama-saṁvatsarada Paushya(sha)-śuddha-daśamî Bṛihaspativârad=aṁdin=uttarâyaṇa-śa(sa)ṁkramaṇadoḷ.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausha; see *Ind Ant.* Vol. XXIV. p. 6, No. 147.

143.—**Ś. 904.**—*Ep. Ind.* Vol. IV. p. 206. Nîlgund inscription of the reign of the W. Châlukya *Mahârâjâdhirâja* **Tailapa Âhavamalla (Taila II.**, who defeated, amongst others, king Utpala[7]), and of his feudatory **Śôbhana**,[8] the younger brother and successor of Kannapa (or Kennapa) :—

(L. 17).—Sa(śa)kanṛipa-saṁvatsarêshu chaturadhika-navaśatêshu gatêshu Chitrabhânu-saṁvatsarê Bhâdrapada-mâsê sûryya-grahaṇê sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—**Ś. 911** (for **912**).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.[9] Date of the reign of the W. Châlukya **Tailapayya (Taila II.)**, and of the Sinda **Pulikâla**, born in the Nâga race, 'lord of Bhôgâvatî,' a son of Kammara (Kammayyarasa):—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tam=eṁba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

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[1] These include (among others) :—

(*a*).—The Raṭṭas; see Nos. 141, 142, 158, 163, 181, 189, 192, 193, 201, 220, 263-268, (and, of earlier inscriptions, No. 79).

(*b*).—The Sindas; see Nos. 144, 156, 189, 218, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(*c*).—The Kâdambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kadambas see No. 602 ff.

(*d*).—The Pâṇḍyas of the Koṅkaṇa and Noḷambavâḍi (Noṇambavâḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pâṇḍyas of Madhurâ see below, section N.

[2] According to Dr. Fleet, of the time of the W. Châlukya Vikramâditya VI.; see his ***Dynasties***, p. 426, note 3.

[3] Compare below, No. 328.

[4] See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

[5] See below, No. 181.

[6] See above, No. 79.

[7] *I.e.* the Paramâra Muñja; see below, No. 150. In my edition of the Nîlgund inscription I have wrongly altered *Utpaḷa* to *Utkaḷa*.

[8] See below, No. 146.

[9] Put on the stone about A.D. 1070.

145.—Ś. 919.—*PSOCI.* No. 214; *Mysore Inscr.* No. 99, p. 186. Tâḷgund Kanarese inscription of the reign of the W. Châlukya **Tailapa Âhavamalla (Taila II.)**, and of his feudatory **Bhîmarasa**:—

'Śaka 919 (in figures, l. 12), the Hêmalambi *saṁvatsara*; Sunday, the fifth day of the bright fortnight of (?) Âśvayuja;' (*Mys. Inscr.*: 'Vaiśâkha, the 8th day of the moon's decrease,[1] Sunday,' which would be Sunday, 2nd May A.D. 997).

146.—Ś. 924.—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Châlukya **Iṛivabedaṅga Satyâśraya**,[2] and of his feudatory, the *Mahâsâmanta* **Sôbhanarasa**:[3]—

(L. 7.)—Sa(śa)kabhûpâḷakâḷ-âkrâṁta-saṁvatsara-sa(śa)taṁga[l*] 924neya Śubhakṛit-saṁvatsaraṁ pravarttise tadvarsh-âbhyantara-Chaitra-śuddha 5 Âdityavârad=andu.

Sunday, 22nd March A.D. 1002.

147.—Ś. 928 (for 929).—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikaṭṭi Kanarese Kâdamba inscription.[4] Date of the time of (?) the W. Châlukya [*Yuvarâja?*] **Jayasiṁha II.**, and of his feudatory, the Kâdamba (of Goa) *Mahâmaṇḍalêśvara* **Shashṭhadêva I.**:[5]—

(L. 13).—Sa(śa)kam=â(a)bda gaja-dvi-nidhi Plavaṁgadoḷu.

(For a later date in the same inscription see below, No. 164).

148.—Ś. 930.—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munawaḷḷi Kanarese inscription of the W. Châlukya **(Iṛivabedaṅga) Satyâśraya**:—

(L. 10).—Sa(śa)ka-varisha 930 Kîlaka-[saṁva]tsa[rada] Śrâvaṇa-bahuḷa-chaṭṭi[6] Sômavârad=aṁdu.

Monday, 26th July A.D. 1008.

149.—Ś. 930.—Khârêpâṭaṇ plates of the Silâra *Maṇḍalika* **Raṭṭarâja**, a feudatory of the W. Châlukya **(Iṛivabedaṅga) Satyâśraya**; see below, No. 301.

150.—Ś. 930 (for 931).—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kauṭhêṁ Plates of the W. Châlukya *Mahârâjâdhirâja* **Vikramâditya V. Tribhuvanamalla**, recording a grant made at the Kôṭitîrtha at Kollâpura:—

(L. 61).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu navasu triṁ(triṁ)śad-adhikêshu gatêshu 930 prava[r*]ttamâna-Saumya-saṁvatsarê paurṇṇamâsyâṁ sômagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.[7]

In the Châlukya lineage,[8] after 59 kings at Ayôdhyâ *etc.*, there was Jayasiṁhavallabha [I.] (who conquered the Râshṭrakûṭa Kṛishṇa's son Indra); his son Raṇarâga; his son Pulakêśin [I.], (lord of Vâtâpipurî); his son Kîrtivarman [I.]; his younger brother Maṅgalîśa; his elder brother's son [Pulakêśin II.] Satyâśraya (conquered Harsha [of Kanauj]); his son Neḍamari; his son Âdityavarman; his son Vikramâditya [I.]; his son Yuddhamalla; his son Vijayâditya; his son Vikramâditya [II.]; his son Kîrtivarman [II.]; a brother (named Bhîma ?) of Vikramâditya [II.]; his son Kîrtivarman [III.]; his son Taila[I.]; his son Vikramâditya [III.],; his son Bhîma; his son Ayyaṇa [I.], married a daughter of Kṛishṇa; their son Vikramâditya [IV.], married Bonthâdêvî, a daughter of the Chêdi Lakshmaṇa; their son Taila [II.] (conquered the Râshṭrakûṭas

[1] But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Âśvina the date would be Sunday, 12th September A.D. 997.

[2] For Satyâśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet's *Dynasties*, p. 432.

[3] See *ibid.* p. 432, and above, No. 143

[4] Put on the stone in A.D. 1052-53.

[5] See Dr. Fleet's *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 567; and compare below, No. 154.

[6] This is the true reading of the original, verified by Dr. Fleet.

[7] In the year Saumya of the date this is the only lunar eclipse that was visible in India.

[8] In one of the introductory verses the grant glorifies a king named Akalaṅkacharita, who would naturally be understood to be Vikramâditya V.; but the name was a *biruda* of Iṛivabedaṅga Satyâśraya.

Karkara, *i.e.* Kakkarâja II., and Raṇastambha, and imprisoned king Utpala, *i.e.* the Paramâra Muñja[1]), married Jâkavvâ, a daughter of the Râshṭrakûṭa Bhammaha-Raṭṭa; their son [Iṛivabeḍaṅga] Satyâśraya; his younger brother Yaśôvarman,[2] married Bhâgyavatî;[3] their son Vikramâditya [V.].

151.—**Ś. 940.**— *PSOCI.* No. 153; *Mysore Inscr.* No. 80, p. 166. Baḷagâṁve Kanarese inscription probably of the W. Châlukya **Jayasiṁha II. Jagadêkamalla :—**

'Śaka 940 (in figures, l. 10). The other details of the date are illegible.'

152.—**Ś. 941.**— *Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **Jayasiṁha II. Jagadêkamalla** ('the moon to the lotus which was king Bhôja,[4] and 'the lion to the elephant which was Râjêndra-Chôḷa [I.]' [5]), and of his feudatory, the *Mahâmaṇḍalêśvara* **Kundamarasa**, a son of Iṛivabeḍaṅgadêva:[6]—

(L. 25).— Śaka-varsha 941neya Siddhârtthi-saṁvatsarada Pushya-śuddha-bidige Âdityavârad=aṁdin=uttarâyaṇa-saṁkrâṁtiya parbba(rvva)-nimittadiṁ.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—**Ś. 944.**—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bêlûr Kanarese inscription of the reign of the W. Châlukya **Jayasiṁha II. Jagadêkamalla**, and of his elder sister **Akkâdêvî :—**

(L. 29).—Sa(śa)kanṛipakâḷ-âtîta-saṁvatsara-śataṁga[ḷ*] 944neya Duṁdubhi-saṁvatsarad=uttarâyaṇa-saṁkrântiyuṁ vyatîpâtamum=Âdityavârad=a[ṁ*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkâdêvî's father Daśavarman, her mother Bhâgaladêvî,[7] and her elder brother Vikramâditya [V.] Tribhuvanamalla.

154.—**Ś. 946.**— *Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Châlukya *Mahârâjâdhirâja* **Jayasiṁha II. Jagadêkamalla**, issued from near Kollâpura:—

Śakanṛipakâl-âtîta-saṁvatsara-śatêshu navasu shaṭchatvâriṁśad-adhikêshv=aṁkataḥ saṁvat 946 Raktâkshi-saṁvatsar-âṁtarggata-Vaiśâkha-paurṇṇamâsyâm=Âdityavârê.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramâditya [V.] as in No. 150;[8] his younger brother Jayasiṁha [II.] Jagadêkamallà.

155.—**Ś. 950.**—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tâḷgund Kanarese inscription of the reign of the W. Châlukya **Jayasiṁha II. Jagadêkamalla :—**

(L. 8).— Sa(śa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-śudhdha(ddha) 5 Sômav[â]rad=uttarâyaṇasa[ṁ]krântiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—**Ś. 955.**—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.[9] Date of the time of the W. Châlukya **(Jayasiṁha II.) Jagadêkamalla**, and of

[1] See above, No. 148, and below, No. 232.
[2] Usually called Daśavarman; see below, Nos. 153 and 154.
[3] Elsewhere called Bhâgaladêvî; see below, No. 153.
[4] *I.e.* the Paramâra Bhôja; compare *North. Inscr.* No. 57.
[5] Compare below, No. 729.
[6] According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Châlukya Iṛivabeḍaṅga Satyâśraya.
[7] Above, No. 150, the names are Yaśôvarman and Bhâgyavatî.
[8] But the name of Vikramâditya's father is here Daśavarman.
[9] Put on the stone about A.D. 1070.

the Sinda *Mahâsâmanta* Nâgâtiyarasa (Nâgâditya, Nâgâtya), 'lord of Bhôgâvatî,' the son of Pulikâla :—

(L. 52).—Sa(śa)ka-varsha 955[ne*]ya Śrîmukha-saṁvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nâgâtya mentions his son Polasinda, and after him Sêvya (the *Mahâmaṇḍalêśvara* Sêvyarasa) as a vassal of the W. Châlukya (Sômêśvara II.) Bhuvanaikamalla.

157.—Ś. 957.—*PSOCI.* No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagâṁve Kanarese inscription of the W. Châlukya Jayasiṁha II. Jagadêkamalla, reigning at Poṭṭaḷakeṟe :—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada paurṇṇamâsey=uttarâyaṇasaṁkrâṁti-vyatipâtam=Âdityavârad=aṁdu.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭûr Kanarese inscription of the reign of the W. Châlukya (Jayasiṁha II.) Jagadêkamalla, reigning at Poṭṭaḷakeṟe, and of (his feudatory) the Raṭṭa *Mahâsâmanta* Eṟeyammarasa (Eṟega),[1] 'lord of Lattalûr :'—

(L. 5).—Sa(śa)ka-varsha 962neya Vikrava(ma)-saṁvatsarada śrâheya Mârggaśira-śuddha 5 Âdityavârad=aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hûli Kanarese inscription of the W. Châlukya Sômêśvara I. :—

(L. 20).—Śakanṛipakâḷ-âtîta-saṁvatsara-śataṁgaḷu 966neya Târaṇa-saṁvatsarada Puśya shya)-su(śu)dhdha(ddha) 10 Âdivâram=a(u)ttarâyaṇasaṁkrântiy-aṁdu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausha; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOCI.* No. 216; *Mysore Inscr.* No. 108, p. 204. Tâlgund Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the *Mahâmaṇḍalêśvara* Siṅgaṇadêvarasa :[2]—

'The Pârthiva *saṁvatsara*; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9th[3] day').

[For Pârthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOCI.* No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagâṁve Kanarese memorial tablet of the time of (the W. Châlukya Sômêśvara I. Trailôkyamalla, and of his feudatory) the *Mahâmaṇḍalêśvara* Châvuṇḍarâya :—

'Śaka 968 (in figures, l. 3), the Vyaya *saṁvatsara*; Wednesday, the fifth day of the bright fortnight of Mârgaśirsha;' (*Mys. Inscr.*: 'the 13th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOCI.* No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the *Mahâmaṇḍalêśvara* Châvuṇḍarâya, 'lord of Banavâsî :'—

(L. 12).—Śaka-varsha 970neya Sarvvadhâri-saṁvatsarada Jyêshṭha śuddha-trayôdaśi Âdityavârad=andu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

[1] See below, No. 181.

[2] See Dr. Fleet's *Dynasties*, p. 439.

[3] The original appears to have '10.'

163.—Ś. 970.—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the Raṭṭa *Mahâsâmanta* Aṅka:[1]—

Śaka 970, 'the Sarvadhâri *saṁvatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—Ś. 973 (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kâdamba inscription. Date of the reign of the W. Châlukya Sômêśvara I., and of his feudatory, the Kâdamba (of Goa) Jayakêśin I., 'the lord of Koṅkaṇa:'[2]—

(L. 19).—Sa(śa)ka-kâḷaṁ guṇa-sapta-Naṁda-mṛi(mi)tam=âgal=varttakaṁ Nandanâbdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—Ś. 975.—*Ep. Ind.* Vol. IV. p. 260, and Plate. Keḷawaḍi Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the *Daṇḍanâyaka* Bhôgadêvarasa, recording a grant by the latter's nephew, the minister Supparasa:—

(L. 21).—Sa(śa)ka [va]rsha 975neya Vijaya-saṁvatsarada ut[t*]arâyaṇasaṁkrâṁtiyaṁdu.

166.—Ś. 976.—*PSOCI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla Âhavamalla:[3]—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaiśâkha-bahuḷa akshaya-tri(tṛi)tîyad=amavâse Âdivâra-nimittaṁ.

For the *akshaya-tṛitîyâ* new-moon, *i.e.* the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaiśâkha* has been put erroneously for *Chaitra*.

167.—Ś. 976.—*Ind. Ant.* Vol. XIX. p. 272. Honwâḍ (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, recording grants made at the request of his queen Kêtaladêvi:—

(L. 33).—Sa(śa)ka-varsha 976neya Jaya-saṁvatsarada Vaisâ(śâ)khad=amâvâśye(sye) Sômavârad=aṁdina śû(sû)ryyagrahaṇa-nimitya(tta)diṁ.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150.

The inscription mentions, in the Mûla-saṁgha, Sêna-gaṇa, and Pogari-gachchha: Brahmasêna, his disciple Âryasêna, his disciple Mahâsêna, and his disciple Châṅkirâja (Châṅkaṇârya or Châṅkimayya, the son of Kommarâja of the Vânasa family), an officer of Kêtaladêvi.

168.—Ś. 977.—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkâpur Kanarese inscription of the time of the W. Châlukya Vikramâditya VI. (while viceroy under his father Sômêśvara I.) and of the Kâdamba *Mahâmaṇḍalêśvara* Harikêsarin.[4]

'The inscription is dated in the Śaka year 977, being the Manmatha *saṁvatsara*.'

[1] See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.
[2] See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254
[3] Described as 'a lion to the elephant Chôḷa,' *etc.*; see below, No. 741 ff.
[4] See Dr. Fleet's *Dynasties*, p. 563.

169.— **Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgûr Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 11).— Sa(śa)ka[n]ṛipakâḷ-âkrânta-saṁvatsara-śataṁga[ḷ*] 984neya Śubhakṛit-saṁvatsaraṁ pravarttise tadvarsh-âbhyantarada Pushya-bahuḷa-saptame(mi) Âdityavâramum=uttarâyaṇasaṁkrântiy-andu.

24th December A.D. 1062;[1] but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillûr-Baḍṇi Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 26).— Sa(śa)kanṛipakâl-âtîta-saṁvatsara-sa(śa)taṁga[ḷ*] 984neya [Śu]bhakṛita-saṁvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Âdityavâram=uttarâyaṇasaṁkrânti-vyatîpâtad=andu.

The date is irregular; compare above, No. 169.

171.—**Ś. 986.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jaṭiṅga-Râmêśvara Hill Kanarese inscription of the W. Châlukya **Vishṇuvardhana Vijayâditya**, described as 'the warrior of Âhavamalla (Sômêśvara I.)' and son of Trailôkyamalla (Sômêśvara I.), governing the Noḷambavâḍi Thirty-two-thousand (as viceroy) at Kampili :[2]—

(L. 12.)— Śaka-varshaṁ [9]86neya Krôdhi-saṁvatsarada Vai[śâ]khada puṇṇame Sômavârada [cha]n[dr]agrahaṇa-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCI.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dâvaṇgere Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara I.) Trailôkyamalla**, and of his son **Vishṇuvardhana Vijayâditya** :—

(L. 17).— Sa(śa)ka-varsha 988neya Parâbhava-saṁvatsarada Bhâdrapadad=amâvâsye Maṁgaḷavâra sûryya-grahaṇad=aṁdu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170. p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 3). Banavâsi Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara I.) Trailôkyamalla**, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara* **Kîrtivarman II.**, 'lord of Banavâsî :'[3]—

'In the Śaka year 990, the year Kîlaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—**Ś. 993.**— *PSOCI.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagâmve Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory, the *Daṇḍanâyaka* **Udayâditya**, residing at Baṅkâpura :—

(L. 12).— Sa(śa)ka-varsha 993neya Virôdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sômavârad=aṁdin=uttarâyaṇasaṁkrânti-parbba(rvva)-nimittadiṁ.[4]

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**— *PSOCI.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baḷagâmve Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory, the *Daṇḍanâyaka* **Udayâditya**; of the same date.

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[1] On this day the *tithi* of the date *commenced* 10 h. 33 m. after mean sunrise.
[2] Compare below, No. 741.
[3] See Dr. Fleet's *Dynasties*, p. 561.— Kirtivarman II. was the son of Tailapa I. in No. 210.
[4] See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.— Ś. 993.—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭinga-Râmêśvara Hill Kanarese inscription of the W. Châlukya **Jayasiṁha III.**,[1] styled 'the lion of his elder brother' (Sômêśvara II.), encamped (as viceroy) near Gondavâḍi :—

(L. 8).—Sa(śa)ka-varsha 993neya **Virôdhikṛit-saṁvatsarada** **Pâ(phâ)lguṇa(na)d=amavâse** Budhavâraṁ.

Wednesday, 21st March A.D. 1072 (?).[2]

177.— Ś. 996.—*Ind. Ant.* Vol. X. p. 127. Bijâpur Sanskṛit and Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**,[3] and of his feudatory, the *Daṇḍanâyaka* **Nâkimayya** :—

(L. 10).— Sa(śa)ka-varshaṁ 996neya Ânaṁda-saṁvatsarada Puśya(shya)-su(śu)-dhdha(ddha) 5 Bri(bṛi)haspativârad=aṁdin=uttarâyaṇasaṁkrâṁti-parvva-nimittam=âgi.

Thursday, 25th December A.D. 1074 ; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.— Ś. 997.—*Archæol. Surv. of West. India*, Vol. III. p. 105 ; Vol. I Plate xiii.; *Ind. Ant.* Vol. I. p. 141 ; *PSOCI.* No. 92 Kâdarôḷi Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory, the *Daṇḍanâyaka* **Kêśavâditya** :—

(L. 19).— Sa(śa)ka-varsha 997neya Râkshasa-saṁvatsarada Pushyada puṇṇame Âdityavâra uttarâyaṇaśaṁ(saṁ)krâuti-vyatîpâtad=aṁdu.

25th December A.D. 1075 ; but the day was a Friday, not a Sunday ; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.— Ś. 997.—*Ind. Ant.* Vol. IV. p. 208 ; *PSOCI.* No. 161 ; *Mysore Inscr.* No. 69, p. 142. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory **Gaṅgapermânaḍi Bhuvanaikavîra Udayâditya** :[4]—

(L. 30).— Sa(śa)ka-varsha 997neya Râkshasa-saṁvatsarada Pushya-śudhdha(ddha) 1 Sômavârad=andin=uttarâyaṇasaṁkrânti-parbba(rvva)-nimittadin=

The date is irregular ; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyâśraya [Iṛivabedaṅga], Vikramâditya [V.], Ayyaṇa [II.], Jayasiṁha [II.], and Trailôkyamalla [Sômêśvara I.].

180.— *PSOCI.* No. 162 ; *Mysore Inscr.* No. 61, p. 132. Baḷagâṁve incomplete Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory **Bhuvanaikavîra Udayâditya**.

181.— *Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Châlukya **(Sômêśvara II.) Bhuvanaikamalla**, and of his feudatory, the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya (Katta) II.**, 'lord of Lattalûr.'

Genealogy of Kârtavîrya II. : King Nanna ; his son Katta (Kârtavîrya) [I.] ;[5] his son Ḍâyima (Dâvari) ; his younger brother Kanna (Kannakaira) [I.] ; his son Eṛega (Eṛaga) ;[6] his younger brother Aṅka ;[7] Eṛaga's son Sêna [I.], married Maiḷaladêvî ; their son Katta (Kârtavîrya) [II.], married Bhâgaladêvî ; their son Sêna [II.]

182.— *PSOCI.* No. 177 ; *Mysore Inscr.* No. 73, p. 151. Baḷagâṁve Kanarese inscription, 'probably of' the W. Châlukya **'Vikramâditya VI. Tribhuvanamalla'** (according to *Mys. Inscr.* of **Sômêśvara II. Bhuvanaikamalla**).[8]

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[1] The full name is Trailôkyamalla-Noḷamba-Pallava-Permâḍi-Jayasiṁha ; see Dr. Fleet's *Dynasties*, p. 453 ; and below, No. 188 ; compare also No. 753.

[2] The *tithi* of the date only *commenced* 13 h. 6 m. after mean sunrise.

[3] In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramâditya VI.) Tribhuvanamalla.

[4] He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kôḷâḷapura' and 'lord of Nandagiri.'

[5] See above, No. 141. [6] See above, No. 158. [7] See above, No. 163.

[8] The date is illegible ; *Mys. Inscr.* gives the year Râkshasa (which would be Ś. 997).

183.— **Ś. 998.**— *Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jaina inscription, recording gifts of the *Âchârya* **Śrînandi-paṇḍita** :—

(L. 19).— Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrâheyoḷu.

The inscription mentions Kuṅkumamahâdêvî, the younger sister of the Châḷukya *Chakravartin* Vijayâdityavallabha (*i.e.*, probably, the W. Châlukya Vijayâditya[1]), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śântinâthadêva, *i.e.* a Jaina temple or image of Śântinâtha that had been built or set up by the W. Châlukya Sômêśvara II. Bhuvanaikamalla.

184.—**Ś. 999.**—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgûr Kanarese inscription of the W. Châlukyas **Vikramâditya VI.** and **Jayasiṁha III.** :—

(L. 14).—Sa(śa)kanṛipak[âl]-âtîta-saṁvatsara-sa(śa)taṁgaḷu 999neya Piṁgaḷa-saṁvatsarada Âshâḍa(ḍha)-su(śu)ddha 2 Âdityavâra saṁkrânti-pavitrârôhaṇad=aṁdu.

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.— **Châ. Vi. 2.**— *Ind. Ant.* Vol. VIII. p. 11. Yêûr Sanskṛit and Kanarese inscription of the reign of the W. Châlukya *Mahârâjâdhirâja* **Vikramâditya VI. Tribhuvanamalla,** residing at his capital of Kalyâṇa :—

Śrîmach-Châḷukya-Vikrama-varshada 2neya Piṁgaḷa-saṁvatsarada Śrâvaṇa-paurṇṇamâsi Âdityavâra sômagrahaṇa-mahâparvva-nimittadiṁ.

[Piṅgala = Ś. 999] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy[2] as far as Jayasiṁha [II.] Jagadêkamalla as in No. 154; his son [Sômêśvara I.] Âhavamalla; his son [Sômêśvara II.] Bhuvanaikamalla; his younger brother Vikramâditya [VI.] Tribhuvanamalla.

186.— **Châ. Vi. 2.**— *PSOCI.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** residing at Êtagiri,[3] and of his feudatory, the *Daṇḍanâyaka* **Barmadêva** :—

(L. 39).— śrîmach-Châḷukya-Vikrama-varsha 2neya Piṁgaḷa-saṁvatsarada Pushya-su(śu)ddha 7 Âdityavârad=aṁdin=uttarâyaṇa-saṁkrântiya parbba(rvva)-nimittaṁ.[4]

[Piṅgala = Ś. 999] : Sunday, 24th December A.D. 1077.

187.— **Châ. Vi. 2.**— *PSOCI.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** residing at Êtagiri, and of his feudatory, the *Daṇḍanâyaka* **Barmadêva** :—

(L. 26).— śrîmach-Châḷukya-Vikrama-varishada yeraḍe(ḍa)neya Piṁgaḷa-saṁvatsarada Mâghada puṇṇame Sômavârad=andina sômagrahaṇa-parvva-nimittadiṁ.[5]

[Piṅgala = Ś. 999] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.— **Châ. Vi. 3 (for 4?).**— *Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** and of his younger brother, the *Yuvarâja* **Jayasiṁha III.** :[6]—

'In the 3rd year of Châlukya Vikrama, the year Siddhârthi, at the time of uttarâyaṇa-saṁkrânti.'

[Siddhârthin = Ś. 1001.]

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[1] See above, No. 32 ff.

[2] The genealogy is in Sanskṛit, and is professedly taken from a copper-plate charter.

[3] See Dr. Fleet's *Dynasties*, p. 450, note 2.

[4] See *Ind. Ant.* Vol. VIII. p. 190, No. 6. [5] See *ibid.* No. 7.

[6] The full name is Trailôkyamalla-Vîra-Noḷamba-Pallava-Permanaḍi-Jayasiṁha; compare above, No. 176.

189.— Châ. Vi. 7.— *Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Châlukya *Mahârâjâdhirâja* **(Vikramâditya VI.) Tribhuvanamalla,** recording that the *Mahâmaṇḍalêśvara* Muñja, 'lord of Bhôgâvatî,' (a son of Sindarâja who was the eldest son of Bhîma) of the Sinda family,[1] sold some villages to the [Raṭṭa] *Mahâsâmanta* **Kanna-sâmanta**[2] **(Kannakaira II.)** :—

(L. 12).— śrî·Vikru(kra)makâla-saṁvatsarêshu shaṭsu atîtêshu saptamê Duṁdubhi-saṁvatsarê pravarttamânê tasya Kâ[r*]ttika-su(śu)ddha-pratipad-Âdivârê.

[For **Dundubhi = Ś. 1004**] the date is irregular.

190.— Châ. Vi. 9.— *Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** recording a grant by Jñânaśakti-paṇḍita,[3] the disciple of Dêvaśakti-paṇḍita :—

(L. 5).— śrîmach-Châḷukya-Vikrama-varshada 9neya Raktâkshi-saṁvatsarada Chaitra-su(śu)dhdha(ddha) 1 Sômavârad=aṁdu.

[For **Raktâksha = Ś. 1006**] the date is irregular.

191.— **Ś. 1008** (for **1009**).— *Ep. Ind.* Vol. III. p. 305, and Plate. Sîtâbaldî (now Nâgpur Museum) inscription of the reign of the W. Châlukya *Mahârâjâdhirâja* **(Vikramâditya VI.) Tribhuvanamalla,** and of his feudatory, the *Mahâsâmanta* **Dhâḍibhaṇḍaka** (also called the *Râṇaka* **Dhâḍiadêva**), 'who had emigrated from Latalaura,' of the Mahârâshṭrakûṭa lineage :—

(L. 1).— Sa(śa)kanṛipakâl-âtîta-saṁvvatsar-âṁtarggata-daśaśata ya[tra] ashṭatyadhikê (*possibly altered to* ashṭâdhikê) Saku 1008 Prabhava-saṁvatsarê [4]Vaisâkha-su[dha]-tṛitîyâ-Su(śu)kradinê.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.— **Ś. 1009.**— *Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya **Vikramâditya VI.,** and) of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya II.** and his wife Bhâgaladêvî :[5]—

Śaka 1009, 'the Prabhava *saṁvatsara*, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrâvaṇa.'

Sunday, 1st August A.D. 1087 ; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.— Châ. Vi. 12.— *Jour. Bo. As. Soc.* Vol. X. p. 287 ; *PSOCI.* No. 93. Koṇṇûr Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** of his son **Jayakarṇa,**[6] and of the *Daṇḍâdhipa* **Châmaṇḍa,** and the Raṭṭa *Maṇḍalêśvara* **Sêna II. (?),** and the Raṭṭa *Mahâmaṇḍalêśvara* **Kanna II.** :[7]—

(L. 56).— śrîmach-Châḷukya-Vikrama-kâlada 12neya Prabhava-saṁvatsarada Pausha-kṛishṇa-chaturddaśî Vaḍḍavârad=uttarâyaṇasaṁkrântiy-aṁdu.

[**Prabhava = Ś. 1009**] : Saturday, 25th December A.D. 1087 ; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half ; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for **Jayakarṇa,** of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

[1] He is also described as 'the frontal ornament of the Nâga family.'

[2] See below, Nos. 193 and 201.

[3] In the original the name is written *Nyâna*?.

[4] Read *Vaiśâkha-śuddha-*.

[5] Compare below, No. 201.

[6] See Dr. Fleet's *Dynasties*, pp. 455 and 554.

[7] See Nos. 189 and 201.

194.—**Châ. Vi. 16.**— *Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskṛit and Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** being a record of grants dated—

'at the time of the sun's commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *saṁvatsara*, which was the sixteenth of the years of the glorious Châḷukya king Vikrama.'

[Prajâpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(?49)th year, the Krôdhin *saṁvatsara* = Ś. 1046; but the given date is irregular).

195.—**Châ. Vi. 16.**—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâḷgund Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla**:—

'The sixteenth year (in words, l. 20) of his reign,[1] the Prajâpati *saṁvatsara*; Sunday; at the time of the sun's commencing his progress to the north. The month and lunar day are not given.'

[For **Prajâpati = Ś. 1013**] the date is irregular; see above, No. 194.

196.—**Châ. Vi. 18.**—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** recording grants made to Sômêśvara-paṇḍita [2] (the disciple of Śrîkaṇṭha-paṇḍita who was the disciple of Kêdâraśakti), the priest of the god Nakharêśvaradêva at Tâvaragere:—

(L. 27).— śrîmach-Châḷukya-Vikrama-varshade(da) 18neya Śrîmukha-saṁvatsarada Pâ(phâ)lguṇa(na)d=amavâsye Âdivâra sûryya-grahaṇad=aṁdu.

[Śrîmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—**Châ. Vi. 18 (?).**—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysaḷa inscription:[3]—

'in the (?) 18th year of Châḷukya Vikrama, the month Jêshṭa, the 5th day of the moon's increase, Monday, at the Saṅkramaṇa.'

For **Châ. Vi. 18 = Ś. 1015** the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—**Châ. Vi. 19** (for **20** ?).—*Ind. Ant.* Vol. X. p. 185. Ḍambaḷ Sanskṛit and Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** and of his queen **Lakshmâdêvî,** recording grants to two Buddhist *vihâras* (or monasteries):—

(L. 17).—śrî-Châḷukya-Vikrama-varshada 19neya Yuva-saṁvatsarada Mâgha-su(śu)ddha-paṁchamî Âdityavârad=aṁdu uttarâyaṇasaṁkrânti-vyatîpâtad=aṁdu.

The date is intrinsically wrong and of course irregular both for **Yuvan = Ś. 1017,** and for Ś. 1016.

199.—Châ. **Vi. 21.**—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kaṭṭagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank:—

(L. 1).— śrîmach-Châḷukya-Vikrama-varshada 21neya Dhâtu-saṁvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=andu.

[Dhâtṛi = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

[1] The original has *Châḷukya-Vikrama-varshada.*
[2] Compare Dr. Fleet's *Dynasties*, p. 500, note 6.
[3] Compare *Mys. Inscr.* p. 91.

200.—**Châ. Vi. 21.**—*PSOCI.* No. 166; *Mysore Inscr.* No. 84, p. 170. Balagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his feudatory, the *Daṇḍanâyaka* **Sarvadêva** :—

(L. 47).— śrîmach-Châḷukya-Vikrama-kâlada 21neya Dhâtu-saṁvatsarada Pushya-su(śu) 5 Âdivâradh(d)=aṁdin=uttarâyaṇasaṁkrânti-vyatîpâtad=aṁdu.[1]

[For **Dhâtṛi = Ś. 1018**] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—**Châ. Vi. 21.**—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI.* No. 88. Saundatti Sanskṛit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Châlukya (**Vikramâditya VI. Tribhuvanamalla**) **Permâḍidêva,** and (?) of the Raṭṭa **Sêna II.** :—

(L. 39).—Vîra-Vikrama-kâḷa-nâmadhêya-saṁvatsar-aikaviṁśati-pramitêshv=atîtêshu | varttamâna-Dhâtu-saṃvatsarê Pushya-bahuḷa-trayôdaśyâm=Âdivâr-ôttarâyaṇasaṁkrântô(ntau).

[For **Dhâtṛi = Ś. 1018**] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sêna II. the inscription gives the following genealogy :[2]— In the race of the Raṭṭas there was, as a son of king Nanna, Kârtavîrya [I.], a feudatory of [the W. Châlukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṛaga; his younger brother Aṅka; Eṛaga's son Sêna (Kâlasêna) [I.], married Maiḷalâdêvî; their son Kannakaira (Kanna) [II.]; his younger brother Kârtavîrya [II.]; his son Sêna (Kâlasêna) [II.].

The *Mahâmaṇḍalêśvara* Kârtavîrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramâditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhâgalâmbikâ.[3]

(For another date in the same inscription see above, No. 79).

202.—**Châ. Vi. 22** (for **23**).—*PSOCI.* No. 167; *Mysore Inscr.* No. 47, p. 107. Balagâmve Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI**) **Tribhuvanamalla,** and of his feudatories, the *Daṇḍanâyakas* **Bhîvaṇayya**[4] and **Padmanâbhayya** :—

(L. 39).—śrîmach-Châḷukya-Vikrama-kâḷada 22neya Bahudhânya-saṁvatsarada Pushyad=amavâsyey=Âdityavâram=uttarâyaṇasaṁkrânti-vyatîpâtad=aṁdu.[5]

[**Bahudhânya = Ś. 1020**]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—**Châ. Vi. 24.**—*PSOCI.* No. 113. Kiruvatti Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla** :—

(L. 34).—Châḷukya-Vikrama-varishada 24neya Pramâthi-saṁvatsarada Jyêshṭha-śuddha-paurnna(rṇṇa)mâsi Âdityavâra sôma-grahaṇad=aṁdu.[6]

[**Pramâthin = Ś. 1021**]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—**Châ. Vi. 27.**—*PSOCI.* No. 168; *Mysore Inscr.* No. 40, p. 78. Balagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his feudatories, the *Daṇḍanâyakas* **Anantapâla** and **Gôvindarasa** :—

(L. 47).— śrîmach-Châḷukya-Vikrama-varshada 27neya Chitrabhânu-saṁvatsarada Paushya(sha)-śuddha 13 Budhavârad=uttarâyaṇasaṁkrântiy-aṁdu.

[**Chitrabhânu = Ś. 1024**]: Wednesday, 24th December A.D. 1102.

[1] See *Ind. Ant.* Vol. VIII. p. 191, No. 17. Compare above, No. 192.

[2] Compare above, No. 181.

[3] See Dr. Fleet's *Dynasties*, p. 451.

[4] See Dr. Fleet's *Dynasties*, p. 451.

[5] See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

[6] See *ibid.* No. 20.

205.—Châ. Vi. 27.—*PSOCI.* No. 169; *Mysore Inscr.* No. 85, p. 173. Balagâmve Kanarese memorial tablet [of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla** ?] :[1]—

'The twenty-seventh year (in figures, l. 6) of his reign, the Chitrabhânu *samvatsara*; Monday, the first day of the dark fortnight of Phâlguna;' (*Mys. Inscr.* 'the 27th year of Châlukya-Vikrama').

[For Chitrabhânu = **Ś. 1024**] the date is irregular.

206.—Châ. Vi. 27.—*PSOCI.* No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagâmve Kanarese inscription[2] of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla** [and of his *Daṇḍanâyaka* **Gôvindarasa**] :—

(L. 41).— śrîmach-Châḷukya-Vikrama-varshada 27neya Chitrabhânu-saṁvatsarada Phâlguṇa(na)d=amâvâsye Âdityavâra saṁkramaṇa-vyatîpâtad=aṁdu.[3]

[For Chitrabhânu = **Ś. 1024**] the date is irregular.

207.—Châ. Vi. 28.—*PSOCI.* No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanâyakas* **Anantapâla** and **Gôvindarâja** :—

(L. 45).—śrîmach-Châḷukya-Vikrama-varsha 28neya Subhânu-saṁvatsarada Pushya-ba 10 Su(śu)kravârad=aṁdu=uttarâyaṇa-saṁkramaṇadalli.

[**Subhânu = Ś. 1025**] : Friday, 25th December A.D. 1103.

208.—Châ. Vi. 32.—*PSOCI.* No. 218; *Mysore Inscr.* No. 104, p. 199. Tâḷgund Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, and of his feudatories, the *Daṇḍanâyakas* **Anantapâla** and **Gôvindarâja** :—

(L. 20).—Châḷukya-Vikrama-kâlada mûvatt-eraḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bṛi)haspativâradalu.[4]

[For **Sarvajit = Ś. 1029**] the date is irregular.

209.—Châ. Vi. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hûli Kanarese memorial tablet:—

'Vaḍḍavâra, the fifth *tithi* of the dark fortnight of Śrâvaṇa of the Sarvajit *saṁvatsara*, which was the thirty-second year of the Châlukya-Vikrama-kâla.'

[**Sarvajit = Ś. 1029**] : Saturday, 10th August A.D. 1107.

210.—Châ. Vi. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara* **Tailapa II.**, 'lord of Banavâsî,' ruling at Pânthîpura :—

(L. 38).— śrîmach-Châḷukya-Vikrama-varshada 33neya Sarvvadhâri-saṁvatsarada Herjjuggiya[5] puṇṇami Sômavârad=andina śubha-lagnadoḷ.

[**Sarvadhârin = Ś. 1030**] : Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kâdambas from Mayûravarman[6] [I.] to Jayavarman [II.] as stated in Dr. Fleet's *Dynasties*, p. 559. Jayavarman [II.] had five sons, *viz.* Mâvulidêva, Tailapa [I.], Śântivarman [II.], Chôkidêva, and Vikrama; of these, Śântivarman [II.] married Siriyadêvî of the Pâṇḍya family; their son Tailapa [II.], married Bâchaladêvî of the Pâṇḍya family.

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[1] According to *Mys. Inscr.* the inscription is of the time of the *Mahâmaṇḍalêśvara* Permaḍidêva, 'chief of the great city of Kolâlapura.' This apparently would be the *Mahâmaṇḍalêśvara* Udayâditya-Gaṅga-Permâḍi, of the W. Gaṅga family, mentioned in Dr. Fleet's *Dynasties*, p. 452.

[2] "The inscription is almost wholly illegible."

[3] See *Ind. Ant.* Vol. VIII. p. 191, No. 26. [4] See *ibid.* p. 192, No. 29.

[5] *Herjuggi* or *Hejjuggi* is the day of the full-moon of Âśvina; see *Ep. Ind.* Vol. V. p. 15.

[6] Compare below, No. 603.

211.—**Châ. Vi. 33.**—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dâvaṇgere Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** and of his feudatory, the *Daṇḍanâyaka* **Bammarasa (Barmarasa) :—**

(L. 28).—Châḷukya-Vikrama-kâlada 33neya Sarvvadhâri-saṁvatsarada Pushya-śuddha-paṁchami Bri(bṛi)havârad=uttarâyaṇasaṁkramaṇa-vyatipâta-nimittam=âgi.

[For **Sarvadhârin = Ś. 1030**] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausha.

212.—**Châ. Vi. 37.**—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagâṁve Sanskṛit and Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his feudatory, the Pâṇḍya *Mahâmaṇḍalêśvara* **Tribhuvanamalla Kâmadêva,** 'lord of Gôkarṇa,' 'ruler of the Koṅkaṇa *râshṭra*:'[1]—

(L. 58).— giri-Bhavalôchana-37-pramita-Vikrama-varsha-ja-Nandan-âkhya-vatsara-bhava-Paushya(sha) mâsa-sitapaksha-chaturtthi Mahîjavâradoḷ=beras-iral=uttarâyaṇadoḷ.[2]

[Nandana = Ś. 1034] : Tuesday, 24th December A.D. 1112.

213.— **Châ. Vi. 38** (for **37**?).— *PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** and of his feudatories, the *Daṇḍanâyakas* **Anantapâlayya** and **Gôvinda-rasa :—**

(L. 4).— śrîmat*u*-Châḷukya-Vikrama-varshada 38neya Naṁdana-saṁvatsarada ;[3] (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhârti, the month Śrâvaṇa, the 5th'?).

[Nandana=Ś. 1034.]

214.—**Châ. Vi. 38.**—*PSOCI.* No. 103. Hângal Kanarese memorial tablet of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla :—**

(L. 1).—[śrî]mat(ch-)Châḷukya-Vikrama-varshada 38neya Vijaya-saṁvatsarada Chaitra-śuddha-pâḍiva Buddha(dha)vârad=aṁdu.[4]

[Vijaya = Ś. 1035] : Wednesday, 19th March A.D. 1113 [5]

215.—**Châ. Vi. 38** (or **39**?).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his *Daṇḍanâyaka* **Gôvindarasa.**[6]

216.—**Châ. Vi. 39.**—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his feudatories, the *Daṇḍanâyakas* **Anantapâla** and **Gôvindarâja (Gôvindamayya) :—**

(L. 49).—śrîmach-Châḷukya-Vikrama-kâlada 39neya Jaya-saṁvatsarada Chaitrada puṇṇave Âdivâra grahaṇa-vyatîpâta-saṁkramaṇad=aṁdu.[7]

[In **Jaya = Ś. 1036**] the *tithi* of the date *commenced* 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mêsha-saṁkrânti only took place on the 24th March A.D. 1114.

217.—**Châ. Vi. 43.**—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihoḷe Kanarese inscription, recording donations to a temple :—

(L. 1).—Châḷukya-Vikrama-varishada 43[ne*]ya Viḷaṁbi-saṁvatsarada uttarâyaṇa-saṁkramaṇad=aṁdu.

[Vilamba = Ś. 1040.]

[1] See Dr. Fleet's *Dynasties*, p. 452.
[2] See *Ind. Ant.* Vol. VIII. p. 190, No. 3.
[3] See *ibid.* p. 192, No. 30.
[4] See *ibid.* No. 31.
[5] On this day the *tithi* of the date *commenced* 5 h. 10 m. after mean sunrise.
[6] The details of the date seem quite doubtful.
[7] See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—**Châ. Vi.** 45[1] (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Koḍikop Kanarese inscription of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** reigning at Jayantîpura, and of his feudatory, the Sinda *Mahâmaṇḍalêśvara* **Âcha (Âchama) II.** :[2]—

(L. 16).—śrîmat(ch-)Châḷukya-Vikrama-kâlada 45neya Śubhakri(kṛi)t-saṁvachchha(tsa)rada Chaitra-su(śu)ddha 8 Sômavâra uttarâyaṇasaṁkrântiy-aṁdu.

The date is intrinsically wrong and of course irregular for both **Śubhakrit = Ś. 1044** and Ś. 1042.

219.—**Châ. Vi. 46.**[3]—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dâvaṇgere Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla,** and of his feudatory, the *Mahâmaṇḍalêśvara* **Tribhuvanamalla Pâṇḍyadêva,** 'lord of Kâñchîpura,' ruling the Noḷambavâḍi Thirty-two-thousand :—

(L. 37).—Châḷukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Âśvija-bahuḷa-paṁchami Âdivârad=aṁdu.

[Plava = Ś. 1043] : Sunday, 2nd October A.D. 1121.

220.—**Ś. 1045.**—*Ind. Ant.* Vol. XIV. p. 15. Têrdâḷ Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika* **Goṅka**[4] **(Goṅkidêvarasa)** of Têridâḷa, a dependent of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla Permâḍirâya,** and of his feudatory, the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya II.**,[5] 'lord of Lattanûra :'—

(L. 49).—Sa(śa)ka-va[r*]sha 1045neya Śu(śô)bhakri(kṛi)t-saṁvatsarada Vaiśâkhada puṇṇami Bra(bṛi)haspativâradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalâchârya* Mâghaṇandi-saiddhântika, the priest of the temple of Rûpa-Nârâyaṇa at Kollâpura (Kollagira). The same Mâghaṇandi-saiddhântika also is described as the preceptor of the *Sâmanta* Nimbadêva.[6]

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—**Ś. 1047.**—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narêndra Kanarese inscription of the W. Châlukya **Vikramâditya VI.** :—

(L. 108).—Śaka-varshaṁ 1047neya Visvâ(śvâ)vasu-saṁvatsarada [Bhâ]drapada-ba 13 Śukravâra mahâtithi-yugâdiy-aṁdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **(Vikramâditya VI.) Tribhuvanamalla,** and of his feudatory, the *Daṇḍanâyaka* **Guṇḍamarasa.**

223.—*PSOCI.* No. 108. Chauḍadâmpur incomplete Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla;** of his feudatory, the *Mahâsâmantâdhipati* **Gôvindarasa,** and of a subordinate (?) of the latter, the Gutta *Mahâsâmanta* (?) **Malla (Mallidêva),**[7] the son of Gutta I. who was the son of Mâgutta.

224.—**[Ś. 872*].**—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narêgal incomplete Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla Permâḍi,** and of

[1] For a Drâkshârâma inscription dated in S. 1042 and in the Châlukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

[2] See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

[3] For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakṛit), see *South-Ind. Inscr.* Vol. I. p. 167.

[4] He is stated to have sprung from the family of Jîmûtavâhana; compare below, No. 301 ff.

[5] But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

[6] See also below, Nos. 319 and 413.

[7] See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda *Mahâmaṇḍalêśvara* Permâḍi I., ruling at Erambarage; records a grant which is stated to have been made[1]—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sômavâra sôma-grahaṇam=uttarâyaṇasaṁkrântiy-aṁdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarâyaṇa-saṁkrânti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Âchugi [I.]; his younger brothers Nâka, Siṅga [I.], Dâsa, Dâva, Chauṇḍa (Châvuṇḍa) [I.], and Châva; Âchugi's son Bamma; after him, Âchugi (Âcha) [II.] (put to flight the Poysaḷa, took Gôve, put to flight Lakshma, seized upon the Koṅkaṇa, *etc.*), married Mahâdêvî (Mâdêvî); their son Permâḍi [I.].[2]

225.—**Ś. 1045(?)**.—*PSOCI.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Châlukya **Jagadêkamalla II.**,[3] and of his feudatory, the *Mahâmaṇḍalêśvara* **Vijaya-Pâṇḍyadêva**,[4] 'lord of Kâñchîpura,' residing at Uchchaṅgî and ruling the Noḷambavâḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śôbhakṛit *saṁvatsara*; Sunday, the tenth day of the bright fortnight of Phâlguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—**Ś. 1051***.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Iṅgḷêshwar Kanarese inscription of the W. Châlukya **Sômêśvara III.**, and of his feudatory, the Kaḷachurya *Mahâmaṇḍalêśvara* **Permâḍi**:[5]—

Śakha(ka)-varusha 1051neya Kîlaka-saṁvatsarada Kârttika-paurṇṇamâseyoḷ sômagrahaṇa-nimittaṁ.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagâṁve Kanarese inscription of the third year of the reign of the W. Châlukya **Sômêśvara III. Bhûlôkamalla**, and of his feudatory, the Kâdamba (of Hâṅgal) *Mahâmaṇḍalêśvara* **Taila II.**,[6] 'lord of Banavâsapura:'—

'The third year (in figures, l. 70) of his reign, the Kîlaka *saṁvatsara*; Thursday, the day of the new-moon of Mâgha.'

[For **Kîlaka = Ś. 1050**] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśîkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Châlukya **(Sômêśvara III.) Bhûlôkamalla**, recording a gift by the *Mahâmaṇḍalêśvara* **Mârasiṁhadêvarasa**:—

(**L. 1**).—śrîmad-Bhûlôkamalladêvara varśa(rsha) 6neya Sâvâ(dhâ)raṇa-saṁvatsarada Phâlguṇa(na)-śu 5 Âdivârad=aṁdu.

[For **Sâdhâraṇa = Ś. 1052**] the date is irregular.

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[1] The date, of course, has nothing to do with the reign of Vikramâditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

[2] Compare below, No. 243.

[3] See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadêkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramâditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

[4] Described as 'defeater of the designs of Râjiga-Chôḷa' (*i.e.* Râjêndra-Chôḍa II., Kulôttuṅga-Chôḷa I.); see below, Nos. 250 and 571.

[5] See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 288, where the name (in Sanskṛit) is Paramardin.

[6] The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bâdâmi Kanarese inscription of the second year (of the reign) of the W. Châlukya *Pratâpa-chakravartin* **Jagadêkamalla II**, recording a grant by his *Daṇḍanâyakas* **Mahâdêva** and **Pâladêva** :—

(L. 21).—Châḷukya-Jagadêkamalla-varishada erade(da)neya Siddhârtthi-saṁvatsarada Kârttika-su(śu)ddha-trayôdasi(śi) Sômavârad=aṁdu.

[**Siddhârthin = Ś. 1061**] : Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagâṁve Kanarese inscription of the reign[1] of the W. Châlukya **(Sômêśvara III.) Bhûlôkamalla** :—

'The Siddhârthi *saṁvatsara*; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For **Siddhârthin = Ś. 1061**] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dâvangere Kanarese inscription of the reign[2] of the W. Châlukya **(Sômêśvara III.) Bhûlôkamalla**, and of his feudatory **Vîra-Pâṇḍyadêva**, residing at Uchchaṅgîdurga and ruling the Noḷambavâḍi Thirty-two-thousand :—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi *saṁvatsara*; at the time of the sun's commencing his progress to the north.'

[For **Dundubhi = Ś. 1064**] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managôḷi Kanarese inscription of the 6th year of the reign of the Kaḷachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Châlukya *Pratâpa-chakravartin* **Jagadêkamalla II.** (and his feudatory, the *Daṇḍanâyaka* **Bammaṇayya**), and gives the following date of the 5th year of that king's reign :—

(L. 39).—nija-bhuja-vijaya-nâm-âṁkita-varshada 5neya Duṁdubhi-saṁvatsarada Puishya-śuddha 10 Bri(bṛi)haspativârad=aṁd=uttarâyaṇasaṁkrâṁti-vyatîpâta-nimittav-âgi.

[For **Dundubhi = Ś. 1064**] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyaṇa [I.] (the father of Vikramâditya IV.), mentions a Chalukya Kattiyaradêva.[3] It also states that Taila [II.] annihilated the Râshṭrakûṭas Kakkara (Kakkarâja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin* **Jagadêkamalla II.**, and of his feudatory, the Sinda *Mahâmaṇḍalêśvara* **Jagadêkamalla Permâḍi I.** :[4]—

(L. 22).—Jagadêkamalla-varshada 7neya Raktâkshi-saṁvatsarada Pushyad=amâvâsye Sômavâra uttarâyaṇasaṁkramaṇa-vyatîpâta-sûryyagrahaṇad=aṁdu.

[For **Raktâksha = Ś. 1066**] probably Monday, 25th December A.D. 1144; the Uttarâyaṇa-saṁkrânti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[**Ś. 872**].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narêgal incomplete Kanarese inscription of the reign of the W. Châlukya **Jagadêkamalla II.**, and of the Sinda *Mahâmaṇḍalêśvara* **Jagadêkamalla Permâḍi I.**, ruling at Erambirage; records a grant which is stated to have been made[5]—

(L. 37).—Sa(śa)ka-varsha 872neya Sâdhâraṇa-saṁvatsarada Kârttikad=amavâsye Vṛi(bṛi)haspativârad=aṁdina sûryya-grahaṇadoḷ.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

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[1] But see Dr. Fleet's *Dynasties*, p. 455, note 6.

[2] But see *ibid.* — Part of the inscription is illegible.

[3] Compare above, No. 51.

[4] See Dr. Fleet's *Dynasties*, p. 575.

[5] The date, of course, has nothing to do with the reign of Jagadêkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare above, No. 224.

Permâḍi [I.] vanquished Kulaśêkharâṅka, besieged and beheaded Chaṭṭa, put to flight [the Kâdamba of Goa] Jayakêśin [II.], and defeated Biṭṭiga (*i.e.* the Hoysaḷa Vishṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmêshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin* **Jagadêkamalla II.**, and of the [Kâdamba of Goa ?] *Mahâmaṇḍalêśvara* **Jayakêśin** [II. ?] :[1]—

(L. 55).—Jagadêkamalladêva-varshada 10neya Prabhava-saṁvatsarada Âshâḍha-śuddha 12 Bṛihaspativâra dakshiṇâyanasaṁkramaṇa-vyatipâtaṁ (?).

[For **Prabhava** = **Ś. 1069**] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Âshâḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription[2] of the W. Châlukya **Perma Jagadêkamalla II.**, and of his feudatory, the *Mahâmaṇḍalêśvara* **Vîra-Pâṇḍyadêva**, ruling the Noḷambavâḍi Thirty-two-thousand :—

Mys. Inscr.: 'in the 10th year of the emperor Jagadêkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[**Prabhava** = **Ś. 1069**] : Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagâṁve Kanarese inscription of the 13th (?) year[3] (of the reign) of the W. Châlukya *Pratâpa-chakravartin* **Jagadêkamalla II.**, and of his feudatory, the *Mahâmaṇḍalêśvara* **Tribhuvanamalla Jagaddêva**[4] of the Śântara family of Paṭṭi-Pombuchchapura :—

(L. 40).—Jagadêkamalladêva-varshada 13neya Śukla-saṁvatsarada Kârttikada paurṇṇamâsye Sômavâra sôma-grahaṇad=aṁdu.

[For **Śukla** = **Ś. 1071**] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time[5] of the W. Châlukya **Jagadêkamalla II.**, and of the Kaḷachurya **Bijjala** and his servant, the *Mahâmaṇḍalêśvara* **Vijaya-Pâṇḍyadêva**, the ruler of the Noḷambavâḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king **Îśvara**,[6] 'lord of Karahâṭa').

239.—**Ś. 1076.**—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgûr Kanarese inscription of the W. Châlukya **Taila III.** :—

(L. 18).— Śakanri(nṛi)pakâl-âtîta-śataṁgaḷ 1076neya Bhâva-saṁvatsarada Âśâ(shâ)-ḍa(ḍha)-su(śu)ddha 5 Bri(bṛi)haspativârad=aṁdu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagâṁve Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (**Taila III.**) **Trailôkyamalla**, and of the Kaḷachurya *Mahâmaṇḍalêśvara* **Bijjaṇa**, 'lord of Kâlañjara,' and his *Daṇḍanâyaka* **Mahâdêva** :—

(L. 44).—Trailôkyamalla-varshada 6neya Yuva-saṁvatsarada Mâghad=amâvâsyey=uttarâyaṇasaṁkrânti-Sômavâra-vyatîpâtad=aṁdu.

[For **Yuvan** = **Ś. 1077**] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausha.

[1] See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.
[2] Much of the inscription is illegible.
[3] See Dr. Fleet's *Dynasties*, p. 457, note 5. [4] Compare below, Nos. 388 and 584.
[5] The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.
[6] See *ibid.* p. 577.

241.—**Ś. 1080.**—*Ind. Ant.* Vol. XI. p. 273. Siddâpur Kanarese inscription of the reign of the Kâdamba (of Goa) *Mahâmaṇḍalêśvara* **Śivachitta Permâḍi,** 'lord of Banavâsî,' and (his brother) the *Yuvarâja* **Vijayâditya II.**,[1] staying near Sampagâḍi :—

(L. 28).—Śaka-varśaṁ(rshaṁ), 1080neya Bahudhânya-saṁvatsarada Âśâ(shâ)ḍa(ḍha)d=amavâsya Sômavârad=aṁdu dakshiṇâyanasaṁkrânti-vyatîpâtada puṇya-tithiyoḷu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihaḷḷi Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kâdamba *Mahâmaṇḍalêśvara Koṅkaṇa-chakravartin* **Śivachitta Permâḍi,** 'lord of Banavâsî,' ruling at his capital of Gôve (Goa) :—

(L. 33).— śrî-Kâdamba-Śivachitta-śrî-Vîra-Permmâḍidêva-varshada 14neya Vikrama-saṁvatsarada Vaiśâkha-mâsada śuddha-daśamî Sômavârad=aṁdu.

[For **Vikrama = Ś. 1082 = Ky. 4261**] the date is irregular.

(L. 37).— -Permmâḍidêva-varshada 17neya Svabhânu-saṁvatsarada Mârggaśira-bahuḷa-daśamî (?)[2] Sômavârad=aṁdu.

[**Subhânu = Ś. 1085 = Ky. 4264**] : Monday, 18th November A.D. 1163.

(L. 54).— -Permmâḍidêva-varshada 26neya Nandana-saṁvatsara Mâghamâsa-śuddha daśamî Bṛihaspativârad=andu.

[**Nandana = Ś. 1094 = Ky. 4273**] : Thursday, 25th January A.D. 1173.

243.—**Ś. 1084 (for 1085).**—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67.. Paṭṭadakal Kanarese inscription of the Sinda *Mahâmaṇḍalêśvara* **Châvuṇḍa II.**, (who was, or rather had been) a feudatory of the W. Châlukya **Nûrmaḍi-Taila (Taila III.)** :[3]—

(L. 66).— Sa(śa)ka-varshada sâsirad-eṁbhatta-nâlkc(lka)neya Subhânu-saṁvatsarada Jê(jyê)shṭha-su(śu)ddha-paurṇṇamâsye Sômavâra sômagrahaṇa-vyatîpâta-saṁkramaṇada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Âchugi [I.]; his brothers Nâka, Siṁha [I.], Dâsa, Dâma, Châvuṇḍa [I.], and Châva. Âcha's (Âchugi's) son Bamma; his younger brother Siṅga [II.]; his son Âcha [II.] (burnt Gôve and repulsed [the Śilâhâra] Bhôja [I.]); his son Pemma (Permâḍi) [I.]; his younger brother Châvuṇḍa [II.], married Dêmaladêvî; their sons Âchidêva [III.] and Pemmâḍi [II.].[4]

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dâvaṇgere Kanarese inscription[5] of the *Mahâmaṇḍalêśvara* **Vijaya-Pâṇḍyadêva,** who ruled the Nolambavâḍi Thirty-two-thousand and resided at Uchchaṅgî, of the 15th year of the reign of (?) the **W. Châlukya Tailapa Trailôkyamalla (Taila III.),** the year Pârthiva.[6]

[**Pârthiva = Ś. 1087.**]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription[7] of the time of the W. Châlukya **Nûrmaḍi-Tailapa (Taila III.),** and of the Kaḷachurya **Bijjala** and his dependent **Kasapayya-nâyaka.**[8]

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[1] Compare below, Nos. 249 and 254.

[2] According to the translation this should be *pañchamî*, and the European equivalent of the date, given above, is for this *tithi*.

[3] See Dr. Fleet's *Dynasties*, p. 575.

[4] Compare Nos. 224 and 247.

[5] Part of the inscription is illegible.

[6] See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

[7] The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

[8] See below, Nos. 279 and 281.

246.—*PSOCI.* No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Châlukya **Nûrmaḍi-Tailapa (Taila III.).**

247.—**Châ. Vi. 94.**—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahâmaṇḍalêśvara* **Châmuṇḍa (Châvuṇḍa) II.** and his sons (by Siriyâdêvi) **Bijjala** and **Vikrama** :[1]—

(L. 23).—śrîmach-Châḷukya-[Vikrama-varshada] 94neya Virôdhi-saṁvatsarada . . .[2]
[Virôdhin = Ś. 1091.]

248.—**Ś. 1091.**—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dâvaṇgere Kanarese inscription of the *Mahâmaṇḍalêśvara* **Vijaya-Pâṇḍyadêva,** 'lord of Kâñchîpura,' residing at Uchchaṅgi and ruling the Noḷambavâḍi Thirty-two-thousand :—

(L. 16).—śrîmat-Saka-varshada[3] 1091neya Virôdhi-saṁvatsarada dvitîya-Śrâvaṇa-śuddha-puṇṇami Sômavârad=aṁdu.[4]

In the given year Śrâvaṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—**Ky. 4270** and **4272.**—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsî inscription[5] of the 23rd year of the reign of the Kâdamba (of Goa) **Śivachitta Paramardin,** and of the 25th year (of his reign, and) of his younger brother **Vishṇuchitta**; (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajñêśvarasûri[6]) :—

(L. 18).—Saṁnivṛittê Kalêḥ kâlê kha-sapta-dvi-payônidhau | pravardhamânê tad-râjyê trayô-viṁśê Virôdhini | saṁvatsarê Śuchau mâsê darśê vârê Vṛi(bṛi)haspatêḥ | dakshiṇâyana-saṁkrântau.

[Virôdhin = Ś. 1091 = Ky. 4270]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Saṁnivṛittê Kalêḥ kâla(lê)=śva(śvi)-sapta-dvi-payônidhau | pravardhamânê tad-râjyê paṁcha-viṁśê samê Kharê | Mâghê cha śuddha-dvâdaśyâṁ mâsê vârê Vṛi(bṛi)haspatêḥ | samprâptê Vaidhṛitau yôgê.

[For **Khara = Ś. 1093 = Ky. 4272**] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêśin [I.], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gôpakapaṭṭana (Goa); his son Vijayâditya [I.]; his son Jayakêśin [II.] married Mailalamahâdêvî, the daughter of the [W.] Châlukya Vikramârka (Vikramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—**Ś. 1093*** and **1095*.**—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahâmaṇḍalêśvara* **Vijaya-Pâṇḍyadêva,**[7] 'lord of Kâñchîpura,' and of his *Daṇḍanâtha* **Vijaya-Permâḍi** :[8]—

(L. 49).—Śaka-varsha 1093ṟe(ṟa)neya Vikṛita-saṁvatsarada Pushya-bahuḷa-pâḍiva Śukravârad=uttarâyaṇa-saṁkramaṇad=aṁdu.

(L. 63).—Śaka-varsha 1095neya Naṁdana-saṁvatsarada Bhâdrapada-śuddha-tadige Bṛihaspativârad=aṁdu.

Friday, 25th December A.D. 1170;[9] and Thursday, 24th August A.D. 1172.

[1] Compare above, No. 243.
[2] The full details of the date are illegible.
[3] Read *śrîmach-Chhaka-*.
[4] See *Ind. Ant.* Vol. XIX. p. 156, No. 37.
[5] Professedly copied from a copper-plate (or copper-plates).— The descriptions of the boundaries contain Kanarese words and inflections.
[6] Compare below, No. 269.
[7] Described as 'defeater of the designs of Râjiga-Chôḷa;' see above, No. 225.
[8] The inscription also mentions a Kâdamba *Mahâmaṇḍalêśvara* Kêtarasa, 'lord of Uchchaṅgigiri;' see Dr. Fleet's *Dynasties*, p. 564.
[9] On this day the *tithi* of the date *commenced* 2 h. 36 m. after mean sunrise.

251.—*PSOCI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahâmaṇḍalêśvaras* **Vîra-Pâṇḍyadêva** and **Vijaya-Pâṇḍyadêva.**[1]

252.—*PSOCI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of **Vijaya-Pâṇḍyadêva(?).**[2]

253.—**Ś. 1095 and 1103.**—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays,* Vol. II. p. 271. Translation of a 'Curugode' (Kuṛgôḍ, now Calcutta Museum) Sanskṛit and Kanarese inscription[3] of the reign[4] of the W. Châlukya **Tribhuvanamalla Vîra-Sômêśvara (Sômêśvara IV.),** reigning at Kalyâṇa; recording grants by the *Mahâmaṇḍalêśvara* **Irmaḍi-Râchamalla** (surnamed Sindagôvinda) of Kuṛugôḍadurga:—

'The year of Śâlivâhan[5] 1095 in the Vijaya year of the cycle, and on the 30th of the month Mârgaśira, on Monday, in the time of an eclipse of the sun.'

'The year of Śâlivâhan[5] 1103, of the cycle Plava, and on the 15th of Kârttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Râchamalla; to him and his wife Sôvaladêvî was born Iruṅgula; and to him and his wife Êchaladêvî were born Irmaḍi-Râchamalla and Sôma.

254.—**Ky. 4275.**—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dêgâṁve inscriptions[6] of the 28th year of the reign of the Kâdamba **Śivachitta Permâḍi,** residing at Gôpakapurî (Goa); recording a grant made at the request of his queen **Kamalâdêvî**; (composed by Gôvindadêva):—

(P. 269, l. 33, and p. 291, l. 42).—pañchasaptatyadhika-dviśatôttara-chatuḥsahasrêshu Kaliyuga-saṁvatsarêshu parâvṛittêshu pravartamânê cha śrî-Kâdamba-Śivachitta-Vîra-Permâḍidêvasya pravardhamâna-vijayarâjya-saṁvatsarê ashṭâviṁśê Jay-âhvayê Mârgaśirshê amâvâsyâṁ Bhaumavârê sûryagrahaṇa-parvaṇi.

[Jaya = Ś. 1096 = Ky. 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilôchana-Kadamba; in his lineage, the Kâdamba kings; in their family, Gûhalla Vyâghramârin; his son Shashṭhadêva [I.]; his son Jayakêśin [I.], a god of death to the king of Kâpardika-dvîpa, uprooted Kâmadêva *etc.*; his son Vijayâditya [I.]; his son Jayakêśin [II.], married Mailalamahâdêvî, the daughter of the [W.] Châlukya Vikrama (Vikramâditya VI.); their son Śivachitta Permâḍi, married Kamalâdêvî, the daughter of Kâmadêva of the lunar race and of his wife, the Pâṇḍya princess Chaṭṭaladêvî.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dêgâṁve Kanarese inscription, recording the construction of two temples at the command of **Kamaḷâdêvî,** the queen of the Kâdamba (of Goa) **Śivachitta Permâḍi** (and daughter of king Kâma, here described as belonging to the solar race, and Chaṭṭaladêvî, here described as belonging to the lunar race[7]).

[1] The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

[2] The greater part of the inscription is illegible.

[3] I owe an account of this inscription to Dr. Fleet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 364.

[4] But compare Dr. Fleet's *Dynasties,* p. 463, note 4.

[5] *Śâlivâhana* really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

[6] The two inscriptions are identical, one being in Nâgarî and the other in Kanarese characters; compare above, No. 48. Both (called *upala-śâsana*) are perhaps copies of a copper-plate inscription.

[7] Compare above, No. 254.

256.— **Ś. 1104***.— *Ind. Ant.* Vol. XIV. p. 15. Têrdâḷ Kanarese Jaina inscription. Date of a private grant:—

(L. 59).— Sa(śa)ka-varshaṁ 1104neya Plava-saṁvatsarada Âśvayuja-bahuḷa 3 Âdivâradalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.— **Ś. 1106**.— *PSOCI.* No. 102. Ḍambaḷ Sanskṛit and Kanarese inscription of the W. Châlukya **Sômêśvara IV. Tribhuvanamalla**:—

(L. 71).— Sa(śa)kanri(nṛi)pakâl-âtîta-saṁvatsara 1106neya Krôdhi-saṁvatsarad= Âśâ(shâ)ḍa(ḍha)d=amâvâsye Sômavâra sûryyagrahaṇa-saṁkrâṁti-vyatîpâtad=aṁdu.[1]

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.— **Ś. 1109**.— *Ind. Ant.* Vol. XIV. p. 15. Têrdâḷ Kanarese Jaina inscription. Date of a grant by the *Daṇḍanâyaka* **Bhâyidêva**, the son of the *Daṇḍanâyaka* Têjugi:[2]—

(L. 79).— Sa(śa)ka-varśaṁ(rshaṁ) 1109neya Plavaṁga-saṁvatsarada Chaitra-su 10 Bri(bṛi)haspativârad=aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.— **Ś. 1110***.— *Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahâmaṇḍalêśvara*) **Barma**,[3] ruling at Toṛagale, recording a grant by his wife **Suggaladêvi**:—

(L. 33).— Sa(śa)ka-varshaṁ 1110neya Plavaṁga-saṁvatsarada Puśya(shya)-bahuḷa 10 Vaḍḍavârav=uttarâyaṇasaṁkramaṇa-vyatîpâtadalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahâmaṇḍalêśvara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, *i.e.* Taila II., killed Pañchala[4]); his son Ḍâvaramalla [I.]; his son Chaṭṭa [I.]; his son Ḍâvaramalla [II.]; his son Chaṭṭa [II.]; his son Bhûta (Bhûtiga); his son Barma.

260.— **Ś. 1111**.— *PSOCI.* No. 90.[5] Hângal Kanarese inscription of the **W. Châlukya Sômêśvara IV. Tribhuvanamalla**, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara* **Kâmadêva**:[6]—

'Śaka 1111 (in words, l. 74), the Saumya *saṁvatsara*; at the time of the sun's commencing his progress to the north.'

261.— **Ky. 4288**.[7]— *Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsî plates of the 13th year of the reign of the Kâdamba (of Goa) **Jayakêśin III.**; (composed by Gaṅgâdharasûri, the son of Yajnêśvara[8]):—

(L. 66).— sâshṭâśîti-śatadvay-âdhikêshu chaturshu sahasrêshu Kaliyuga-saṁvatsarêshu parâvṛittêshu śrî-Saptakôṭîśvara-labdha-varaprasâda-śrî-Kâdamba-Vîra-Jayakêśidêva-vijayarâjyê pravartamânê trayôdaśê Siddhârthi-saṁvatsarê Chaitra-śuddha-dvâdaśî-Guruvârê damanârôpaṇa-samanantaraṁ.

[Siddhârthin = Ś. 1121 = Ky. 4300]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

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[1] See *Ind. Ant.* Vol. XII. p. 209, No. 19.

[2] See Dr. Fleet's *Dynasties*, p. 465. Têjugi (Têja) is described as 'a thunderbolt in breaking the mountain Siṁhaṇarâya, and a lion to the elephant—the brave Kaniṅgarâya.'

[3] This person is different from the *Daṇḍanâyaka* Bamma (Bammaṇa, *etc.*) who was a son of Kâma (Kâvaṇa); see below, No. 294.

[4] See above, No. 140.

[5] See Dr. Fleet's *Dynasties*, p. 466, note 1, and p. 568.

[6] A son of Tailama who was a son of Tailapa II. in No. 210.— See also below, Nos. 424 and 425.

[7] This is not the year in which the grant was made, but the year from which the regnal years were counted.

[8] See above, No. 249.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashṭhadêva [I.]; his son Jayakêśin [I.]; his son Vijayâditya [I.]; his son Jayakêśin [II.], married Mailalamahâdêvî, the daughter of [the W. Châlukya] Permâḍi (Vikramâditya VI.) and younger sister of Sôma (Sômêśvara III.); their sons Śivachitta Permâḍi and Vijayâditya [II.] (Vijayârka, Vâṇî-bhûshaṇa); the latter married Lakshmî who bore to him Jayakêśin [III.].

262.—**Ky. 4289***.[1]— *Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kâdamba (of Goa) **Jayakêśin III.**, 'lord of Banavâsî,' recording a trial by ordeal:[2]—

(L. 3).— Kaliyuga-saṁvatsaraṁ 4289neya saṁd=ad=âḍi(di)y-âgi . . .

(L. 12).—śrî-Vîra-Jayakêsi(śi)dêv-arasara varshaka(da) 15neya Du[r*]mmati-saṁvatsarada Âshâḍa(ḍha)-śud[dh*]a ashṭamî 8 Âdivârad=aṁdu.

(L. 25).— tat-saṁvatsarada Âshâḍa(ḍha)-bahuḷa 7 saptamî Âdivârad=aduṁ.[3]

(L. 30).— â bahuḷa 8 Sômavâra de(di)vasa.

[**Durmati = Ś. 1123 = Ky. 4302**]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.— *PSOCI.* No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koṇṇûr much damaged Kanarese inscription of the Raṭṭa *Mahâmaṇḍalêśvara Chakravartin* **Kattama (Kârtavîrya III.?)**:[4]—

'The . . . year of his reign, the . . . *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—**Ś. 1124***.— Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Râybag inscription[5] of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya IV.**, dated Śaka 1124, the Durmati *saṁvatsara*, Friday, the 15th of the bright half of Vaiśâkha.

Friday, 20th April A.D. 1201.

265.— **Ś. 1127***.— *Jour. Bo. As. Soc.* Vol. X. p. 220; *PSOCI.* No. 95. Kalhoḷe Kanarese inscription of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya IV.**, 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the *Yuvarâja* **Mallikârjuna**:—

(L. 54).— Śaka-varshaṁ 1127neya Raktâkshi-saṁvatsarada Paushya(sha)-śuddha-bidigo Śanivârad=aṁd=uttarâyaṇa-saṁkramaṇadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sêna [II.][6] married Lakshmîdêvî; their son Kattama (Kârtavîrya) [III.], married Padmaladêvî; their son Lakshmidêva (Lakshmaṇa) [I.], married Chandrike (Chandrikâdêvî, Chaudaladêvî); their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

266.—**Ś. 1131***.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya IV.**, 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the *Yuvarâja* **Mallikârjuna**; (composed by Âdityadêva[7]):—

(L. 97).— Śakanṛipa-kâlasy=aikatṛi(tri)ṁśaduttara-śatâdhika-saha[s]ratamasya Vibhava-saṁvatsarasya Kârttika-mâsasya śukla-dvâdaśyâṁ Budhavâra-samanvitâyâṁ.

Wednesday, 22nd October A.D. 1208; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛishṇarâja,[8] was Sêna [II.]; his son Kârtavîrya [III.]; his son Lakshmidêva (Lakshmîdhara) [I.], married Chandrikâdêvî; their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

[1] This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

[2] See Dr. Fleet's *Dynasties*, p. 571.

[3] Read *=aṁdu.*

[4] See Dr. Fleet's *Dynasties*, p. 555.

[5] See *ibid.* p. 557.

[6] See above, No. 201.

[7] For another Âdityadêva see below, Nos. 288 and 300.

[8] *I.e.* the Râshṭrakûṭa Kṛishṇarâja II.

267.—**Ś. 1141***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nêsargi (Nêsarige) Kanarese inscription of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya IV.**, ruling at Vêṇupura (Vêṇugrâma) :—

(L. 57).— Sa(śa)ka-varśa(rsha) 1141neya Bahudhânya-saṁvatsarada Mâgha-śuddha 7 Guruvârad=aṁd=uttarâyaṇasaṁkrânti-vyatîpâta kûḍida puṇya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausha) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrânti) ; see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sêna [II.] to Kârtavîrya [IV.] as in No. 266.

268.—**Ś. 1151***.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii. ; and Vol. III. p. 110; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahâmaṇḍalêśvara* **Lakshmidêva II.**, 'lord of Lattanûr,' ruling at Vêṇugrâma, the son of Kârtavîrya IV. and Mâdêvî ; recording grants made at the command of the *Râjaguru* Munichandra :—

(L. 64).— Śaka-varshaṁ 1151neya Sarvvadhâri-saṁvatsarada Âshâḍhad=amavâse Sômavârad=aṁdina sarvvagrâsi-sûryyagrahaṇad=uttama-tithiyoḷ.

Monday, 3rd July A.D. 1228 ; a total eclipse of the sun, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4348.**[1]—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kâdamba (of Goa) Śivachitta **Shashṭhadêva II.** and of his brother-in-law **Kâmadêva (Kâvaṇa)**; (composed by Chaṭyaṇârya, the son of Sômanâtha and grandson of Yajñavarya[2]) :—

(L. 29).— ashṭâchatvâriṁśadadhika-triśatô[tta*]rêshu chatuḥ-sahasrêshu Kaliyuga-saṁvatsarêshu parâvṛittêshu satsu | svarâjy-ânubhava-kâlê paṁchamê Sâdhâraṇa-saṁvatsarê [| ta]sy=Âśvayuja-śu[d*]dha-pratipadi Budhavârê Tulâ-râśim=upagatavati bhagavati bhâskarê vishuva-saṁkrâṁtau | mah[â*]puṇya-kâlê |

[**Sâdhâraṇa = Ś. 1172 = Ky. 4351**]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gûhalla; then Shashṭha [I.]; his son Jayakêśin [I.]; his son Vijayârka [I.]; his son Jayakêśin [II.], married Mailalamahâdêvî, the daughter of the [W.] Châlukya Permâḍi (Vikramâditya VI.); their sons Permâḍi and Vijaya [II.]; Vijaya's son Jayakêśin [III.], married Mahâdêvî; their son Tribhuvanamalla, married Mâṇikâdêvî; their son Shashṭha [II.].— His sister was married to the prince Kâmadêva (Kâvaṇa), the son of Lakshmidêva and Lakshmî.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dêgâṁve Kanarese **Kâdamba** inscription (?).

271.—**Ś. 1182.**—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Châlukya *Mahâmaṇḍalêśvara* **Kâṁvadêvarâya**, 'lord of Kalyâṇapura,' recording a grant by his minister **Kêśava** :—

(L. 1).— Śrî-Śaku 1182 varshê Raudra-saṁvatsarê | Pushya-vadi saptami(mî) Sa(śa)ni-dinê | . . . uttarâyaṇasaṁkrânti-parvaṇi.

Saturday, 25th December A.D. 1260;[3] see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

[1] This is not the year in which the grant was made, but the year from which the regnal years were counted.

[2] Probably the *Yajñêśvara* of No. 249.

[3] On this day the *tithi* of the date *commenced* 13 h. 19 m. (and the Uttarâyaṇa-saṁkrânti took place 16 h. 45 m.) after mean sunrise.

272.— *Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates[1] of the Châlukya *Mahârâjâdhirâja Chakravartin* **Vîra-Satyâśraya,** lord of, and residing at, Kalyâṇapura, the son of Gôvindarâya :—

(L. 20).— Bhâva-saṁvachharê Jyêshṭa-mâsê krishṇa-pakshê Sasivârê saptamyâṁ tithau.

273.— **Ś. 366.**— *Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious[2]) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin* **Vîra-Noṇamba,** lord of, and residing at, Kalyâṇapura :—

(L. 13).— Saka-varusha 366 Târaṇa-saṁvachharê Phâlguna-mâsê krishṇa-pakshê Bihavâra amâvâsyayâṁ tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445 ; but Ś. 366 could be called Târaṇa only by the southern luni-solar system, which was not in use at so early a period ; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.— *Jour. Bo. As. Soc.* Vol. II. p. 270 ; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhâpur inscription[3] of a Châlukya named **Sômadêva (Sômêśvara).**— In a Châlukya family which flourished at Saṁgamêśvara in the Koṅkaṇ was born king Karṇa (who lived at 'Vijaypat') ; his son Vêtugidêva ; his son Sômadêva ; his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mâṇikyadêvî.

E.—The Kaḷachuryas.[4]

275.—**Ś. 1079.**— *PSOCI.* No. 219 ; *Mysore Inscr.* No. 102, p. 188. Tâḷgund Kanarese inscription of the Kaḷachurya *Mahâmaṇḍalêśvara Bhujabala-chakravartin* **Bijjaṇa,**[5] 'lord of Kâlañjara,' and of his *Daṇḍanâyaka* **Kêśimayya (Kêśava) :—**

(L. 57).— Sa(śa)ka-varshaṁ 1079ney=Îśvara-saṁvatcha(tsa)rada Pushyada puṇṇami Sômavâram=uttarâyaṇasaṁkramaṇa-vyatîpâtad=aṁdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjaṇa.[6]

276.— *PSOCI.* No. 182 ; *Mysore Inscr.* No. 90, p. 182. Baḷagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kaḷachurya *Bhujabala-chakravartin* **Bijjaṇa :—**

'The second year[7] (in figures, l. 3) of his reign, the Bahudhânya *saṁvatsara* ; Tuesday, the fourteenth day of the dark fortnight of Chaitra ;' (*Mys. Inscr.* : ' the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For **Bahudhânya = Ś. 1080**] the date would be irregular, with either reading.

277.—**Ś. 1080.**— *PSOCI.* No. 183 ; *Mysore Inscr.* No. 74, p. 152. Baḷagâṁve Kanarese inscription. Date of the time of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **Bijjala Tribhuvanamalla,** 'lord of Kâlañjara,' and of his *Daṇḍanâyaka* **Kêśimayya (Kêśava, Kêśirâja) :—**

(L. 62).— Śaka-varshaṁ 1080neya Bahudhânya-saṁvatcha(tsa)rada Puśya(shya)da puṇṇami Sômavâram=uttarâyaṇasaṁkrânti-vyatîpâta-sômagrahaṇad=aṁdu.[8]

[1] According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.— Compare also *Ind. Ant.* Vol. XXX. p. 369.

[2] See *Ind. Ant.* Vol. XXX. p. 221, No. 49 ; the grant apparently is a quite modern forgery.

[3] See *ibid.* p. 207.

[4] See also above, Nos. 226, 232, 238, 240 and 245.

[5] Here and in other inscriptions Bijjaṇa has the *biruda* Niśśaṅkamalla.

[6] See Dr. Fleet's *Dynasties*, p. 473.

[7] According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada ; (for Ś. 1080 the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1158).

[8] See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṁkrânti on this day.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.[1]

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managôḷi Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Bijjala**:—

(L. 59).—Bijjaladêva-varshada 6neya Vish[u*]-saṁvatsarada Bhâdrapada-bahuḷa 6 Maṁgaḷavârad=aṁd[u].

(L. 64).—Kapila-chaṭṭi-vyatîpâta-parvva-nimittav-âg[i].

[Vishu = Ś. 1083]: Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rôhiṇî and the *yôga* Vyatîpâta.[2]

(In lines 1-59 the inscription refers to events of the time of the W. Châlukya Jagadêkamalla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagâṁve Kanarese inscription[3] of the 6th year (of the reign) of the Kaḷachurya *Mahâmaṇḍalêśvara*[4] *Bhujabala-chakravartin* **Bijjala Tribhuvanamalla**, 'lord of Kâlañjara,' and of his *Daṇḍanâyaka* **Barmarasa**; recording a grant which was made at the request of Bijjala's dependent **Kasapayya-nâyaka**:[5]—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-mâsad=amâvâsye sûryya-grahaṇad=aṁdu.

[Vishu = Ś. 1083]: 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managôḷi Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **Bijjala**, 'lord of Kâlañjara,' reigning at his capital of Kalyâṇa, and of his *Daṇḍanâyaka* **Ammaṇayya**:—

(L. 18).—Bijjaladêva-varshada 10neya Pârtti(rtthi)va-saṁvatsarada Mârggaśirad=amavâsye Âdityavâra sûryyagrahaṇa-bya(vya)tîpâta-nimittadiṁ.

[Pârthiva = Ś. 1087]: Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription[6] of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **Bijjaṇa Tribhuvanamalla**, and of his *Daṇḍanâyaka* **Barmarasa**, the son of Muñjaladêva and nephew of Kasapayyanâyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagâṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* **Bijjaṇa**, and of his *Daṇḍanâyaka* **Padmarasa**.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagâṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* **Bijjaṇa**.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) **Bijjaṇa**; (according to *Mys. Inscr.* apparently of the time of a W. Châlukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagâṁve Kanarese inscription of the 16th Kaḷachurya year,[7] recording the transference of the government by the Kaḷachurya

[1] See Dr. Fleet's *Dynasties*, p. 473.
[2] See *Ind. Ant.* Vol. XXVI. p. 183, Bhâdrapada-kṛishṇapaksha VI.
[3] The inscription, besides other literary works, mentions the *Kaumâra*, *Pâṇinîya* and *Śâkaṭâyana* grammars.
[4] See Dr. Fleet's *Dynasties*, p. 475.
[5] See Nos. 245 and 281.
[6] For an account of the descent of Bijjaṇa (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.
[7] See Dr. Fleet's *Dynasties*, p. 476, note 4.

Bhujabala-chakravartin **Bijjaṇa Tribhuvanamalla** to his son **Sôma (Sôvidêva),**[1] and grants made with the latter's permission by the *Daṇḍanâyaka* **Boḷikeya-Kêśimayya (Kêśava)** :—

(L. 37).— śrîmat-Kaḷachuryya-varshada 16neya Sarvvadhâri-saṁvatsarada Vaiśâkha-paurṇṇ[imâ ?] Âdityavâra sômagrahaṇa-saṁkramaṇa-vyatîpâtad=aṁdu.

[For **Sarvadhârin = Ś. 1090**] the date is irregular.

286.— *PSOCI.* No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagâṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Sôvidêva** :—

(L. 2).— Sôvidêva-varshada [6]neya[2] Khara-saṁvatsarada Śrâvaṇa-bahuḷad=amâvâsye Sômavârad=aṁdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.[3]

287.— *PSOCI.* No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Sôvidêva** :—

(L. 84).— Sôvidêva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(ddha) 13 Sômavârad=aṁdu.

[For **Vijaya = Ś. 1095**] the date is irregular.[4]

288.— **Ś. 1096.**— *Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭnûr (Belgaum district) plates of the Kalachuri *Mahârâjâdhirâja* **Sôma (Sômêśvara, Sôvidêva),** recording a grant which was made with his permission by his queen **Sâvaladêvî**; (composed by Âdityadêva,[5] the disciple of Śrîpâda) :—

(L. 71).— Shaṇṇavatyadhika-sahasratamê Śakê Jaya-saṁvatsarê Kârttika-śukla-dvâdaśyâṁ Bṛihaspativâra-Rêvatînakshatra-Vyatîpâtayôga-Va(ba)vakaraṇa-yuktâyâṁ.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgaśîrsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kshatriya lineage, king Kṛishṇa; his son Jôgama; his son Paramardin;[6] his son Bijjaṇa; his son Sôma.

289.— **Ś. 1096.**— *Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kaḷaturya (Kaḷachurya) **Sômêśvara (Sôvidêva)** :—

(L. 18).— Śaka-varsha 1096neya Jaya-saṁvatsarada Jyêshṭhada amâvâsye Âdityavâra sûryyagrahaṇa-vyatîpâtad=andu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).— Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśirada puṇṇami Âdityavâra sôma-grahaṇad=andu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40.)— Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśira-bahuḷad=amavâsye Maṅgalavâra sûrya-grahaṇad=andu.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

[1] Here and elsewhere he has the *biruda* Râya-Murâri.

[2] *Mys. Inscr.*: 'the 5th year.'

[3] But on this day the *tithi* of the date only *commenced* 10 h. 21 m. after mean sunrise.

[4] In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

[5] See No. 300, and compare No. 266.

[6] Compare above, No. 226, where the name (in Kanarese) is Permâḍi.

290.— *PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tâlgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sôvidêva** :—

(L. 1).— Sôvidêva-varushada Virôdhikri(kṛi)tu-saṁvatsarada Âśvija-bahuḷa Snê Âdivârad=aṁ[du ?].

Virôdhikṛit may be a mistake for *Virôdhi-*; but the date is irregular for Virôdhin = Ś. 1091 (as well as for Virôdhakṛit = Ś. 1113).

291.— *Ep. Ind.* Vol. V. p. 26. Managôḷi Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **Saṅkama**, 'lord of Kâlañjara,' and of the *Daṇḍanâyakas* **Kêśimayya (Kêśava)** and his nephew **Brahmadêva** :—

(L. 24).— Saṁkamadêva-varśa(rsha)da mûṟaneya Viḷa[ṁbi-saṁ]vatsarad=Âśâ(shâ)-ḍa(ḍha)-su(śu)dhdha(ddha) 11 Âdityavâra dakshiṇâyanasaṁkramaṇa-parvva-nimittaṁ.

[For **Vilamba = Ś. 1100**] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.— *PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagâṁve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **Saṅkama Niśśaṅkamalla**, and of his *Daṇḍanâyaka* **Kêśirâjayya**, and the Gutta *Mahâmaṇḍalêśvara* **Sampakarasa** :[1]—

(L. 81).— Saṁkamadêva-varshada 3neya Vikâri-saṁvatsarada Chaitrada, puṇṇame Sômavâra vishusaṁkrânti-vyatîpâta-sômagrahaṇad=aṁdu.

[For **Vikârin = Ś. 1101**] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.[2]

(For another date in the same inscription, of the time of the Kaḷachurya Bijjaḷa, see above, No. 277).

293.— *Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagâṁve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **Saṅkama**,[3] the younger brother of Sôma (Sôvidêva) who was the son of Bijjaṇa Tribhuvanamalla, 'lord of Kâlañjara :'—

(L. 28).— Saṁkamadêva-varshada 5neya Vikâri-saṁvatsarada Vaiśâkhamâsad=amâvâsye Sômavâra Vṛishasaṁkramaṇa-vyatîpâtad=aṁdu.

[For **Vikârin = Ś. 1101**] this date is irregular.

The inscription also records grants made on the same date by the *Mahâmaṇḍalêśvaras* Tailahadêva (Tailapa) and Eṛaha;[4] and it also records a grant made in Ś. 1108, the Parâbhava *saṁvatsara*.

294.— *PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **Saṅkama**, and his *Daṇḍanâyaka* **Kâvaṇa (Kâvaṇayya)**, a son of the *Daṇḍanâyaka* Barmadêva[5] and his wife Jakkaṇavve.

295.— *PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagâṁve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Âhavamalla** :—

'The Śârvari *saṁvatsara*;[6] Sunday, the first day of the bright fortnight of Kârttika;' (*Mys. Inscr.*: 'of the moon's decrease').

[For **Śârvari = Ś. 1102**] the date is irregular.

[1] See Dr. Fleet's *Dynasties*, pp. 487 and 581.

[2] This was the day of the Mêsha-(vishuva-)saṁkrânti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

[3] The inscription mentions as the leader of his whole army the *Daṇḍanâyaka* Kâvaṇayya.

[4] Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

[5] See Dr. Fleet's *Dynasties*, p. 464, note 6.— Kâvaṇa (Kâma) himself had a son, again named Brahma (Bamma, Bammaṇa, Bammayya, Bammarasa, Bammidêva) and mentioned below, in No. 419.

[6] See Dr. Fleet's *Dynasties*, p. 488, note 3.

296.— *PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagâmve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Âhavamalla,** and of his *Daṇḍanâyaka* **Kêśimayya :—**

(L. 1).— Âhavamalladêva-varshada Sâ(śâ)rvvari-saṁvatsarada Phâlguṇa(na)d=amâvâse Sômavârad=aṁdu.

[Śârvarî = Ś. 1102] : Monday, 16th March A.D. 1181.[1]

297.— *PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagâmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Âhavamalla,** and of his *Daṇḍanâyaka* **Kêśimayya (Kṛishṇa-Kêśava) :**[2]**—**

(L. 69).— Âhavamalladêva-varshada 3neya Plava-saṁvatsarada Śrâvaṇa-bahuḷa 12 (*or* 13 ?) [Âdi ?]vâra[3] saṁkramaṇa-vyatîpâtad=aṁdu.

[Plava = Ś. 1103] : Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrânti on this day.

298.— **Ś. 1103** and **Ś. 1110*.—** *PSOCI.* No. 230. Haraḷahaḷḷi [4] Kanarese inscription of the reign of the Kaḷachurya **Âhavamalla,** and of his feudatory, the Gutta *Mahâmaṇḍalêśvara* **Jôyidêva (Jôma) I.,** the son of Vîra-Vikramâditya I. who was the son of Mallidêva :[5]—

'Śaka 1103 (in words, l. 83), the Plava *saṁvatsara*; at the time of the sun's commencing his progress to the north.'

The inscription, besides, contains the following date,[6] connected with the Gutta *Mahâmaṇḍalêśvara* **Vîra-Vikramâditya II.,** the son of Gutta II. who was the brother of Jôyidêva I. :—

'Śaka 1110 (in figures, l. 103), the Plavaṁga *saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of Phâlguna.'

This date is irregular.

299.— *PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagâmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Âhavamalla :—**

'The eighth year (in figures, l. 3) of his reign, the Śôbhakṛit *saṁvatsara*; Monday, the fifth day of the (?) bright fortnight of Phâlguna;' (*Mys. Inscr.* 'the month Bhâdrapada, the 13th day of the moon's decrease').[7]

[For **Śôbhakṛit = Ś. 1105]** the date is irregular, with either reading.

300.—**Ś. 1105.—** *Ind. Ant.* Vol. IV. p. 275. Bêhaṭṭi plates of the Kalachuri *Mahârâjâdhirâja* **Siṅghaṇa** ;[8] (composed by Âdityadêva,[9] the disciple of Śrîpâda) :—

(L. 59).— Sa(śa)kanṛipakâl-âtîtê cha paṁchôttara-śatâdhika-sahasratagê(mê) Śakê Śôbhakṛit-saṁvatsarê Âsva(śva)yukt-âmâvâsyâṁ Sômavârê Vyatîpâta-yôgê.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sôma as in No. 288; his younger brother Saṅkama; his brother Âhavamalla; his younger brother Siṅghaṇa.

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[1] On this day the *tithi* of the date *commenced* 1 h. 34 m. after mean sunrise.

[2] See Dr. Fleet's *Dynasties*, p. 489.

[3] Dr. Fleet and Mr. Rice both have 'Sunday.'

[4] See *ibid.* p. 581, note 4.

[5] Compare above, No. 223.

[6] The same date occurs in another Haraḷahaḷḷi Kanarese inscription of the Gutta Vîra-Vikramâditya II., *PSOCI.* No. 231.— Compare also below, No. 335.

[7] See Dr. Fleet's *Dynasties*, p. 489, note 3.

[8] A postscript in Kanarese records a minor grant by the *Daṇḍanâyaka* Divâkara.

[9] See above, No. 288.

F.—The Silâras, Śilâras, Śilâhâras.[1]

301.—**Ś. 930.**— *Ep. Ind.* Vol. III. p. 297, and Plate. Khârêpâṭaṇ plates[2] of the Silâra *Maṇḍalika* **Raṭṭarâja,** a feudatory of the W. Châlukya *Mahârâjâdhirâja* **(Irivabeḍaṅga) Satyâśraya:—**

(L. 40).—Śakanṛipakâl-âtîta-saṁvatsara-nava-śatêshu triṁśad-adhikêshu pravarttamâna-Kîlaka-saṁvatsar-ântargata-Jyêshṭha-paurṇṇamâsyâṁ.

In the race of the Râshṭrakûṭa lords there was Dantidurga; his father's brother Kṛishṇarâja [I.]; his son Gôvindarâja [II.]; [his younger brother] Nirupama [Dhruvarâja]; his son Jagattuṅga [I.] [Gôvindarâja III.]; his son Amôghavarsha [I.]; his son Akâlavarsha [Kṛishṇarâja II.]; his grandson Indrarâja [III.]; his son Amôghavarsha [II.]; his younger brother Gôvindarâja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishṇarâja [III.]; his brother Khôṭika (Khoṭṭiga); his brother's son Kakkala (Kakkarâja II.), was defeated by the [W.] Châlukya Tailapa (Taila II.), whose son Satyâśraya is represented as ruling over Raṭṭapâṭi.

Genealogy of Raṭṭarâja:—From the regent of the Vidyâdharas, Jîmûtakêtu's son Jîmûtavâhana, sprang the Silâra family. To that family belonged: [Sa]ṇaphulla, a favourite of [the Râshṭrakûṭa] Kṛishṇarâja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparâja; his son Avasara [I.]; his son Âdityavarman; his son Avasara [II.]; his son Indrarâja; his son Bhîma; his son Avasara [III.]; his son, the king (*râjan*) Raṭṭa (Raṭṭarâja).

The inscription mentions the Mattamayûra line of ascetics; see *North. Inscr.* No. 405.

302.—**Ś. 765(?).**— Kaṇheri inscription of the [Śilâra] *Mahâsâmanta* **Pullaśakti,**[3] the successor of Kapardin I., 'the lord of Koṅkaṇa;' see above, No. 72.

303.—**Ś. 775** (for **773**).— Kaṇheri inscription of the [Śilâra] *Mahâsâmanta* **Kapardin II.,** the successor of Pullaśakti, 'lord of the whole Koṅkaṇa;' see above, No. 73.

304.—**Ś. 799.**— Kaṇheri inscription of the [Śilâra] *Mahâsâmanta* **Kapardin II.,** 'the lord of Koṅkaṇa;' see above, No. 80.

305.—**Ś. 919.**—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhâdâna[4] plates of the Śilâra *Mahâmaṇḍalêśvara* **Aparâjitadêvarâja,** 'lord of Tagara,'[5] issued (after the downfall of the Raṭṭa, *i.e.* Râshṭrakûṭa, rule) from Sthânaka:—

(L. 53).—Sa(śa)kanṛipakâl-âtîta-saṁvatsara-sa(śa)têshu navasu(sv=) ê k ô n a v i ṁ ś a t y-uttarêshu pravarttamâna-Hêmalamva(mba)-śaṁvatsar-ânta[6] Âshâḍha-va(ba)hula-chatusyâṁ(rthyâm=) anka(ṅka)tô=pi samvat 919 Âshâḍha-vadi 4 . . . . saṁjâta-dakshiṇâyana-Karkkaṭa-sa[ṁ]krânti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Râshṭrakûṭa) kings:—1, Gôvindarâja [I.]; 2, Karkarâja [I.]; 3, Indrarâja [II.]; 4, his son Dantivarman [II.]; 5, Karkarâja's son Kṛishṇarâja [I.]; 6, Gôvindarâja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gôvindarâja III.]; 9, Durlabha Amôghavarsha [I.]; 10, his son Kṛishṇarâja [II.]; 11, Jagattuṅga's[7] son Indradêva [III.] Nityaṁvarsha; 12, his son Amôghavarsha [II.] (reigned

[1] Compare above, No. 94, note, and 220, note.

[2] The plates are numbered with numeral figures.

[3] Below, in No. 305 ff., the name is spelt *Pulaśakti.*

[4] This is the name of the village granted. The plates were found in the Bhiwaṇḍi tâluka of the Ṭhâṇâ district and belong to Colonel A. F. Dobbs.

[5] See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

[6] Read *-saṁvatsar-ântargat-Âshâḍha-*.

[7] This Jagattuṅga [II.] was a son of Kṛishṇarâja II.; he did not reign.

for one year); 13, his younger brother Gôvindarâja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityaṁvarsha; 15, Kṛishṇarâja [III.]; 16, Khoṭṭiga; 17, Nirupama's son Kakkala (Kakkarâja II.), who was overthrown by [the W. Châlukya] Tailappa (Taila II.).

Then the genealogy of Aparâjita himself is given thus:— The mythical beings Jîmûtakêtu and his son Jîmûtavâhana, 'the ornament of the Śilâra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirâja; his son Vajjaḍa [I.]; his son Aparâjita, surnamed Mṛigâṅka.

306.— **Ś. 939.**—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Ṭhâṇâ plates of the Śilâra *Mahâmaṇḍalêśvara* **Arikêsarin,** 'lord of Tagara:'—

'On the fifteenth of the bright moon of *Cártica*, in the middle of the year Píngala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cártica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparâjita as in No. 305; his son Vajjaḍa [II.]; his brother Arikêsarin.

307.— **Ś. 948.**—*Ind. Ant.* Vol. V. p. 277. Bhâṇḍûp plates of the Śilâra (or Śilâhâra) *Mahâmaṇḍalêśvara* **Chhittarâjadêva,** 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).— Sa(śa)kanṛipakâl-âtîta-saṁvatsara-sa(śa)têshu navasu(sv=) ashṭachatvâriṁśad-adhikêshu Kshaya-saṁvatsar-ântarggata-Kârttika-su(śu)ddha-paṁchadasyâṁ(śyâṁ) yatr=âṁkatô=pi saṁvat 948 Kârttika-su(śu)ddha 15 Ravau saṁjâtô(ta) âdityagrahaṇa-parvvaṇi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jîmûtakêtu's son Jîmûtavâhana; in his lineage, the Śilâra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparâjita; his son Vajjaḍa [II.]; his elder (?) brother Kêsidêva (? *i.e.* Arikêsarin); his nephew, Vajjaḍa's son Chhittarâja.

308.—**Ś. 982 (?).**— *Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyâṇ Ambarnâth temple inscription of the [Śilâra] *Mahâmaṇḍalêśvara* **Mâmvâṇirâjadêva,** recording the construction of a temple of the god (?) of the *Mahâmaṇḍalêśvara* Chhittarâjadêva:—

(L. 1).— Śaka-saṁvat 982 Śrâ[vaṇa?]-śuddha 9 Su(śu)krê.[1]

The date is irregular for Ś. 982 current and expired.

309.— **Ś. 1016.**— *Ind. Ant.* Vol. IX. p. 33, and Plates. Khârêpâṭaṇ plates of the Śilâra *Mahâmaṇḍalêśvarâdhipati* **Anantapâla (Anantadêva),** 'lord of Tagara,' ruler of the whole Koṅkaṇa country:[2]—

(L. 73).— Sa(śa)kanṛipakâl-âtîta-saṁvatsara-daśa-sa(śa)têshu shôḍas(ś)-âdhikêshu Bhâva-saṁvatsar-ântarggata-Mâgha-su(śu)ddha-pratipadâyâṁ yatr=âṁkatô=pi saṁvat 1016.

Jîmûtakêtu's son Jîmûtavâhana; in his lineage, the Śilâra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

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[1]. So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is '*Śaka-samvat 782 Jêṭha-sudha 9 Sukrê,*' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shews that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *tithi* seem to me doubtful.— Compare also Dr. Fleet's *Dynasties*, p. 543.

[2] In lines 80 and 84 of the grant he is called *Kuṅkaṇa-chakravartin.*

Goggi; his son Vajjaḍa [I.]; his son Aparâjita[1] (contemporary of Gôma, Aiyapadêva, and of the kings Bhillama and ....[2]); his son Vajjaḍa [II.]; his brother Arikêsarin; his nephew, Vajjaḍa's son Chhittarâja; his younger brother Nâgârjuna; his younger brother Mummuṇi; Nâgârjuna's son Anantapâla.

310.—**Ś. 1076.**—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the *Śilâra*] **Haripâladêva**:[3]—

(L. 1).—Śaku 1076 Bhâva-saṁvatsarê Mâgha-su(śu)ddha-paurṇṇamâsyâṁ parvvaṇi . . .

(L. 4).—śrî-Haripâladêvu.

311.—**Ś. 1078.**—From impressions supplied by Dr. Fleet. Chiplûn (now Bombay As. Soc.'s) fragmentary inscription of the [Śilâra] *Mahâmaṇḍalêśvarâdhipati* **Mallikârjuna**:[4]—

(L. 3, of one fragment):—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu daśa[sv=a]shṭasaptaty-adhikêshu Śaka-saṁvatu || 1078(?) | Dhâtâ(tṛi)-saṁvatsarê Vaiśâkha-[śuddha]-aksha[ya*]tṛitîyâyâṁ yugâdi-parvvaṇi Bhauma-dinê Mṛigaśira-nakshatrê.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116, No. 22.

312.—**Ś. 1107.**—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śilâra] **Aparâditya**:—

(L. 1).—[Śaka-?]saṁvatu 1107 Visvâ(śvâ)vasu-saṁvachchha(tsa)rê Chaitra-śuddha 15 Ravau dinê.[5]

Sunday, 17th March A.D. 1185.

313.—**Ś. 1109*.**—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parel (now Bombay As. Soc.'s) inscription[6] of the [Śilâra] *Mahârâjâdhirâja Koṅkaṇa-chakravartin* **Aparâditya**:—

(L. 1).—Śaka-saṁvatu 1109 Parâbhava-saṁvatsarê || Mâghê mâsi ||

(L. 8).—saṁjâta-Mâghî-parvaṇi.

314.—**Ś. 1181.**—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription[7] of the reign of the Śilâhâra *Mahâsâmantâdhipati Koṅkaṇa-chakravartin* **Sômêśvara**,[8] 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhârthin *saṁvatsara*, but I am unable to give the date in full.

315.—**Ś. 980.**—*Jour. Roy. As. Soc.* Vol. IV. p. 281; *Cave-Temples of West. India*, p. 102, and Plates. Miraj plates[9] of the Śilâhâra *Mahâmaṇḍalêśvara* **Mârasiṁha**, 'lord of Tagara;' issued from Khiḷigiḷadurga (Kiḷigiḷadurga):—

(L. 44).—Sa(śa)kanṛipakâḷ-âtîta-saṁvatsara-śatêshu | aśî(śî)tyadhika-n a v a ś a t ê s h v = aṁkêshu | pravarttatayiti[10] Viḷaṁbi-saṁvatsarê | Pausha-mâsasya śuddha-pakshê | saptamyâṁ Bṛihaspativârê | udagayana-parvvaṇi |

[1] He is surnamed Birudaṅka-Râma; compare Birudaṅka-Bhîma in No. 568.

[2] The original has *Bhillamâmmamaṇamvuva-kshitibhṛitâṁ*.

[3] I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marâṭhî. It contains the usual curse of the ass and the woman, but no sculpture.

[4] The Bombay As. Soc. has another inscription (from Bassein) of Mallikârjuna, the date of which I cannot make out with confidence. In it Mallikârjuna is described as *Mahâsâmantâdhipati*, *Tagarapura-paramêśvara* and *Si(śi)lâhâra-narêndra*. The inscription contains a sculpture of an ass and a woman.

[5] The date is given wrongly in *Ind. Ant.* Vol. IX. p 40, note 62.

[6] Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

[7] The inscription contains a sculpture of an ass and a woman.

[8] See Dr. Bhandarkar's *Early History of the Dekkan*, p. 115.

[9] These plates belonged to Mr. Wathen; they are now lost.

[10] For *pravartamânê*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śiyaḷâra (Śilâhâra) family, born in the lineage of Jîmûtavâha (Jîmûtavâhana); his son Goṅka; his younger brother Gûhala [I.]; Goṅka's son Mârasiṁha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnûr Kanarese inscription of the [Śilâhâra] *Mahâmaṇḍalêśvaras* **Ballâḷa** and **Gaṇḍarâditya.**

317.—**Ś. 1032*** [and **1033***].— *Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Tâlaleṅ plates of the Śilâhâra *Mahâmaṇḍalêśvara* **Gaṇḍarâditya,** 'lord of Tagara,' issued from Tîravâḍa :—

(L. 26).— Śakanṛipakâl-âtîta-dvâtriṁśaduttara-sahasrê Virôdhi-saṁvatsarê Mâgha-śuddha-daśamyâṁ Maṁgalavârê.

(L. 31).— tatsaṁvatsar-ôparitana-Vikṛita-saṁvatsara-Vaiśâkha-paurṇamâsyâṁ sômagrahaṇa-parvaṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,[1] with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śailâhâra family, Jatiga [I.]; his son Nâyivarman; his son Chandrarâja; his son Jatiga [II.]; his son Goṅka; his brother Gûvala [I.]; his brother Kîrtirâja; Goṅka's son Mârasiṁha; his son Gûvala [II.]; his brother Bhôjadêva [I.]; his brother Ballâla; his brother Gaṇḍarâditya.

318.— **Ś. 1040.**— Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śilâhâra **Gaṇḍarâditya,** ruling at Vaḷavâḍa; dated Śaka 1040, the Vilamba *saṁvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.— **Ś. 1058*.**— Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 266, No. VI. Kôlhâpur Kanarese inscription of the Śilâhâra **Gaṇḍarâditya,** 'lord of Tagara,' and of his subordinate, the *Mahâsâmanta* **Nimbadêvarasa,**[2] dated (in words) Śaka 1058 the Râkshasa *saṁvatsara*, Monday, the fifth of the dark half of Kârttika.

Monday, 28th October A.D. 1135.[3]

320.— Graham's *Kolhapoor*, p. 465, No. 20. Kôlhâpur Sanskṛit and Kanarese inscription of **Gaṇḍarâditya.**

321.— **Ś. 1065*.**— *Ep. Ind.* Vol. III. p. 209; *Ind. Inscr.* No. 45. Kôlhâpur inscription[4] of the Śilâhâra *Mahâmaṇḍalêśvara* **Vijayâditya,** 'lord of Tagara,' residing at Vaḷavâḍa :—

(L. 16).— Śaka-varshêshu paṁchashashṭyuttara-sahasra-pramitêshv=atîtêshu pravartta-mâna-Duṁdubhi-saṁvatsara-Mâgha-mâsa-paurṇṇamâsyâṁ Sômavârê | sômagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śiḷâhâra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gûvala [I.], Kîrtirâja and Chandrâditya; Goṅkala's son Mârasiṁha; his five sons Gûvala [II.], Gaṅgadêva, Ballâḷa

[1] This appears to be the date of the inscription of Gaṇḍarâditya, mentioned in Graham's *Kolhapoor*. p. 342, No. 1.

[2] He is mentioned also in the two Kôlhâpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

[3] On this day the *tithi* of the date *commenced* 1 h. 25 m. after mean sunrise.

[4] The inscription ends with a Kanarese verse.

Bhôjadêva [I.], and Gaṇḍarâditya; Gaṇḍarâditya's son Vijayâditya.— The inscription also mentions a *Sâmanta* Kâmadêva.[1]

322.— **Ś. 1065*** and **1066***.— *PSOCI.* No. 96. Miraj Kanarese inscription of the Śilâhâra *Mahâmaṇḍalêśvara* **Vijayâditya**, and his minister **Mâdirayya** :—

(L. 19).— [Śaka]-varsha 1065neya Duṁdubhi-saṁvatsarada Bhâdrapada-su(śu)dhdha(ddha) 2 (*altered to* 6) Śukravârad=aṁdu.[2]

(L. 47).— Sa(śa)ka-varshaṁ 1066neya Rudhirôdgâri-saṁvatsarada Mâgha-bahuḷa 14 Vaḍḍavârad=aṁdu Śivarâtreya parvva-nimittav-âgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;[3] see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—**Ś. 1073***.— *Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bâmaṇî inscription of the Śilâhâra *Mahâmaṇḍalêśvara* **Vijayâditya**, 'lord of Tagara,' residing at Vaḷavâḍa :—

(L. 12).— Śaka-varshêshu trisaptatyuttara-sahasra-pramitêshv=atîtêshu aṁkatô=pi 1073 pravarttamâna-Pramôda-saṁvatsara-Bhâdrapada-paurṇṇamâsî-Śukravârê sômagrahaṇa-parvva-nimittaṁ.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śiḷâhâra family, Jatiga [II.]; his sons Goṅkala and Gûvala [I.]; Goṅkala's son Mârasiṁha; his son Gaṇḍarâditya; his son Vijayâditya.

324.— **Ś. 1101***.— Graham's *Kolhapoor*, p. 382, No. 6. Kôlhâpur Kanarese inscription of the *Mahâmaṇḍalêśvara* **Bhôjadêva II.**, residing at Vaḷavâḍa; dated Śaka 1101, the Vilamba *saṁvatsara*, the 10th of the bright half of Âshâḍha, the Dakshiṇâyana-saṁkramaṇa.

The 26th June A.D. 1178.[4]

325.— **Ś. 1109**.— Graham's *Kolhapoor*, p. 397, No. 7. Kôḷhâpur inscription of the *Mahâmaṇḍalêśvara* **Bhôjadêva II.**, residing at Kollâpura; dated (in words) Śaka 1109, the Plavaṅga *saṁvatsara*, on Friday, the new-moon *tithi* of the month Bhâdrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.— **Ś. 1112, 1114** [and **1115**].— *Ep. Ind.* Vol. III. p. 215. Kôlhâpur inscription of the Śilâhâra *Mahâmaṇḍalêśvara* **Vîra-Bhôjadêva II.**, residing at Pranâlakadurga (also called Paunâḷedurga) :—

(L. 2).— Śakanṛipa-kâlâd=ârabhya varshêshu dvâdaśôttara-śatâdhika-sahasrêshu nivṛittêshu varttamâna-Sâdhâraṇa-saṁvatsar-ântarggata-Pushya-bahula-dvâdaśyâṁ Bhaumavârê bhânôr=uttarâyaṇa-saṁkramaṇa-parvvaṇi.

(L. 13).— Śakanṛipa-kâlâd=ârabhya varshêshu chaturddaśôttara-śatâdhika-sahasrêshu nivṛittêshu varttamâna-Paridhâvi-saṁvatsar-âṁtarggata-Âśvija-śuddha-pratipadi Śukravârê.

(L. 19).— Pramâdi-saṁvatsar-ântarggata-Phâlguna-śuddha-paṁchamyâṁ Śukravâre.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

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[1] The inscription mentions the town of Kôlhâpur (Kollâpura) under the name Kshullakapura; the same name we have in No. 323.— Kâmadêva is also mentioned below, in No. 413.

[2] See *Ind. Ant.* Vol. XIX. p. 317.

[3] The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-râtri* therefore would have been the preceding Thursday; see *ibid.* Vol XXVI. p. 187.

[4] On his day the 10th *tithi* of the bright half of Âshâḍha ended 15 h. 4 m., and the Dakshiṇâyana-saṁkrânti took place 16 h. 19 m. after mean sunrise.

327.— **Ś. 1113.**— *Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sâtârâ plates of the Śilâhâra *Mahâmaṇḍalêśvara* **Bhôjadêva II.**, 'lord of Tagara,' residing at Padmanâladurga; recording a grant made at the request of the prince **Gaṇḍarâditya** :—

Śaka-varshêshu satrayôdaśa-śatâdhika-sahasrêshu 1113 gatêshu vartamâna-Virôdhikṛita-saṁvatsarê Âshâḍha-śuddha-chaturthyâṁ Bṛihaspativârê dakshiṇâyana-saṁkramaṇa-parvaṇi.

Thursday, 27th June A.D. 1191.

In the Śilâhâra family, Jatiga [I.]; his son Nâyimma; his son Chandrarâja; his son Jatiga [II.]; his son Gôkalla (or Gôkala); his brother Gûvala [I.]; his brother Kîrtirâja; his brother Chandrâditya; Gôkalla's son Mârasiṁha; his son Gûvala [II.]; his brother Bhôjadêva [I.]; his brother Ballâla; his brother Gaṇḍarâditya; his son Vijayârka (Vijayâditya); his son Bhôjadêva [II.].

G.—The Yâdavas of Sêuṇadêśa and Dêvagiri.[1]

328.—**Ś. 922.**— *Ep. Ind.* Vol. II. p. 217. Saṁgamnêr plates of the Yâdava *Mahâsâmanta* **Bhillama II.**, 'lord of Dvâravatî,' residing at Sindînagara; issued from Nâsika :—

(L. 1).— Śakanṛipakâl-âtîta-saṁvatsara-śatêshu navasu dvâviṁśaty-adhikêshv=aṁkatô=pi saṁvatsarâḥ 922 ||

(L. 110).— Sâ(śâ)rvvarîsaṁvatsarîya-Bhâdrapad-âmâvâsyâyâm . . . sûrya-grahaṇê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sêuṇachandra [I.]; his son Dhâḍi[yappa]; [his son] Bhillama [I.]; his son Râja (or Râjan); his son Vandiga (Vaddiga, a follower of [the Râshṭrakûṭa] Kṛishṇarâja [III.]), married Voddiyavvâ, a daughter of the [probably Râshṭrakûṭa] prince Dhôrappa [*i.e.*, probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramâra] Muñja[2] for Raṇaraṅgabhîma [*i.e.*, apparently, the W. Châlukya Taila II. Âhavamalla]), married Lakshmî [on her mother's side] of the Râshṭrakûṭa family.

329.—**Ś. 948*.**— *Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrûkh plates[3] of the Yâdava *Mahâsâmanta* **Bhillama III.**, whose capital was Sindînagara; (composed by **Harichandra**, the son of **Rudrapaṇḍita**) :—

(L. 14).— Śakanṛipakâl-âtîta-saṁvatsara-śatêshu navasv=ashṭâchatvâri[ṁ*]śad-adhikêshv=aṁkatô=pi || 948 || Krôdhana-saṁvatsarê-Kârttika-saṁjât-âdityagrahaṇê.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sêuṇachandra [I.]; his son Dhâḍiyappa; his son Bhillama [I.]; his son Râja (or Śrîrâja); his son Vaddiga; his son Bhillama [II.], married Lakshmî [on her mother's side] of the Râshṭrakûṭa family; their son Vêsû; his son Bhillama [III.].

330.—**Ś. 991.**— *Ep. Ind.* Vol. II. p. 225. Vâghlî inscription of the Yâdava *Mahâmaṇḍalanâtha* **Sêuṇa (Sêuṇachandra II.)**, and of his feudatory, the Maurya chief **Gôvindarâja** :—

(Page 227, l. 9).—Rûpa-Naṁd-âṁka-tulyê tu 991 Śaka-kâlasya bhûpatau Saumya-saṁvatsar-Âshâḍha-ravigrahaṇa-parvvaṇi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Mândhâtṛi of the solar race, and whose capital originally was Valabhi in Surâshṭra): Kîkaṭa; Takshaka; Bhîma; Sarvaśûra; Gôvindarâja; Sâdhvasika; Jhañjha; his son Dêvahastin; his son Muñja; his son Padmâkara; (two names illegible); Vappaiya; his son (name not preserved); his son Vâlaparâja; Sâdhvasika; Śantirâja; his son Pravarasûkara (?); his son Bhâilêka; Bhîmarâja; Gôvindarâja (whose wife was Nâyakî).

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[1] These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

[2] Compare above, No. 140.

[3] The plates are numbered with numeral figures.

331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates[1] of the Yâdava *Mahâmaṇḍalêśvara* **Sêuṇachandra II.** :—

(L. 24).—Sa(śa)ka-saṁvat êkanavatyadhika-navasa(śa)têshu saṁvat 991 Saumya-saṁvatsarîya-Śrâvaṇa-sudi chaturdasyâṁ(śyâṁ) Guru-dinê.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahâra came from Dvârâvatî and founded(?) Chandrâdityapura; his son Sêuṇachandra [I.], founded Sêuṇapura in Sindinêra; his son Dhâḍiyappa; his son Bhillama [I.]; his son Śrîrâja (or Râja); his son Vaddiga; his son Bhillama [II.], married Lachchhiyavvâ (Lakshmî), the daughter of king Jhañjha[2] [and on her mother's side] of the Râshṭrakûṭa lineage; their son Vêsuka(?), married Nâyaladêvî, the daughter of the *Maṇḍalikatilaka* Gôgi of the Châlukya lineage;[3] their son Bhillama [III.], married Hammâ, also called Avvalladêvî, a daughter of the [W.] Châlukya Jayasiṁha [II.];[4] in his family, Sêuṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanêri inscription of the reign of the Yâdava *Mahâsâmanta* **Sêuṇadêva,** 'lord of Dvârâvatî:'—

(L. 1).—Śaka-saṁvat 1063 Duṁdubhi-saṁvatsar-âṁtarggata-Jyêshṭha-sudi paṁchadaśyâṁ Sômê Anurâdhâ-nakshatrê Siddha-yôgê asyâṁ saṁvatsara-mâsa-paksha-divasa-pûrvvâyâṁ tithau.

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI.* No. 283. Pâṭṇâ (in Khândês) inscription of the **Nikumbha** family. Date of the foundation of a temple by **Indrarâja** :—

(L. 20).—Varshâ[ṇâṁ] paṁchasaptatyâ sahasrê sâdhikê gatê | 1075 | Śakabhûpâla-kâlasya tathâ Śrîmukha-vatsarê ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishṇarâja [I.]; his son Gôvana [I.]; his son Gôvindarâja; his son Gôvana [II.]; his son Kṛishṇarâja [II.]; his son Indrarâja (whose minister was Chaṅgadêva) married Śrîdêvî of the lineage of Sagara; their son Gôvana [III.].[5]

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dêvagiri-Yâdava *Mahârâjâdhirâja Pratâpa-chakravartin* **Bhillama,** recording a grant which was made at the request of his minister Jaitasiṁha,[6] from the camp at Hêrûrâ :—

(L. 13).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu trayôdaś-âdhikêshv=êkâdaśasu varttamâna-Virôdhakṛit-saṁvatsar-âṁtargata-Jyêshṭh-âmâvâsyâyâm=Âdityavârê sûrya-grahaṇê.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sêvaṇa;[7] his son Mallugi; his son Amaragaṅga; his younger brother Karṇa; his son Bhillama.

335.—Ś. 1113.—*PSOCI.* No. 109. Chauḍadâmpur Kanarese inscription of the Gutta *Mahâmaṇḍalêśvara* **Vira-Vikramâditya II.,**[8] and his *Nâyaka* **Khaṇḍeya-Kâṛa-Kâmeya-nâyaka** :—

(L. 72).—Sa(śa)ka-varshaṁ 1113neya Virôdhikri(kṛi)tu-saṁvatsarada Mârgaśirad=amâvâse sûryya-grahaṇad=aṁdu.[9]

[1] The plates were bought by Dr. Bhâu Dâji, but it is not known where they are now.

[2] Perhaps the Jhañjha of No. 305 ff.

[3] For a Goggirâja who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the Goggirâja of No. 305 ff., above.

[4] See above, No. 151 ff.

[5] See below, No. 337.

[6] *I.e.* the Jaitrasiṁha of No. 419.

[7] Probably Sêuṇachandra II. of Nos. 330 and 331.

[8] Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

[9] In line 80 there is another date of the month Pausha of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.— *Ep. Ind.* Vol. V. p. 29. Managôḷi fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava **Jaitugidêva (Jaitapâla) I.**, the son of Bhillama.— The inscription mentions one of Jaitugi's officers, the *Daṇḍanâtha* Sahadêva, whose elder brother was the *Daṇḍanâtha* Mallidêva.

337.—**S. 1128** (for 1129).— *Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândêś) inscription,[1] recording that the chief astrologer of the Dêvagiri-Yâdava **Siṅghaṇa, Chaṅgadêva,** a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântaśirômaṇi, etc.*, which was endowed by the brothers **Sôidêva** and **Hêmâḍidêva** of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).— Śâkê 1128 Prabhava-saṁvatsarê Śrâvaṇa-mâsê paurṇṇamâsyâṁ chaṁdragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Siṁha).— In Nikumbha's family (see No. 333), Kṛishṇarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâḍidêva.— Of Chaṅgadêva the following genealogy is given: In the Śâṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmîdhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgadêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—**S. 1135***.— *PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava **Siṅghaṇa**:—

(L. 34).— Śakanṛipakâḷ-âkrâṁta-saṁvatsara-śataṁgaḷu 1135neya Âṁgirasa-saṁvatsarada Phâlguṇa(na)-śudhdha(ddha)-bidige Śanaiścharavârad=aṁdu.[2]

The date is irregular.

339.—**S. 1136***.— *Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava *Mahârâjâdhirâja Pratâpa-chakravartin* **Siṅghaṇa (Siṁha)**, 'lord of Dvâravatî,' residing at Dêvagiri:—

(L. 8).—Śaka-varshê 1136 Śrîmukha-saṁvatsarê Chaitrê sûrya-parba(rva)ṇi Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.— **S. 1136***.— *PSOCI.* No. 234. Haraḷahaḷḷi[3] Kanarese inscription of the Gutta *Mahâmaṇḍalêśvara* **Vîra-Vikramâditya II.**, whose daughter (by Paṭṭamâdêvî) **Tuḷuvaladêvî (Tuḷvaladêvî)** was married to **Ballâḷa** (son of a feudatory chief named Siṁha, Siṅga, Siṅgidêva, lord of the Sântaḷi *maṇḍala*), and whose sons were Jôvidêva (Jôyidêva) II.[4] and Vikrama (Vikramâditya III.):—

(L. 63).— Śaka-varshada 1136neya Śrîmukha-saṁvatsarada Chaitrad=amavâsye Sômavâra sûryyagrahaṇa-saṁkrâṁti-vyatîyapâtad=aduṁ.[5]

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrânti took place on the following Wednesday).

[1] The concluding lines of the inscription are in old Marâṭhî.
[2] See *Ind. Ant.* Vol. XII. p. 210, No. 29.
[3] See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.
[4] See below, No. 351.
[5] Read *-vyatîpâtad=aṁdu.*

341.—Ś. 1137.— *PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Balagâṁve Kanarese inscription of the Dêvagiri-Yâdava *Mahârâjâdhirâja* **Siṁhaṇa (Siṅghaṇa),** 'lord of Dvârâvatî:'—

(L. 23).— . . . 1137neya Yuva-saṁvatsarada Bhâdrapadad=amâvâsye Bri(bṛi)haspati-vârad=aṁdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—Ś. 1140.— From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kôlhâpur inscription of the Dêvagiri-Yâdava *Chakravartin* **Siṁhaṇa (Siṅghaṇa),** the son of Jaitrapâla who was the son of Bhillama:—

(L. 16).— Śaka-varsha 1140 Bahudhânya-saṁvatsarê.

343.—Ś. 1144.— *Ep. Ind.* Vol. III. p. 112. Bahâḷ (in Khândêś) inscription, recording the foundation of a temple by **Anantadêva,** the chief astrologer of the Dêvagiri-Yâdava **Siṁha (Siṅghaṇa)**; (a *praśasti* composed by Anantadêva's younger brother Mahêśvara):—

(L. 18).— Shaṭk-ônê sadala-śat-âdhi[kê] sahasrê 1144 varshâṇâṁ Śaka-pṛithivîpatêḥ prayâtê | Chaitr-âdya-pratipadi Chitrabhânu-varshê.

The ornament of Yadu's family Bhillama; his son Jaitrapâla [I.] (made Gaṇapati[1] lord of the Andhra country); his son Siṁha (defeated king Arjuna[2]).— Of Anantadêva the following genealogy is given: In the family of the sage Śâṇḍilya, Manôratha; his son Mahêśvara (composed astronomical works); his son Śrîpati; his son Gaṇapati; his son Anantadêva (author of astronomical works). Compare above, No. 337.

344.—Ś. 1145*.— *Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munoḷḷi (Manôḷi) Kanarese inscription of the reign of the Dêvagiri-Yâdava *Mahârâjâdhirâja Pratâpa-chakravartin* **Siṅghaṇa,** ruling at his capital of Dêvagiri; recording grants made by his *Daṇḍanâyaka* **Purushôttama** and others:—

(L. 24).— Sa(śa)ka-varsha 1145neya Chittrabhânu-saṁvatsarada Kârttika-su(śu)dhdha(dhha)-puṇṇami Sômavâra sômagrahaṇa-bya(vya)tîpâtadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.— Ś. 1145.—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kôlâr (Kôlhâr) Kanarese inscription of the time of the Dêvagiri-Yâdava **Siṅghaṇa,** reigning at his capital of Dêvêndragiri:—

(L. 9).— Śaka-varusada[3] 1145de(da)neya Svabhânu-sauṁvachchharada[4] dvitîya-Bhâdrapada-su(śu)dhdha(ddha) 5 Su(śu)kravârad=aṁdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—Ś. 1148*.— *PSOCI.* No. 110. Chauḍadâmpur Kanarese inscription. Date (of the time of the Dêvagiri-Yâdava **Siṅghaṇa?**):—

(L. 26).— Śaka-varsha 1148neya Pârtthiva-saṁvatsarada Bhâdrapa[da*]-śuddha 15 Sômavâra chaṁdrôparâga-[5]puṁṇyatithiya madhyâhnasamaya°.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

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[1] *I.e.* the Kâkatîya Gaṇapati; compare below, No. 585 ff.

[2] *I.e.*, probably, the Paramâra Arjunavarman; see *North. Inscr.* No. 195.

[3] Read *-varshada.* [4] Read *-saṁvatsarada.* [5] Read *puṇya°.*

347.—**Ś. 1156.**—*PSOCI.* No. 87. Bijâpur Kanarese inscription of the Dêvagiri-Yâdava **Siṁhaṇa (Siṅghaṇa)**:—

(L. 5).—Saka-varushada[1] 1156neya Jaya-saṁvatsarada Vaisâ(śâ)kha-su(śu)ddha-puṁṇname[2] Vaḍḍavârad=aṁdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—**Ś. 1157.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kôlhâpur fragmentary inscription of the Dêvagiri-Yâdava **Siṅghaṇa**:—

(L. 1).—Śaka 1157 Manmatha-saṁvatsarê Śrâvaṇa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—**Ś. 1158.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava *Mahârâjâdhirâja Prauḍha-pratâpa-chakravartin* **Siṅghaṇa**, 'lord of Dvârâvatî:'—

(L. 1).—Śaka 1158 varshê Durmmukha-saṁvatsarê Mâgha-śuddha-pûrṇṇamâsyâṁ tithau Sôma-dinê |

(L. 14).— . . . sômê=pavi[ddhê ?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—**Ś. 1160*.**—*PSOCI.* No. 112. Tiḷiwalli Sanskṛit and Kanarese inscription of the Dêvagiri-Yâdava Siṁhaṇa **(Siṅghaṇa)**, and of his feudatory **Sâvanta-Ṭhakkura**:—

(L. 77).—Śaka-varsha 1160neya Hêmaṇaṁbi-[sa]ṁvatsarada Phâlguṇa(na)-su(śu) 3 Bri(bṛi)haspativârad=aṁdu.

Thursday, 18th February A.D. 1238;[3] see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—**Ś. 1160*.**—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haraḷahaḷḷi (now Bombay As. Soc.'s) plates[4] of the reign of the Dêvagiri-Yâdava *Mahârâjâdhirâja Prauḍha-pratâpa-chakravartin* **Siṅghaṇa**, 'lord of Dvârâvatî,' recording a grant by his *Daṇḍêśa* **Bichirâya**[5] **(Bicha, Vichaṇa)**, the son of Chikkadêva and younger brother of Malla, made with the consent of the Gutta *Mahâmaṇḍalêśvara* **Jôyidêva II.**,[6] 'lord of Ujjayanî:'—

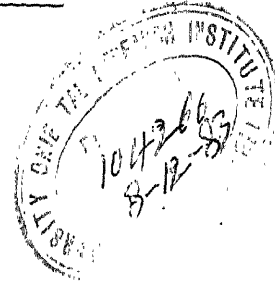
(L. 62).—Śaka-varshâd=ârabhya shashṭyadhika-śatôttara-śa(sa)hasra-mitê Hêmaṇa[ṁ*]vi(bi)-śaṁ(saṁ)vatsarê Phâlguna-mâsê saptamyâṁ.

In the Yâdava race was Amaragâṅgêya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—**Ś. 1162.**—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCI.* No. 286. Ambâ inscription of the Dêvagiri-Yâdava **Siṁha (Siṅghaṇa)**, and of his generals **Khôlêśvara** (the son of Trivikrama) and his son **Râma** of the Maudgala family; (a *praśasti* composed by Kavirâja ?):—

(L. 27).—Śaku 1162 Śârvarî-saṁvatsarê | Kârtika-śuddha [da 10 ?].

353.—*PSOCI.* No. 285. Ambâ inscription[7] of the time of the Dêvagiri-Yâdava **Siṅghaṇa**, his general **Khôlêśvara**, *etc.*

[1] Read *Śaka-varshada.* [2] Read *-puṇṇame.*
[3] On this day the *tithi* of the date *commenced* 5 h. 12 m. after mean sunrise.
[4] The description of the boundaries is in Kanarese.
[5] Not Chikkadêva.— Compare below, No. 357.
[6] See Dr. Fleet's *Dynasties*, p. 583; and above, No. 340.
[7] An edition of this inscription is desirable.

354.—*PSOCI.* No. 111. Chaudadâmpur Kanarese inscription. Date (l. 99) of 'the Śubhakṛit *saṁvatsara*, in the era of the Yâdava king **Siṁhaṇa (Siṅghaṇa)**; Friday, the third day of the bright fortnight of Pushya.'

[Śubhakṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarâyaṇa-saṁkrânti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dêvagiri-Yâdava *Bhujabala-pratâpa-chakravartin* **Siṁhaṇa (Siṅghaṇa)**:—

(L. 2).—Siṁhaṇadêva-varsha 37 Parâbhava-saṁvatsarada Mârggaśira-su(śu)dha(ddha)-paṁchami Bri(bṛi)havâradalu.

[Parâbhava = Ś. 1168]: Thursday, 15th November A.D. 1246.

356.—**Ś. 1172*.**— Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava **Kanharadêva (Kṛishṇa)**, dated Śaka 1172, the Saumya *saṁvatsara*, "Vaiśâkha-vadi 30 Śukrê."

Friday, 14th May A.D. 1249.

357.—**Ś. 1171.**—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOCI.* No. 21. Chikka-Bâgewâḍi plates of the reign of the Dêvagiri-Yâdava **Kanhâra** or **Kanhara (Kṛishṇa,** the son of Jaitugi II who was the son of Siṁhaṇa, *i.e.* Siṅghaṇa); recording a grant by the minister **Mallisaiṭṭi (Malla,** the elder brother of Bîcha and son of Chikkadêva[1]), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister **Chauṇḍisaiṭṭi**:—

(L. 19).—Êkasaptatyuttara-śatâdhê(dhi)ka-sahasra-saṁkhyêshu Śak-âvdê(bdê)shv=atîtêshu pravarttamânê Sauṁ(sau)mya-saṁvatsarê tad-aṁta[r*]gat-Âshâḍha-paurṇṇamâsyâṁ Śanaiścharavârê Pûrvâshâḍh[â*]-nakshatrê Vaidhṛiti-yôgê itthaṁbhûta-puṁ(pu)ṇyakâlê.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—**Ś. 1171.**—*Ind. Ant.* Vol. XIV. p. 69. Beṇḍigeri plates of the reign of the Dêvagiri-Yâdava **Kanhâra** or **Kanhara (Kṛishṇa,** described as in No. 357); recording a grant by the minister **Mallisetṭi**, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister **Chauṇḍisetṭi**:—

(L. 22).—Śaka-saṁvatsarasya śatâdhika-sahasr-aikâdhika-saptatyâś=ch=ânaṁtarê Saumyê=bdê Śrâvaṇê mâsi sita-pakshê dvâdaśyâṁ Guruvârê.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—**Ś. 1174*.**—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munoḷḷi (Manôḷi) Kanarese inscription of the reign of the Dêvagiri-Yâdava *Bhujabala-prauḍha-pratâpa-chakravartin* **Kandhara (Kṛishṇa,** the son of Jaitugi II. who was the son of Siṅghaṇa), 'lord of Dvârâvatî,' residing at his capital of Dêvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174neya Virô[dhikṛitu]-saṁvatsarada Jêshṭa-[2]bahuḷa va(a)mâvâse sûryya-grahaṇa Su(śu)kravâ[rad=a]ṁdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—**Ś. 1175.**—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bêhaṭṭi plates of the 7th year (of the reign) of the Dêvagiri-Yâdava *Mahârâjâdhirâja* **Kanhara (Kṛishṇa)**, 'lord of Dvâravatî,' recording a grant by the minister **Chauṇḍa-(Châvuṇḍa-)râja**, the son of Vîchaṇa who was the younger brother of Agramalla (? Malla[3]):—

(L. 51).—Paṁchasaptatyadhika-śatôttara-sahasrakê Śaka-varshê varttamânê svasti śrîmad-Yâdavanârâyaṇa-bhujava(ba)laprauḍhapratâpachakravartti-śrî-Kanharadêva-varshêshu saptamê Pramâdi-saṁvatsarê Chaitra-mâsê kṛishṇa-pakshê amâvâsyâyâṁ Sômavârê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

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[1] See above, No. 351. [2] Read *Jyêshṭha-*. [3] Compare above, No. 351.

In the race of the Yadus there was Amaragâṅgêya; also Jaitugi [I.]; his son Siṁhala (Siṅghaṇa); his grandson Kṛishṇa.

361.—*PSOCI.* No. 110. Chauḍadâmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dêvagiri-Yâdava **Kanhara (Kṛishṇa)**:—

(L. 1).—Kanharadêva-varshada Siddhârtthi-saṁvatsarada Chaitra-bahuḷa 15 Sô sûryya-grahaṇada samaya(?).

[For **Siddhârthin = Ś. 1181**] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—**Ś. 1183.**—From an impression supplied by Dr. Fleet. Renadâḷ inscription[1] of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Mahâdêva**, 'lord of Dvârâvatî:'—

(L. 1).—Śaku 1183 Dû(du)rmmati-saṁvatsarê.

363.—*PSOCI.* No. 110. Chauḍadâmpur Kanarese inscription. Date of the third year of the reign of the Dêvagiri-Yâdava **Mahâdêva**, and of the Gutta **Gutta III.**, the son of Vikrama (Vikramâditya III.) and Maiḷaladêvî:[2]—

(L. 40).—Mahâdêvarâya-vijayarâjy-ôdaye(ya)da 3ṟaneya Duṁdubhi-saṁvatsarada Vayaśâkha-su(śu)dhdha(ddha) 15 Sômavâra sôma-grahaṇadalli.

[For **Dundubhi = Ś. 1184**] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—**Ś. 1185***.—*PSOCI.* No. 111. Chauḍadâmpur Kanarese inscription. Date of the time of the Dêvagiri-Yâdava **Mahâdêva**, and of the Gutta **Gutta III.**:[3]—

(L. 79).—Śaka-varsha 1185neya Dundubhi-saṁvatsarada Vayaśâkha-śuddha 15 Sômavâra sôma-grahaṇad=aṁdu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI.* No. 111. Chauḍadâmpur Kanarese inscription. Date of the time of the Dêvagiri-Yâdava **Mahâdêva**:—

(L. 92).—Rudhirôdgâri-[saṁvatsa]rada Jêshṭha-bahuḷa 5 (*but possibly* 1) Âdivâra Shaḍaśîtimukha-saṁkrânti tatkâladalli.

[**Rudhirôdgârin = Ś. 1185**]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—**Ś. 1187.**—From an impression supplied by Dr. Fleet;[4] *Ind. Inscr.* No. 49. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin Mahârâja* **Mahâdêva**, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varshê 1187 varttamâna-Krôdhana-saṁvatsarê Mâghamâsa-pûrṇṇimâyâṁ Śukra-dinê.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—**Ś. 1189.**—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgûr Sanskṛit and Kanarese inscription of the Dêvagiri-Yâdava **Mahâdêva**:—

(L. 15).—Śaka-varuśada[5] 1189neya Prabhava-saṁvatsarada Jêshṭa-[5]ba 30 Budhavâra sûrya-grahaṇad=andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

[1] The last lines of the inscription appear to be in old Marâṭhî.

[2] See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

[3] See above, No. 363.

[4] Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. ii.

[5] Read *-varshada* and *Jyêshṭha-*.

368.—*PSOCI.* No. 142; *Mysore Inscr.* No. 12, p. 20. Dâvangere Kanarese inscription of the reign of the Dêvagiri-Yâdava **Râmachandra.** Date of the time (?) of the Dêvagiri-Yâdava **Mahâdêva** :[1]—

'The Prajâpati *saṁvatsara.* No further details of the date are given.'

[Prajâpati = Ś. 1193.]

369.—**Ś. 1193.**—*Ind. Ant.* Vol. XIV. p. 315. Paiṭhaṇ (now Bombay Secretariat's ?) plates of the Dêvagiri-Yâdava **Râma (Râmachandra)** :—

(L. 62).—Sa(śa)kê cha êkâdaśasu trinavaty-adhikêshv=atîtêshu 1193 varttamâna-Prajâpati-saṁvatsar-âṁtargata-Mâgha-śuddha-dvâdaśyâṁ Vu(bu)dhê.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon's family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikaliṅga and liberated king Gaṇapati[3] from prison); his son Siṅghaṇa (overthrew Ballâla,[4] the Andhra king, Kakkala,[5] the lord of Bhambhâgiri, Bhôja,[6] and Arjuna[7]); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahâdêva] (defeated Vîsala[8]); his son Âmaṇa; from him Kṛishṇa's son Râma took away the kingdom.

370.—**Ś. 1194.**—*Jour. Roy. As. Soc.* Vol. V. p. 183. Ṭhâṇâ plates of the reign of the Dêvagiri-Yâdava **Râmachandra,** 'lord of Dvâravatî;' recording a grant by **Achyuta-Nâyaka** :—

Śâlivâhana-Śakê 1194 Aṁgirâ-nâma-saṁvatsarê Âśvina-śuddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapâla [I.]; his son Siṅghaṇa; after him, Kṛishṇa; his younger brother Mahâdêva; Kṛishṇa's son Râmachandra.

371.—**Ś. 1194.**—From an impression supplied by Dr. Fleet;[9] Graham's *Kolhapoor*, p. 437, No. 15. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Râmadêva (Râmachandra)** :—

(L. 23).— Śaka-varshêshu 1194 vêd-âṁka-Rudra-pramitêshu vyatîtêshu varttamân-Aṁgiraḥ-[saṁ]vatsara-Mâgha-pûrṇṇimâyâṁ sômagrahaṇa-parvaṇi.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—**Ś. 1199*.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 451, No. 16. Sidnûrle inscription[10] of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Râmachandra** :—

(L. 13).—Śaka-varshêshu 1199 raṁdhr-âṁka-Rudra-pramitêshu gatêshu varttamâna-Dhâtṛi-saṁvatsar-âṁ(â)ntargata-Śrâvaṇa-pûrṇṇimâyâṁ Sôma-dinê yajñôpavîta-parvaṇi.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—**Ś. 1199.**—*PSOCI.* No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dêvagiri-Yâdava *Prauḍha-pratâpa-*

[1] See Dr. Fleet's *Dynasties*, p. 528 and p. 529, note 1.
[2] Compare *Ind. Ant.* Vol. XXX. p. 517.
[3] *I.e.* the Kâkatîya Gaṇapati; see below, No. 585 ff.
[4] *I.e.* the Hoysaḷa Ballâḷa II.; see below, No. 415 ff.
[5] Perhaps some prince Kokkalla of the Kalachuri (Chêdi) family.
[6] *I.e.* the Śilâhâra Bhôja II.; see above, No. 324 ff.
[7] *I.e.*, probably, the Paramâra Arjunavarman; see above, No. 843.
[8] Compare *North. Inscr.* No. 225.
[9] Compare *Jour. Bo. As. Soc.* Vol. II. p 264, No. iv.
[10] The inscription contains a sculpture of an ass and a woman.

chakravartin **Râmachandra,** 'lord of Dvârâvatî,' and of his feudatory, the *Mahâmaṇḍalêśvara* **Sâḷuva-Tikkamadêva** :—

'**Śaka** 1199 (in figures, l. 67), the Îśvara *saṁvatsara;* Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.[1]

The inscription contains two other dates of the Bahudhânya *saṁvatsara* (Ś. 1200) and of the 'Pramâdi' (Pramâthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI.* No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagâṁve Kanarese memorial tablet of the time of the Dêvagiri-Yâdava **Râmachandra** :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the Chitrabhânu *saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Mâgha or, perhaps, Mârgaśîrsha;' (*Mys. Inscr.*: 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For **Chitrabhânu = Ś. 1204**] the date is irregular, for either month.

375.—*PSOCI.* No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the Dêvagiri-Yâdava **Râmachandra** :—

(L. 4).—Râmachaṁdradêva-vijayarâjy-ôdayada 12 Svabhânu-saṁvatsarada Phâlguṇa(na)-su(śu) 5 Vaḍḍavârad=aṁdu.

[For **Subhânu = Ś. 1205**] the date is irregular.

376.—*PSOCI.* No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagâṁvê Kanarese memorial tablet of the 14th year of the reign of the Dêvagiri-Yâdava **Râmachandra** :—

'The fourteenth year (in figures, l. 3) of his reign, the Târaṇa *saṁvatsara;* Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.*: 'the 3rd day').

[**Târaṇa = Ś. 1206**]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI.* No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagâṁve Kanarese memorial tablet of the 14th year of the reign of the Dêvagiri-Yâdava **Râmachandra** :—

'The fourteenth year (in figures, l. 2) of his reign, the Târaṇa *saṁvatsara;* Wednesday, the tenth day of the bright fortnight of Vaiśâkha.'

[**Târaṇa = Ś. 1206**]: Wednesday, 26th April A.D. 1284.

378.—*PSOCI.* No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagâṁve Kanarese memorial tablet of the 16th year of the reign of the Dêvagiri-Yâdava **Râmachandra** :—

'The sixteenth year (in figures, l. 6) of his reign, the Vyaya *saṁvatsara.* The other details of the date are illegible.'

[**Vyaya = Ś. 1208.**]

379.—**Ś. 1212***.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Ṭhâṇâ plates of the reign of the Dêvagiri-Yâdava *Mahârâjâdhirâja Prauḍha-pratâpa-chakravartin* **Râmachandra,** 'lord of Dvâravatî,' recording a grant by **Krishṇadêva,** the governor of Koṅkaṇa :—

Śâlivâhana-Śakê 1212 Virôdhi-saṁvatsarê Vaiśâkha-śuddha-paurṇamâsyâṁ Bhaumê.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapâla [I.]; his son Siṅghaṇa; after him, Jaitrapâla [II.]; after him, Krishṇa; his younger brother Mahâdêva; Krishṇa's son Râmachandra.

380.—**Ś. 1219***.—From an impression supplied by Dr. Burgess. British Museum inscription of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Râmachandra** :—

(L. 1).—Śaku-saṁvatu 1219 || Durmushî(khî)-saṁvatsarê Kârttika-vadi amâvâsyâṁ Ravau.

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[1] This is the proper equivalent of the *tithi* for the bright half of Chaitra.

(L. 5).—sûrya-parvaṇi.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—Ś. **1222.**—From impressions supplied by Dr. Fleet. Vêlâpur inscription[1] of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Râmachandra**:—

(L. 1).—Śak[u] 1222 Śârvari-saṁvatsarê Mârgisaru-vadi [9?] Sômê.

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. **1227.**—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Prauḍha-pratâpa-chakravartin* **Râmachandra**:—

(L. 1).—Śâku 1227 | Viśvâvasu-saṁvachchha(tsa)rê | Mârga-su(śu)dha(ddha) 5 Sômê.

Monday, 22nd November A.D. 1305; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

H.—The Hoysaḷas.[2]

383.—**Ś. 961 (?).**—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.[3] The Poysaḷa (Hoysaḷa) *Mahâmaṇḍalêśvara* **Vinayâditya Tribhuvanamalla,** 'lord of Dvârâvatî,' and his wife **Keḷeyabbarisi (Keḷeyaladêvi),** residing at their capital of Sosavûru(?),[4] gave a girl in marriage to, and bestowed the lordship of Sindageṛe on, the *Daṇḍanâyaka* Maṛiyâne:—

'The Śaka year 961,[5] the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—**Ś. 987 (?).**—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (?) of the Hoysaḷa Sômêśvara, below, No. 438) of the time (?) of the W. Gaṅga *Mahâmaṇḍalêśvara* **Gaṅgarasa** and (?) the Hoysaḷa **Vishṇuvardhana**:[6]—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—**Ś. 1025.**—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysaḷa **Ballâḷa I.,** reigning at his capital of Bêlâpura (Vêlâpura), married Padmaladêvî, Châvalidêvî and Boppadêvî, the three daughters of the *Daṇḍanâyaka* Maṛiyâne of the second generation, on whom he again conferred the lordship of Sindageṛe:—

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday.'[7]

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—**Ś. 1037** (for **1035**).—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of **Bûchaṇa (Bûchirâja),** the son of the

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[1] The inscription contains a sculpture of an ass and a woman.

[2] Compare also above, Nos. 197 and 234, and below, No. 713.

[3] Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

[4] The translation has 'Sosulya.'

[5] In the Aḷêsandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

[6] Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

[7] The same date is given in the Aḷêsandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

Daṇḍanâyakiti Lakkale (Lakshmî, the wife of **Gaṅgarâja**) and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in his memory by his mother:[1]—

Śaka-varusha 1037neya Vijaya-saṁvatsarada Vaiśâkha-su(śu)ddha 10 Âdityavârad=andu.

[Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.

387.—**Ś. 1037.**—*Inscr. at Śravana-Beḷgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of **Mêghachandra-traividyadêva**, the disciple of Sômadêva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhâchandra-siddhântadêva) the *Daṇḍanâyakiti* Lakshmîmati (Lakshmî), the wife of **Gaṅgarâja**, minister of the Hoysaḷa **Vishṇuvardhana**:—

Sa(śa)ka-varshaṁ 1037neya Manmatha-saṁvatsarada Mârggaśira-su(śu)ddha 14 Bṛihavâraṁ Dhanur-llagnada pûrvvâhṇad=âru-ghaḷiyey=app=âgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—**Ś. 1039.**—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bêlûr Sanskrit and Kanarese plates of the Hoysaḷa *Mahâmaṇḍalêśvara* **Vishṇuvardhana Tribhuvanamalla**, 'lord of Dvârâvatî,' reigning at Vêlâpura (Bêlâpura), and his *Paṭṭamahâdêvî* **Śântaladêvi**:—

(L. 5 of side 9).—Śaka-varsha sâsirada-mûvatt-oṁbhatte(tta)neya Hêmaḷaṁbi-saṁvatsarada Chaitra-śuddha-pañchamiy=Âdivâra.

The date is irregular.

In Yadu's lineage (the legendary) Śala received the royal name Poysaḷa. Among the Poysaḷas, 'lords of Dvârâvatî,' born in Śaśapura, was Vinayâditya, who married Keḷeyabbe (Keḷeyaladêvî). Their son Eṛeyaṅga married Êchaladêvî; their sons Ballâḷa [I.], Vishṇu (Vishṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddêva[2] and Narasiṁha), and Udayâditya.

(Commencing with side 11 is an undated inscription of Vîra-Ballâḷa (Ballâḷa II.); and commencing with l. 21 of side 12 is a short inscription of Narasiṁha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ânanda *saṁvatsara*;' this date, for Ânanda = Ś. 1176, is irregular).

389.—**Ś. 1039.**—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription[3] of the reign of the Hoysaḷa *Mahâmaṇḍalêśvara* **Vishṇuvardhana Tribhuvanamalla**, 'lord of Dvârâvatî;' recording a grant by his minister, the *Daṇḍanâyaka* **Gaṅgarâja**, which was confirmed by the *Daṇḍanâyaka* Êchirâja:—

Sa(śa)ka-varshaṁ 1039neya Hêmaṇambi-saṁvatsarada Phâlguṇa(na)-śuddha 5 Sômavârad=andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Mâra[4] married Mâkaṇabbe; their son Êchaṁ (Êchirâja),[5] married Pôchikabbe; their son Gaṅgarâja (defeated the army of the [W.] Châḷukya *Chakravartin* [Vikramâditya VI.] Tribhuvanamalla Permâḍidêva), married Lakshmîdêvî; he was a lay-disciple of Śubhachandra-siddhântadêva.

390.—**Ś. 1042*.**—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of **Dêmiyyaka (Dêmati)**, the daughter of the *Daṇḍanâyakiti* Lakkale (Lakshmî, who was the mother of Bûchirâja), wife of Châmuṇḍaśeṭṭi,

[1] Compare below, No. 390.

[2] According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddêva in No. 287; compare also below, No. 584.

[3] Identical with part of this is *Inscr. at Śravaṇa-Beḷgoḷa*, No. 45, p. 20; compare also below, No. 415.

[4] In *Inscr. at Śravaṇa-Beḷgoḷa* No. 144 (below, No. 406) he is called Mâramayya and described as the son of Nâgavarman.

[5] Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in her memory by her mother:[1]—

Sa(śa)ka-varusha 1042neya Vikâri-saṁvatsarada Phâlguṇa(na)-bahuḷa 11 Bṛihavârad=andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 63, p. 59. Inscription recording the foundation of a temple by **Lakshmî,** the wife of **Gaṅga[râja].**

392.—**Ś. 1043*.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 44, p. 19. Sanskṛit and Kanarese inscription recording the date of the death of **Pôchikabbe (Pôchâmbike, Pôchaladêvi),** and the erection of a tomb in her memory by her son **Gaṅgarâja**:—

Sa(śa)ka-varsha 1043neya Sâ(śâ)rvvari-saṁvatsarada Âshâḍha-su(śu)ddha 5 Sômavârad=andu.

The date is irregular.

393.—**Ś. 1044*.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 48, p. 26. Sanskṛit and Kanarese inscription recording the date of the death of the *Daṇḍanâyakiti* **Lakkavve (Lakshmyambike),** the wife of **Gaṅgarâja** and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a monument in her memory by her husband:—

Sa(śa)ka-varsha 1044neya Plava-saṁvatsarada . . . śuddha 11 Śukravârad=andu.

394.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pôchavve by her son **Gaṅgarâja.**

395.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 65, p. 60. Inscription recording the erection, by **Gaṅga[râja],** the son of Budhamitra[2] and Pôchâmbikâ, of a shrine (for his wife Lakshmî?).

396.—**Ś. 1045.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 53, p. 36. Sanskṛit[3] and Kanarese inscription. Date of grants made by **Śântaladêvi,** the chief queen of the Hoysaḷa *Mahâmaṇḍalêśvara* **Vishṇuvardhana (Biṭṭidêva),**[4] 'lord of Dvârâvatî:'—

(P. 41).—Sa(śa)ka-varusha sâyirada-nâlvatt-ayde(yda)neya Śôbhakṛit-saṁvatsarada Chaitra-su(śu)ddha-pâḍiva Bṛihaspativârad=andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—**Ś. 1045.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 56, p. 50. Sanskṛit and Kanarese inscription, recording the same grants of **Śântaladêvi,** with the same date as in No. 396.

398.—**Ś. 1045.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 43, p. 16. Sanskṛit and Kanarese inscription recording the date of the death of **Śubhachandra-siddhântadêva,** the chief disciple of Maladhâridêva; and the erection of a tomb in his memory by his lay-disciple **Gaṅgarâja**:—

Bâṇ-âmbhôdhi-nabhaś-śaśâṅka-tuḷitê jâtê Śak-âbdê tatô varshê Śôbhakṛit(d)-âhvayê vyupanatê mâsê punaś=Śrâvaṇê | pakshê kṛishṇa-vipaksha-varttini Sitê vârê daśamyâṁ tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 62, p. 59. Inscription recording the foundation of a temple by **Śântaladêvi,** the chief queen of the Hoysaḷa **Vishṇu (Vishṇuvardhana).**

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[1] See above, No. 386.

[2] This must be another name of Êchaṁ (Êchirâja); see above, No. 389.

[3] Only the first verse and the last are in Sanskṛit.

[4] He supported 'the rise of Paṭṭi-Perumâḷa's own kingdom,' burnt Chakragôṭṭa, defeated Adiyama (Idigama), Narasiṁhavarman, *etc.*

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śântaladêvî**,[1] the chief queen of the Hoysaḷa **Vishṇuvardhana**:—

(P. 38).—Sa(śa)ka-varushaṁ 1050mûṟe(ṟa)neya Virôdhikṛit-saṁvatsarada Chaitra-su(śu)ddha-pañchamî Sômavârad=andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysaḷa *Mahâmaṇḍalêśvara* **Vishṇuvardhana**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and of the *Daṇḍanâyakas* **Maṟiyâne** and **Bharata** (Bharataṇa, Bharatamayya):—

'In the Śaka year 1060, the year Paiṅgala, the month Pushya, the 10th day of the moon's increase, uttarâyaṇa-saṁkrânti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the *Daṇḍanâyaka* **Bharatamayya (Bharata)**, the younger brother of the *Daṇḍanâtha* **Maṟiyâne**.[2]

403.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Siṅgimayya**,[3] the son of the *Daṇḍanâyaka* **Baladêva** and his wife Bâchikabbe:—

Sa(śa)ka-varusha 1041 (*in translation* 1061)neya Siddhârthi-saṁvatsarada Kârttika-su(śu)ddha-dvâdasa(śi) Sômavârad=andu.

[For **Siddhârthin = Ś. 1061**] the date is irregular.

404.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladêva**, a son of Nâgadêva (whose brother was Siṅgaṇa) and his wife Nâgiyakka, and grandson of the *Daṇḍanâyaka* Baladêva[3] (whose wife was Bâchikabbe):—

Sa(śa)ka-varusha 1041 (*in translation* 1061) Siddhârtthi-saṁvatsarada Mârggasi(śi)ra-su(śu)ddha-pâḍiva Sômavârad=andu.

[For **Siddhârthin = Ś. 1061**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Haḷêbîḍ Kanarese inscription of the Hoysaḷa *Mahâmaṇḍalêśvara* **Vishṇuvardhana**,[4] 'lord of Dvârâvatî.'

In Yadu's lineage (the legendary) Saḷa; Vinayâditya; his son Eṟeyaṅga, married Êchaladêvî; their sons Ballâḷa [I.], Vishṇu and Udayâditya.

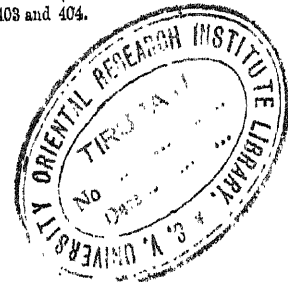
406.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the *Daṇḍanâyaka* **Êcha (Êchirâja)**, the son of **Gaṅgarâja's**[5] elder brother **Bamma** and his wife Bâgaṇabbe (a disciple of Bhânukîrtidêva); the erection of a tomb for him by Gaṅgarâja's eldest son, the *Daṇḍanâyaka* **Boppadêva**, as well as grants by him to Mâdhavachandradêva, the disciple of Śubhachandra-siddhântadêva; and donations by Êchirâja's wife Êchikabbe, *etc.*— In the introductory part the inscription first mentions the [W.] Châlukya [Vikramâditya VI.] Tribhuvanamalla, and then the Poysaḷas (Hoysaḷas) Vinayâditya, his son Eṟeyaṅga (Eṟaga), his son Ballâḷa [I.], and Ballâḷa's younger brother Vishṇuvardhana.

[1] Her *guru* was Prabhâchandra-siddhântadêva; her father, Mârasiṅgayya; and her mother, Mâchikabbe (the daughter of Baladêva and Bâchikabbe, and elder sister of Siṅgimayya, Siṅga). Compare below, Nos. 403 and 404.

[2] Compare *Mysore Inscr.* p. 332 f., above, No. 401.

[3] See above, note 1.

[4] He defeated [the Kâdamba] Jayakêśin [II.]. Compare above, No. 235, note.

[5] He killed Narasiṅga (Narasiṁha).

407.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by **Êchaṇa (Boppaṇa)**, the son of **Gaṅga[râja]**.

408.—**Ś. 1068***.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 50, p. 28. Sanskṛit and Kanarese inscription[1] recording the date of the death of **Prabhâchandra-siddhântadêva**, the disciple of Mêghachandra-traividyadêva and fellow-student of Mêghachandra's son Vîraṇandin :[2]—

Sa(śa)ka-varshaṁ 1068neya Krôdhana-saṁvatsarada Âśvîja-su(śu)ddha-daśamî Bṛihavârad=andu Dhanur-llagnada pûrvvâhṇad=âṟu-ghaḷigey=app=âgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mêghachandra's fellow-student Śubhakîrti, the son of Bâḷachandra; and as a lay-disciple of Prabhâchandra the Hoysaḷa Vishṇuvardhana's *Paṭṭamahâdêvî* Śântaladêvî, whose mother was Mâchikabbe.

409.—**Ś. 1081**.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 138, p. 106. Sanskṛit and Kanarese inscription, recording grants, *etc.*, by the Hoysaḷa **Narasiṁha I.** and his minister and senior treasurer **Huḷḷapa**, the son of Jakkirâja and Lôkâmbikâ, of the Vâji *vaṁśa* :[3]—

Êkâśîtyuttara-sahasra-Śaka-varshêshu gatêshu Pramâdi(thi)-saṁvatsarasya Pushyamâsa-śuddha-Śukravâra-chaturddaśyâm=uttarâyaṇa-saṅkrântau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII, p. 117, No. 23.

In the Hoysaḷa race, sprung from Yadu: Vinayâditya, married Kêḷiyadêvî; their son Eṟeyaṅga (burnt Dhârâ, laid waste Chakragôṭṭa), married Êchaladêvî; their son Vishṇu (defeated Narasiṁhavarman, Adiyama, the lord of Mâlava, Jagaddêva[4] and Iruṅgôḷa), married Lakshmîdêvî; their son Nârasiṁha (Narasiṁha I., surnamed Bhujabala-Vîra-Gaṅga and Pratâpa-Hoysaḷa), married Êchaladêvî.

410.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 137, first part, p. 101. Kanarese inscription[5] of the reign of the Hoysaḷa *Mahâmaṇḍalêśvara* **Nârasiṁha (Narasiṁha I.) Tribhuvanamalla**, 'lord of Dvârâvatî,' recording works of piety and donations by himself and his minister, the *Daṇḍanâyaka* **Huḷḷa (Huḷḷarâja, Huḷḷapa, Huḷḷana, Puḷḷana)**, the son of Yaksharâja of the Vâchi *vaṁśa*[6] and husband of Padmâvatî.

411.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by **Huḷḷamayya**, the minister and senior treasurer of **Narasiṁha I.**

412.—**Ś. 1085**.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the *Mahâmaṇḍalâchârya* **Dêvakîrti-paṇḍitadêva** :—

Śaka-varsha sâsirada-eṁbhatt-aidaneya || Varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâḍhakê mâsê tan-navamî-tithau Budha-yutê vârê dinêś-ôdayê.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the *Mahâmaṇḍalâchârya* **Dêvakîrti-paṇḍitadêva** by the *Daṇḍanâyaka* **Huḷḷarâja (Huḷḷapa)**, the son of Yaksharâja of the Vâji *vaṁśa* and Lôkâmbike, and minister and senior treasurer of **Nârasiṅga (Narasiṁha I.)**.— The inscription mentions the temple of Rûpa-Nârâyaṇa[7] at Kollâpura; also the *Sâmantas* Nimbadêva[7] and Kâmadêva,[8] who were lay-disciples of Mâghanandin.

414.—**Ś. 1099***.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 42, p. 12, and specimen Plate. Sanskṛit and Kanarese inscription recording the date of the death of Huḷḷa's friend **Nayakîrtidêva**, the (son and) disciple of Guṇachandradêva, fellow-student of Guṇachandradêva's son

[1] The inscription is partly identical with No. 387.
[2] Compare above, No. 74.
[3] Compare Nos. 410 and 413.
[4] See above, No. 388.
[5] The text agrees partly with the text of No. 416.
[6] Compare Nos. 409 and 413.
[7] See Nos. 220 and 319.
[8] See No. 321.

Mâṇikyanandin, and *guru* of king Iruṅgôḷa; and the erection of a tomb in his memory by his lay-disciple, the minister **Nâgadêva,** the son of Bammadêva and Jôgâmbâ :—

Śâkê randhra-nava-dyu-chandramasi Durmmukhy-âkhya-saṁvatsarê Vaiśâkhê dhavaḷê chaturddaśa-dinê vârê cha Sûryâtmajê | pûrvvâhṇê praharê gatê 'rddha-sahitê.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 90, p. 71. Sanskrit and Kanarese inscription,[1] eulogizing, and recording works of piety by, **Gaṅgarâja,**[2] minister and general of the Hoysaḷa Vishṇuvardhana, and **Huḷḷayya (Huḷḷa),** minister and senior treasurer of **Vîra-Ballâḷa (Ballâḷa II.),**[3] and lay-disciple of Nayakîrtidêva, the son of Guṇachandradêva.

416.—**Ś. 1104*.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 124, p. 89. Sanskrit and Kanarese inscription,[4] recording a grant by the Hoysaḷa *Mahâmaṇḍalêśvara* **Vîra-Ballâḷa Tribhuvanamalla (Ballâḷa II.,** the son of Narasiṁha I. and Êchaladêvî), 'lord of Dvârâvatî,' made at the request of his minister **Chandramauli,** the son of Śambhudêva and Akkavve :—

Śaka-varshada sâyirada-nûṟa-nâlke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahuḷa-tadige Su(śu)kravârad=uttarâyaṇa-saṅkrântiy=e(a)ndu.

Friday, 25th December A.D. 1181;[5] see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vîra-Ballâḷa laid siege to Uchchaṅgî and captured its Pâṇḍya king Kâmadêva.[6]

417.—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 107, p. 81. Kanarese inscription recording a grant by the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.),** made at the request of **Chandramauli's** wife Âchaladêvî.[7]

418.—**Ś. 1113(?).**—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tâḷgund Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)** :—

(L. 51).—Sa(śa)ka-varshada 1113neya Sidhdhârththi-saṁtsarada[8] Chaiyatra-su 11 Âdivâra vyatîyapâta-saṁkramâṇad=[9]aṁdu.

Siddhârthin would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—**Ś. 1114.**—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin* **Vîra-Ballâḷa (Ballâḷa II.),** 'lord of Dvârâvatî,' recording a grant made from his camp at Lokkiguṇḍi; (composed by Agniśarman) :—

(L. 43).—Śakanṛipakâl-âtîta-saṁvatsara-śatêshu chaturddaś-âdhikêshv=êkâdaśasu aṁkatô=pi 1114 varttamâna-Paridhâvi-saṁvatsar-âṁtarggata-Mârggaśirsha-paurṇṇamâsyâṁ Śanaiśchara-vârê sôma-grahaṇê.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saḷa, at Śaśakapura, acquired the name Hoysaḷa; then, after other kings, Vinayâditya; his son Eṟeyaṅga; his sons Ballâḷa [I.]

[1] Partly identical with *Inscr. at Śravaṇa-Beḷgoḷa,* No. 59; above, No. 389.

[2] He defeated the Chôḷa's feudatory Adiyama, the Tiguḷa Dâman, the feudatory Dâmôdara, Narasiṁhavarman and other Chôḷa feudatories.—Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

[3] He laid siege to Uchchaṅgî and took its king Kâmadêva; compare No. 416.

[4] The text partly agrees with the text of No. 410.

[5] On this day the *tithi* of the date *commenced* 0 h 30 m. after mean sunrise.

[6] Compare Nos. 415 and 423.

[7] A full account of her is given in *Inscr. at Śravaṇa-Beḷgoḷa,* No. 124 (above, No. 416) where her name is given also as Âchiyakka.

[8] Read *Siddhârthi-saṁvatsarada Chaitra-śu.*

[9] Read *vyatîpâta-saṁkramaṇad=.*

(defeated Jagaddêva[1]), Vishṇuvardhana and Udayâditya; Vishṇuvardhana's son Narasiṁha [I.] married Êchaladêvî; their son Vîra-Ballâḷa (defeated the general Brahman,[2] and Jaitrasiṁha, the right arm' of Bhillama[3]).

420.—**Ś. 1114.**—*PSOCI.* No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagâṁve Sanskṛit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin* **Vîra-Ballâḷa (Ballâḷa II.)**, reigning at Lokkiguṇḍi:—

'Śaka 1114[4] (in figures, l. 62), the Paridhâvi *saṁvatsara;* Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.:* 'the 6th day').

Friday, 25th December A.D. 1192.[5]

421.—**Ś. 1114 (for 1115).**—*PSOCI.* No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'Śaka 1114 (in figures, l. 5), the Pramâdi *saṁvatsara;* Sunday, the fifth day of the bright fortnight of Bhâdrapada;' (*Mys. Inscr.:* 'the Śaka year 1116,' and 'the 8th day').

Pramâdin would be Ś. 1115; but for that year the date would be irregular, for either *tithi.*

422.—**Ś. 1117*.**—*PSOCI.* No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagâṁve Sanskṛit and Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

(L. 34).—Sa(śa)kanṛipa-saṁvachchha(tsa)ram=ârabhya śatâdhika-sahasrôpari saptada-cha(śa)mê Â[na*]nda-saṁvachchha(tsa)rê Mârggaśîrsh-âmâvâsyâyâṁ Sômavârê vyatîpâta-yôgê.[6]

The date is irregular.

423.—**Ś. 1118*.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa *Mahâmaṇḍalêśvara Pratâpa-chakravartin* **Vîra-Ballâḷa (Ballâḷa II.)**, 'lord of Dvârâvatî.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Râkshasa-saṁvatsarada Jêshṭha-[7]su 1 Bṛihavârad=andu.

The date is irregular.

Laying siege to Uchchaṅgî, Vîra-Ballâḷa took its king Kâmadêva.[8]

424.—*PSOCI.* No. 106. Hângal Kanarese memorial tablet of the time of the Hoysaṇa **Ballâḷa II.** and the Kâdamba (of Hângal) **Kâmadêva**:[9]—

'The (?) sixteenth year (in figures, l. 12) of Kâmadêva, the Nala *saṁvatsara;* Tuesday, the . . . day of the dark fortnight of Âśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCI.* No. 107. Another Hângal Kanarese memorial tablet of the time of the Kâdamba (of Hângal) **Kâmadêva,** not dated.

426.—*PSOCI.* No. 233; *Mysore Inscr.* No. 118, p. 217. Haḷêbîḍ Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'Thursday, the first day (in words, l. 7) of the bright fortnight of **Kârttika** of the Nala *saṁvatsara;*' (*Mys. Inscr.:* 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

[1] Compare above, No. 388. [2] See No. 294, note. [3] See No. 334.
[4] See Dr. Fleet's *Dynasties,* p. 505, note 1. [5] This is the proper equivalent for the 5th *tithi.*
[6] See *Ind. Ant.* Vol. XII, p. 210, No. 35.
[7] This (for *Jyêshṭha-*) is the reading of the Roman and Kanarese texts; the translation has *Bhâdrapada.*
[8] Compare above, No. 416
[9] See Dr. Fleet's *Dynasties,* p. 563. See also above, No. 260.

427.— **Ś. 1121.**— *PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.), and his feudatory, the *Mahâmaṇḍalêśvara* **Râyadêva**, 'lord of Âsatimayûrapura':[1]—

(L. 31).—Śakanripakâḷ-âtîta-saṁvatsara-śataṁgaḷu 1121neya Siddhârtthi-saṁvatsarada pratham-Âshâḍa(ḍha)-śuklapaksh-âshṭamî Brihaspativâra-Bya(vya)tîpâta-puṇya-dinadoḷ=â Bya(vya)tîpâta-nimittaṁ.[2]

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagâṁve Kanarese inscription of the 11th year of the reign[3] of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.) :—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For **Dundubhi** = **Ś. 1124**] the date is irregular.[4]

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagâṁve Kanarese memorial tablet of the time of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.) :—

'The bright fortnight of Âshâḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[**Dundubhi** = **Ś. 1124.**]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagâṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.) :—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For **Krôdhana** = **Ś. 1127**] the date is irregular.[5]

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagâṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.) :—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kârttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For **Prabhava** = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagâṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.).

433.—*PSOCI.* No. 235. Haḷêbîḍ Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa** (Ballâḷa II.), and of his *Daṇḍanâyaka*, the *Kumâra* or junior **Lakshma** (**Lakshmîdhara**, **Lakhmîdêva**).[6]

434.—**Ś. 1145.**—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja* **Narasiṁha II.**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and his minister, the *Daṇḍanâyaka* **Polâḷva**, the son of Attirâja:[7]—

(L. 67).—Śaka-varshaṁ 1145ne[ya] Svabhânu-saṁvatsarada Mâgha-śuddha 11 Brihavârad=aṁdu.

The date is irregular.

In the family of Yadu (the legendary) Saḷa; Vinayâditya; Ereyaṅga; his sons Ballâḷa [I.], Biṭṭidêva (Biṭṭiga, Vishṇuvardhana), and Udayâditya; of these Vishṇuvardhana married Lakumadêvî (Lakshmîdêvî); their son Narasiṁha [I.]; his son Ballâḷa [II.] (defeated the army of king Sômana, *i.e.* the W. Châlukya Sômêśvara IV.), married Padmaladêvî; their son Narasiṁha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chôḷa kingdom.'[8]

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[1] See Dr. Fleet's *Dynasties*, p. 506.

[2] See Dr. Fleet's *Dynasties*, p. 503, note 4.

[3] See *Ind. Ant.* Vol. XIX. p. 155.

[4] The date would be wrong also for Ś. 1244.

[5] The date would be wrong also for S. 1247.

[6] See Dr. Fleet's *Dynasties*, p. 506.

[7] See *ibid.* p. 507.

[8] See below, No. 817.

435.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin* **Vîra-Nârasiṁha (Narasiṁha II.)**,[1] 'lord of Dvârâvatî,' recording donations by Gommaṭaseṭṭi :—

Khara-saṁvatsarada Pushya-śuddha uttarâyaṇa-saṅkrânti pâḍi-diva Bri(bṛi)havârad=andu.

[Khara = Ś. 1153] : 26th December A.D. 1231 ; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskṛit and Kanarese plates of the Hoysaḷa **Sômêśvara (Vîra-Sômêśvara)**, residing at Vikramapura[2] in the Chôla *maṇḍala* ; recording grants made for the spiritual benefit of his *Paṭṭamahishî* (or chief queen) **Sômaladêvî** :—

Paridhâvî(vi)-saṁvatsarasya Phâlguna-mâsasy=âmâvâsyâyâṁ sûry-ôparâgê . . . . Śaka-varsha 1175neya Paridhâvi-saṁvatsarada Phâlguna-mâsad=amâvâsye sûrya-grahaṇadalu.[3]

1st March A.D. 1253, with a solar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII, p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Beḷgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa **Sômêśvara**, the son (?) of Vîra-Ballâḷa (Ballâḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa **Vîra-Sômêśvara (Sômêśvara)**.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa **Narasiṁha III.**, recorded at the end of the Bêlûr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratâpa-chakravartin* **Vîra-Narasiṁha (Narasiṁha III.)** :—

Śaka-varusha 1177nê Râkshasa-saṁ Vaiśâkha-śudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha**, a son of Sômêśvara and the Châlukya princess Dêvaladêvî :—

'The day of Bharaṇî, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178] : Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha** :—

'The day of Pûrva-Phalgunî (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus.'

[Ś. 1183] : Wednesday, 14th December A.D. 1261 ; but the *nakshatra* on this day was Uttara-Phalgunî.

443.—Ś. 1184*.—*PSOCI.* No. 19 ; *Mysore Inscr.* No. 147, p. 270. Bêlûr Sanskṛit and Kanarese plates of the Hoysaḷa *Niśśaṅka-pratâpa-chakravartin* **Narasiṁha III.**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and of his *Daṇḍanâyaka* **Perumâle** :[4]—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-śâśîtiśatôttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-śuddha-dvâ[da*]śyâṁ Bhaumavârê.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family ; in that family, Vinayâditya ; his son Ereyaṅga ; his son Vishṇu ; his son Narasiṁha [I.] ; his son Ballâḷa [II.] ; his son Nṛisiṁha [II.] ; his son Sôma, married Bijjalâ ; their son Nṛisiṁha [III.].

[1] See Dr. Fleet's *Dynasties*, p. 507, note 3.

[2] *I.e.* Kaṇṇaṇûr, five miles north of Śrîraṅgam.— Compare also below, Nos. 864, 865 and 904.

[3] See *Ep. Ind.* Vol. III. p. 8, note 5.

[4] See below, No. 451.

427.— Ś. 1121.— *PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**, and his feudatory, the *Mahâmaṇḍalêśvara* **Râyadêva**, 'lord of Âsaṭimayûrapura':[1]—

(L. 31).—Śakanṛipakâḷ-âtîta-saṁvatsara-śataṁgalu 1121neya Siddhârtthi-saṁvatsarada pratham-Âshâḍa(ḍha)-śuklapaksh-âshṭamî Bṛihaspativâra-Bya(vya)tîpâta-puṇya-dinadoḷ=â Bya(vya)tîpâta-nimittaṁ.[2]

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagâṁve Kanarese inscription of the 11th year of the reign[3] of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara;* Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For **Dundubhi = Ś. 1124**] the date is irregular.[4]

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagâṁve Kanarese memorial tablet of the time of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'The bright fortnight of Âshâḍha of the Dundubhi *saṁvatsara.* The other details of the date are illegible.'

[**Dundubhi = Ś. 1124.**]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagâṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara;* Monday, the eleventh day of the bright fortnight of Chaitra.'

[For **Krôdhana = Ś. 1127**] the date is irregular.[5]

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagâṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**:—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara;* (?) Sunday, the (?) thirteenth day of the dark fortnight of Kârttika;' (*Mys. Inscr.:* 'the 10th day of the moon's decrease, Monday').

[For **Prabhava = Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagâṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**.

433.—*PSOCI.* No. 235. Haḷêbîḍ Kanarese inscription of the Hoysaḷa **Vîra-Ballâḷa (Ballâḷa II.)**, and of his *Daṇḍanâyaka*, the *Kumâra* or junior **Lakshma (Lakshmidhara, Lakhmidêva)**.[6]

434.—Ś. 1145.—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskṛit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja* **Narasiṁha II.**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and his minister, the *Daṇḍanâyaka* **Polâḷva**, the son of Attirâja:[7]—

(L. 67).—Śaka-varshaṁ 1145ne[ya] Svabhânu-saṁvatsarada Mâgha-śuddha 11 Bṛihavârad=aṁdu.

The date is irregular.

In the family of Yadu (the legendary) Saḷa; Vinayâditya; Eṛeyaṅga; his sons Ballâḷa [I.], Biṭṭidêva (Biṭṭiga, Vishṇuvardhana), and Udayâditya; of these Vishṇuvardhana married Lakumadêvî (Lakshmîdêvî); their son Narasiṁha [I.]; his son Ballâḷa [II.] (defeated the army of king Sômana, *i.e.* the W. Châlukya Sômêśvara IV.), married Padmaladêvî; their son Narasiṁha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chôḷa kingdom.'[8]

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[1] See Dr. Fleet's *Dynasties*, p. 506.
[2] See Dr. Fleet's *Dynasties*, p. 503, note 4.
[3] See *Ind. Ant.* Vol. XIX. p. 155.
[4] The date would be wrong also for Ś. 1244.
[5] The date would be wrong also for S. 1247.
[6] See Dr. Fleet's *Dynasties*, p. 506.
[7] See *ibid.* p. 507.
[8] See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin* **Vîra-Nârasiṁha (Narasiṁha II.)**,[1] 'lord of Dvârâvatî,' recording donations by Gommaṭaseṭṭi :—

Khara-saṁvatsarada Pushya-śuddha uttarâyaṇa-saṅkrânti pâḍi-diva Bri(bṛi)havârad=andu.

[Khara = Ś. 1153] : 26th December A.D. 1231 ; but the day was a Friday, not a Thursday.

436.—**Ś. 1175***.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskṛit and Kanarese plates of the Hoysaḷa **Sômêśvara (Vîra-Sômêśvara)**, residing at Vikramapura[2] in the Chôla *maṇḍala;* recording grants made for the spiritual benefit of his *Paṭṭamahishî* (or chief queen) **Sômaladêvi** :—

Paridhâvî(vi)-saṁvatsarasya Phâlguna-mâsasy=âmâvâsyâyâṁ sûry-ôparâgê . . . . Śaka-varsha 1175neya Paridhâvi-saṁvatsarada Phâlguna-mâsad=amâvâsye sûrya-grahaṇadalu.[3]

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa **Sômêśvara**, the son (?) of Vîra-Ballâḷa (Ballâḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa **Vîra-Sômêśvara (Sômêśvara)**.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—**[Ś. 1176.]**—A grant of the Hoysaḷa **Narasiṁha III.**, recorded at the end of the Bêlûr plates, above, No. 388.

440.—**Ś. 1177.**—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratâpa-chakravartin* **Vîra-Narasiṁha (Narasiṁha III.)** :—

Śaka-varusha 1177nê Râkshasa-saṁ Vaiśâkha-śudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha**, a son of Sômêśvara and the Châlukya princess **Dêvaladêvî** :—

'The day of Bharaṇî, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178] : Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha** :—

'The day of Pûrva-Phalguni (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus.'

[Ś. 1183] : Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunî.

443.—**Ś. 1184***.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlûr Sanskṛit and Kanarese plates of the Hoysaḷa *Niśśaṅka-pratâpa-chakravartin* **Narasiṁha III.**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and of his *Daṇḍanâyaka* **Perumâle** :[4]—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-śâśîtiśatôttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-śuddha-dvâ[da*]śyâṁ Bhaumavârê.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayâditya; his son Ereyaṅga; his son Vishṇu; his son Narasiṁha [I.]; his son Ballâḷa [II.]; his son Nṛisiṁha [II.]; his son Sôma, married Bijjalâ; their son Nṛisiṁha [III.].

[1] See Dr. Fleet's *Dynasties*, p. 507, note 3.

[2] *I.e.* Kaṇṇanûr, five miles north of Śrîraṅgam.— Compare also below, Nos. 864, 865 and 904.

[3] See *Ep. Ind.* Vol. III. p. 8, note 5.

[4] See below, No. 451.

444.—**Ś. 1190.**—*PSOCI.* No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskṛit and Kanarese inscription of the (?) Hoysaḷa **Narasiṁha III.**, and of his *Daṇḍanâyaka* **Sôma** :—

Mys. Inscr. : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the 15th year (of the reign) of the Hoysaḷa **Vîra-Râmanâtha** :—

'The day of Aśvinî, which corresponded to Monday, the first *tithi* of the first half of the month of Mîna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—**Ś. 1191** (for **1195** ?).—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysaḷa *Pratâpa-chakravartin* **Vîra-Nârasiṁha (Narasiṁha III.)**, reigning at **Dôrasamudra** :—

Śaka-varusha 1191neya Śrîmukha-saṁvatsarada Śrâvaṇa-śuddha 15 Âdivâradallu.

Śrîmukha would be Ś. 1195, and in that year the *tithi* of the date *commenced* 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadêva, the disciple of the *Mahâmaṇḍalâchârya* Nayakîrtidêva.

447.—**Ś. 1192*** [and **Ś. 1198**].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sômanâthapura Sanskṛit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja Pratâpa-chakravartin* **Vîra-Nârasiṁha (Narasiṁha III.)**, 'lord of Dvârâvatî,' residing at Dôrasamudra; and of his minister, the *Daṇḍanâyaka* **Sôma**,[1] and Sôma's sister's sons, the *Daṇḍanâyakas* **Mallidêva** and **Chikka-Kêtaya** :—

Śaka-varsha sâsirada-nûṛa-tombhatt-eraḍaneya Śukla-saṁvatsarada Âshâḍha-śuddha-dvâdasi(śi) Budhavârad=andu.

Wednesday, 12th June A.D. 1269;[2] see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhâtu-saṁvatsarada Âśvîja-śuddha-tadige Âdivârad=andu.

This date, for Dhâtṛi = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the 15th year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha** :—

'The day of Bharaṇî, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kaṇṇaṇûr (Poysaḷêśvara temple) Tamiḻ inscription of the 17th year (of the reign) of the Poysaḷa (Hoysaḷa) **Vîra-Râmanâtha** :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrâvaṇa in the Prajâpati year, which corresponded to the twenty-fourth solar day of the month of Âḍi.'

[Prajâpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—**Ś. 1200.**—*PSOCI.* No. 20; *Mysore Inscr.* No. 148, p. 275. Bêlûr Sanskṛit and Kanarese plates of the Hoysaḷa *Niśśaṅka-pratâpa-chakravartin* **Narasiṁha III.**, 'lord of Dvârâvatî,' residing at Dôrasamudra :—

(L. 41).—Śaka-varshasya dviśatôttara-sahasratamasya Bahudhânya-saṁvatsarasya Mâgha-kṛishṇa-chaturdaśyâṁ Maṁdavârê.

Saturday, 11th February A.D. 1279.

[1] He is described as the king's dear son.

[2] On this day the *tithi* of the date *commenced* 2 h. 25 m. after mean sunrise.

451.— Ś. 1208.—*PSOCI.* No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysaḷa *Pratâpa-chakravartin* **Narasiṁha III.**, residing at Dôrasamudra, and of his minister, the *Daṇḍanâyaka* **Perumâḷedêva**[1] (also called Râuttarâya and Javanike-Nârâyaṇa) :—

(L. 14).— Śaka-varusha 1208 sâ(sa)ṁda varttamâna-Bya(vya)ya-saṁ Chayatra-[2]śu 10 Bri(bṛi)d=aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratâpa-chakravartin* **Vîra-Narasiṁha (Narasiṁha III.).**[3]

453.—*PSOCI.* No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysaḷa *Mahârâjâdhirâja* **Ballâḷa III.**, the son of Narasiṁha III. who was the son of Sômêśvara, residing at Dôrasamudra :—

(L. 33).— [4]Sâdhâraṇa-saṁvatsarada Vaiśâkha-su(śu) 3 Su(śu).[5]

[Sâdhâraṇa = Ś. 1232] : Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.[6]

454.—**Ś. 1261** (for **1262**).—*Ind. Ant.* Vol. X. p. 63. Bâdâmi Kanarese inscription of the *Mahâmaṇḍalêśvara* **Vîra-Hariyappa-Voḍeyar (Harihara I.)**, and of **Châmeya-Nâyaka (Châmarâja**[7]**)** :—

(L. 1).—Śaka-varusha 1261neya Vikrama-saṁvatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—**Ś. 1276***.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOCI.* No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskṛit and Kanarese plates of the *Mahârâjâdhirâja* **Bukkarâja (Bukkarâya) I.**, the son of Saṁgama I. :—

(L. 20).— nṛipa-Śâlivâhana-Śaka 1276neya Vijaya-saṁvatsarada Mâgha-śudha(ddha) 15 Chandravâra sômôparâma(ga)-parvvaṇi vu(u)shṇakâladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—**Ś. 1277.**—*PSOCI.* No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahâmaṇḍalêśvara* **Vîra-Bukkarâya-Voḍeyar (Bukkarâya I.)**, residing at Hosapaṭṭaṇa; recording a grant by the *Mahâmaṇḍalêśvara* **Mallinâtha-Voḍeyar** :[8]—

(L. 13).—Sa(śa)ka-varusha 1277neya Manumatha-saṁvachhchha(tsa)rada Jêshṭa-(jyê-shṭha)-śudhdha(ddha) 7 Sô.

Monday, 18th May A.D. 1355;[9] see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—**Ś. 1278.**—*PSOCI.* No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahâmaṇḍalêśvara* **Vîra-Bukkarâya-Voḍeyar (Bukkarâya I.)**, residing at Hosapaṭṭaṇa; recording a grant by the *Mahâmaṇḍalêśvara* **Mallinâtha-Voḍeyar** :—

(L. 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-saṁvatsarada Âshâḍha-bahuḷa-tadige Guruvâradalu.

Thursday, 16th June A.D. 1356.

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[1] He slew (a king) Ratnapâla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

[2] Read *Chaitra-*.

[3] The given date is valueless.

[4] The Śaka year is effaced.

[5] I.e. *Śukravâra*.

[6] First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

[7] For another Châmarâja see below, No. 488.

[8] Bukka I. had a son whose name was also Mallinâtha (Mallapp-Oḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant* Vol. XXVI. p. 331, No. 10.

[9] On this day the *tithi* of the date *commenced* 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king **Bukka** (perhaps **Bukkarâya I.**).

459.—**Ś. 1278.**—*Ep. Ind.* Vol. III. p. 24, and Plates. Biṭraguṇṭa[1] plates of **Saṁgama II.** (the verses were written on the plates by Bhôganâtha,[2] the *narma-sachiva* of Saṁgama II.):—

(L. 75).—Śâk-âbdê nâga-śaila-dhyu(dyu)maṇi-parimitê 1278 Durmukh-âbdê tru(tṛi)-tiyyê(yê) mâsi . . . . saṁgamê chaṁdra-bâ(bhâ)nvôḥ.

Saṁgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mârapa, and Muddapa; Kampa's son Saṁgama [II.].

460.—**Ś. 1286** (for **1287**).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahâmaṇḍalêśvara* **Vira-Kampaṇa-Uḍaiyar** (*i.e.* **Kampaṇa II.**[3]):—

'From the month of Âḍi of the Viśvâvasu[4] year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—**Ś. 1290.**—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Râmânujâchârya's *Śâsana*, of the time (?) of the *Mahâmaṇḍalêśvara* **Vira-Bukkarâya (Bukkarâya I.)**:—

Inscr. at Śr.-Belg.: Śaka-varsha 1290neya Kîlaka-saṁvatsarada Bhâdrapada-śu 10 Bṛi.

Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of **Vira-Kampaṇṇa-Uḍaiyar** (*i.e.* **Kampaṇa II.**):[5]—

'On the day of Têr (*i.e.* Rôhiṇî), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kîlaka year, which was current (during the reign) of Vîra-Kampaṇṇa-Uḍaiyar.'

[For **Kîlaka = Ś. 1290**] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—**Ś. 1293.**—*Ep. Ind.* Vol. VI. p. 330. Śrîraṅgam (Raṅganâtha temple) inscription of **Goppaṇârya (Gôpaṇa)**, (an officer of Kampaṇa-Uḍaiyar, *i.e.* Kampaṇa II., the son of Vîra-Bokkaṇa-Uḍaiyar, *i.e.* Bukkarâya I.):—

(L. 1).—bandhu-priyê Śak-âbdê.

464.—**Ś. 1296.**—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahâmaṇḍalika* **Ommaṇa-Uḍaiyar**, the son of **Vîra-Kampaṇa-Uḍaiyar** (*alias*) Kumâra-Kampaṇa-Uḍaiyar (*i.e.* Kampaṇa II.):[6]—

'On the day of Uttiraṭṭâdi (*i.e.* Uttara-Bhadrapadâ), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanus of the Ânanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;[7] see *Ind. Ant.* **Vol. XXIV. p. 3, No. 135.**

465.—**Ś. 1301.**—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Ḍambaḷ plates[8] of the *Râjâdhirâja*[9] **Vîrapratâpa Harihara (Harihara II.)**, residing at Vijayanagara:[10]—

(L. 100).—Śak-âbdê Śâlivâhasya sahasrêṇa tribhiḥ śataiḥ | êk-âdhikaiś=cha gaṇitê Siddhârthê=bdê śubhê dinê || Jyê(jyai)shṭhyâṁ Bhaumê niśânâth-ôparâgê.

[1] This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures, and also with notches.

[2] Probably identical with Bhôganâtha, the brother of Mâdhava and Sâyaṇa.

[3] The son of Bukkarâya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 ff.

[4] The second inscription has *Viśvâdi* instead.

[5] See above, No. 460.

[6] See *Ep. Ind.* Vol VI. p 325, and above, Nos. 460 and 462.

[7] On this day the *tithi* of the date *commenced* 3 h. 41 m. after mean sunrise.

[8] Some of the (nine) plates are numbered.

[9] This title occurs in a verse.

[10] The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṁgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—**Ś. 1301.**—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskṛit and Kanarese inscription of the reign of **Harihara II.**, residing at Vijayanagara; recording a grant by the *Daṇḍanâyaka* **Mudda**:—

(L. 39).—Śaśi-kha-śikhi-chaṁdra-samitê Śâkê Sidhdhâ(ddhâ)rththi(rtthi)-saṁjñitê ch=âbdê [|*] Kârttika-mâsasya sita-dvâdaśyâṁ Bhâskarê vârê [||*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—**Ś. 1304.**—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlûr Sanskṛit and Kanarese plates of **Harihara II.** and his *Daṇḍanâyaka* **Muda**:[1]—

(L. 41).—Śaka-varsha sâvirada-mûnûṛa-nâka(lka)neya Duṁdubhi-saṁvatsarada Kârttika-bahula-daśami Âdivâradali.

The date is irregular.

468.—**Ś. 1305** (for **1306**).—*Ep. Ind.* Vol. III. p. 226, and Plate. Âlampûṇḍi plate of **Virûpâksha I.**,[2] the son of Harihara II., recording a grant made at the request of Harihara's sister (?) **Jannâmbikâ**:—

(L. 13).— Śakavarsha-sahasr-âdhi-pañchôttara-śata-trayê | Raktâkshî(kshi)-Pushya-saṁkrântau puṇya-kâlê śubhê dinê.

In the race of the Moon, Bukkarâja [I.], the son of Saṁgama [I.] and Kâmâkshî; his son Harihara [II.], married Mallâdêvî of the family of Râmadêva;[3] their son Virûpâksha [I.].

469.—**Ś. 1307.**—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of **Harihara II.** (the son of Bukka I. of the Yâdava race), recording the building of a Jaina temple by the *Daṇḍêśa* **Iruga (Irugapa)**,[4] the son of Harihara's minister, the *Daṇḍanâtha* Baicha (Baichapa):[5]—

(L. 36).—Śaka-varshê 1307 pravarttamânê Krôdhana-vatsarê Phâlguna-mâsê kṛishṇa-pakshê dvitîyâyâṁ tithau Śukravârê.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—**Ś. 1309***.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhaṭkaḷ Kanarese plates of the *Mahârâjâdhirâja* **Vira-Harihara (Harihara II.)** and his dependent **Mallaṇa-Oḍeyar**, who resided at Honnâvura (Honavar):—

(L. 7).— [Śa]ka-varusha sâvirada-munûṛa-oṁbhattaneya Kshaya-[saṁ]va[t*]sarada Siṁhada Guru Pushya-[bahu]la-paṁchami Guruvârada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—**Ś. 1313.**—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of **Harihara II.**, recording a grant by the minister **Mâdhavarâja**:—

Śakê trayôdaśâdhika-triśatôttara-sahasrê gatê vartamâna-Prajâpati-saṁvatsarê Vaiśâkha-mâsê kṛishṇa-pakshê amâvâsyâyâṁ Saumya-dinê sûryôparâga-puṇyakâlê.

Wednesday, 5th April A.D. 1391;[6] a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

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[1] Compare No. 466.

[2] For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

[3] *I.e.*, probably, the Dêvagiri-Yâdava Râmachandra (Râmadêva); see above, No. 369 ff.

[4] He is the author of the *Nânârtharatnamâlâ*.— Compare below, No. 486 and under *Addenda*.

[5] Compare below, No. 486.

[6] But this day fell in the *amânta* month Chaitra.

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of **Harihara II.** :—

(L. 1).—Śaktyâlôkê Śak-âbdê pariṇama[ti] śubhê Śsrî(śrî)mukh-Âshâ[ḍha]-mâsê śuddhê pakshê daśamyâṁ Ravisuta-divasê Mitra-bhê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI* No. 24; *Mysore Inscr.* No. 149, p. 277. Hàsan Sanskṛit and Kanarese plates of **Harihara II.** :—

(L. 36).—Śak-âvda(bda) ṛishi-chaṁdr-âshni(gni)-vidhun=âyata-vatsarê | Yuv-âkhyê Mâgha(?)-mâsê(?) cha śukla-pakshê śubh[ê*] dinê | saptamyâṁ cha mahâ-parvaṇi.[1]

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of **Harihara II.** :—

Ṛishi-bhû-vahni-chandrê tu gaṇitê Dhât[ri]-vatsarê | Mâgha-mâsê śukla-pakshê paurṇamâsyâṁ mahâtithau || nakshatrê pitṛi-daivatyê Bhânuvârêṇa saṁyutê |

Sunday, 14th January A.D. 1397; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṁgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarâya [I.], Mârapa, and Mudgapa.[2] Bukkarâya made Vidyânagarî his capital, and married Gaurâmbikâ; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallûr[3] plates of **Vîrapratâpa Harihara (Harihara II.)**, residing at Vijayanagara; (the verses were composed by Mallanârâdhyavṛittika, the son of Kôṭîśârâdhya[4]) :—

(L. 50).—Dhâtrî-nêtra-guṇa-kshapêta(śva)ra-yutê śri(śrî)-Sâlivâhê gatê [Śâkhê(kê) gô]-tradhacha (?) Pramâdi(thi)ni tidhau (?) mâsy=Ûrjakê nâmanî (?) | pakshê tatra vaḷakshakê Budha-dinê śrî-paurṇimâsyâṁ tidhau(thau) | kâlê pu[ṇya]ma[haṁ]tarê śubha-karê sòmôparâgê varê |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yâdavas, Saṁgama [I.]; his son Vîra-Bhukka or Bhukka (Bukka I.), married Gaurî; their son Harihara [II.].

476.—*PSOCI.* No. 238; *Mysore Inscr.* No. 125, p. 222. Bêlûr Kanarese inscription of **Harihara II.** and his *Daṇḍanâtha* **Guṇḍa.**[5]

477.—*PSOCI.* No. 239; *Mysore Inscr.* No. 128, p. 226. Bêlûr Sanskṛit and Kanarese unfinished inscription of **Harihara II.** and his *Daṇḍanâtha* **Guṇḍa.**

478.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of **Hariharارâya** :[6]—

(L. 1).—Târaṇa-saṁvatsarada Bhâdrapada-bahuḷa-daśamiyû Sômavâradalu.

The date is irregular for both Târaṇa = Ś. 1266 and Târaṇa = Ś. 1326.[7]

479.—Ś 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vêppambaṭṭu (near Vêlûr) Tamiḷ inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the *Mahârâjâdhirâja* **Vîrapratâpa Bukkamahârâya (Bukkarâya II.)** :[8]—

First date: 'On Thursday, the new-moon day of the dark half of Jyaishṭha of the Vyaya year, which follows the Pârthiva year (and) which was current after the Śaka year 132[8].'

[1] See *Ind. Ant.* Vol. XII. p. 213, No. 70. [2] Really Muddapa; see above, No. 459.

[3] This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

[4] Compare below, No. 517. [5] Compare below, No. 501. [6] *I.e.* according to Mr. Rice, Harihara II.

[7] For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1404.

[8] A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.— For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date: 'Thursday, the twelfth lunar day of the bright half of Vaiśâkha (of) the Pârthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pârthiva = Ś. 1327) are irregular; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—**Ś. 1328.**—*PSOCI.* No. 25; *Mysore Inscr.* No. 150, p. 279. Hâsan Sanskrit and Kanarese plates of the *Mahârâjâdhirâja* **Virapratâpa Dêvarâya (Dêvarâya I.)**, giving the date of his coronation:—

(L. 21).—Sa(śa)ka-varsh[ê] 132[8] varttamâna-Vya[ya]-saṁvatsarê Kârttî(rtti)kamâsa-[krishṇa]pakshê daśamyâṁ Ś[u]k[r]avârê [Utta]râ(?)-Bhâdrapadê Prîti-yôgê Bava-karaṇê êvaṁ-vi[śi*]shṭa-śubha-kâlê . . . svasya paṭṭâbhishêka-samayê.

Friday, 5th November A.D. 1406; but the *nakshatra*[1] was Uttara-Phalgunî, not Uttara-Bhadrapadâ, and the *karaṇa* Bava only commenced after the expiration of the 10th *tithi*; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yôga* Prîti commenced 14 h. 3 m. after mean sunrise).

Saṁgama [I.]; his son Bukkarâya [I.]; his son Harihara [II.]; his son Dêvarâya [I.].

481.—**Ś. 1332.**—*PSOCI.* No. 127; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of **Dêvarâya I.**:—

(L. 15).— Śâkê nêtr-âgni-vahn-iṁdu-saṁkhyê Vikru(kri)ti-nâmakê varushê[2] Nabhasya-dvâdaśyâṁ śuklâyâṁ Sômavârakê.[3]

Monday, 11th August A.D. 1410;[4] see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.— *As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of **Dêvarâya I.** and his minister **Lakshmaṇa (?)**.

483.— **Ś. 1334*.**— *PSOCI.* No. 151; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahâmaṇḍalêśvara* **Vira-Mallaṇṇa-Voḍeyar** (a son of Vîrapratâpa Dêvarâya I.). recording grants for the spiritual merit of his mother **Mallayavve**:—

(L. 4).—Sa(śa)ka-varusa(sha) 1334neya Khara-saṁvatsarada Kârttika-su(śu) 15 Śa.[5]

Saturday, 31st October A.D. 1411.

484.—**Ś. 1338.**—*Prâchînalêkhamâlâ*, Vol. I. p. 178.[6] Vandavâśi Sanskrit and Kanarese plates of the *Mahâmaṇḍalêśvara* **Virapratâpa Vijayarâya (Vira-Vijaya)**, a son of Dêvarâya I.:—

Śaka-varsha 1338 vartamâna-Durmukhi-saṁvatsarada Bhâdrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gaurâmbikâ, Harihara [II.]; his son Pratâpa-Dêvarâya (Dêvarâya I.); his son, from Hêmâmbikâ, Vîra-Vijaya (Vijaya).

485.— **Ś. 1344.**— *PSOCI.* No. 206; *Mysore Inscr.* No. 49, p. 112. Baḷagâṁve much damaged Kanarese memorial tablet of the time of **Vira-Vijaya (?)**, a son of Vîrapratâpa Dêvarâya I.:—

Mysore Inscr.: 'In the Śaka year 1344, the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.[7]

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[1] For dates in which similar mistakes occur see below, Nos. 604 and 853.

[2] Read *varshê*.

[3] See *Ind. Ant.* Vol. XII. p. 214, No. 88.

[4] This date fell in the *first* Bhâdrapada of Ś. 1332.

[5] This *akshara* is quite clear.

[6] Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

[7] On this day the *tithi* of the date *commenced* 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍanâtha* **Irugapa,** the son of Maṅgapa who was the youngest son of Bukkarâya's minister Baicha (Baichapa) :—

Śubhakṛiti vatsarê jayati Kârttika-mâsi tithau Muramathanasya pushṭim upajagmushi śîtaruchau.

[Śubhakṛit = Ś. 1344.][1]

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.[2]

487.—**Ś. 1346.**—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgalam plates of **Dêvarya II.**, reigning at Vijayanagara :—

(L. 40).—Tat[t*]valôkê Śakasy=âbdê Krôdhi-saṁvatsarê śubhê | Âshâḍh-âmâtithau puṁṇyê[3] Sômavâra-virâjitê |

Monday, 26th June A.D. 1424 ;[4] (with a solar eclipse, *not* visible in India).

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gaurî, Harihara [II.]; his son, from Malâmbikâ, Pratâpa-Dêvarâya (Dêvarâya I.); his son, from Hêmâmbikâ, Vîra-Vijaya; his son, from Nârayaṇâmbikâ, Dêvarâya [II.]; he had a younger brother, named Pratâpa-Dêvarâya.[5]

488.—**Ś. 1346.**—*PSOCI.* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of **Vîrapratâpa Dêvarâya (Dêvarâya II.),** and of (the *Daṇḍanâtha*) **Châmarâja** :[6]—

(L. 16).—Śaka-varusha 1346neya Krôdhi-saṁvachchha(tsa)rada Kârttika-śuddha 12 Sômavâraṁ kûḍida puṇya-tithiyoḷu.

The date is irregular.

489.—**Ś. 1347.**—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamiḻ inscription of the reign of the *Mahârâjâdhirâja* **Vîrapratâpa Dêvarâya (Dêvarâya II.)** :—

'On the day of Anusham (*i.e.* Anurâdhâ), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvâvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—**Ś. 1348.**—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of **Dêvarâja II.**, residing at Vijayanagara :—

(L. 25).—Śâkê=bdê pramitê yâtê vasu-siṁdhu-guṇ-êṁdubhiḥ | Parâbhav-âbdê Kârttikyâṁ.

In the Yâdava lineage, Bukka [I.]; his son Harihara [II.]; his son Dêvarâja [I.]; his son Vijaya (Vîra-Vijaya); his son Dêvarâja [II.] (Abhinava-Dêvarâja, Vîra-Dêvarâja).

491.—**Ś. 1353*.**—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Teḷḷûr (near Vêlûr) Tamiḻ inscription of the reign of the *Mahâmaṇḍalêśvara* **Vîrapratâpa Dêvarâya (Dêvarâya II.)** :—

'On the day of Tiruvôṇam (*i.e.* Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Sâdhâraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.[7]

492.—**Ś. 1353*.**—*PSOCI.* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbâgal Kanarese inscription and Telugu plate of the reign of **Dêvarâya II.**, the son of Vijaya :—

No. 227 : (L. 1).— Śaka-varusha 1353neya Sâdhâraṇa-saṁvachchha(tsa)rada Phâlgu[na]-su(śu) 10.

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[1] By Mr. Rice the year is taken to be Ś. 1284.

[2] Compare above, No. 469.

[3] Read *puṇyê*.

[4] This date fell in the *first* Âshâḍha of Ś. 1346.

[5] Compare below, No. 496.

[6] For another Châmarâja see above, No. 454.

[7] The above equivalent of the date is correct only on the supposition that the word *Karkaṭaka* of the date has been put erroneously instead of *Kârttigai*.

No. 26 : (L. 3).— Śâlivâhana-Śaka-varushaṁ[ga]ḷu 1353nê Sâdhâraṇa-nâma-saṁvvatsarada Phâlguṇa(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavêḍu Tamiḷ inscription of the reign of the *Râjâdhirâja* **Vira-Dêvarâya (Dêvarâya II.)** :—

'On the tenth day of the month of Mâśi of the Pramâdîcha year.'

[Pramâdin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavêḍu Tamiḷ inscription of the reign of the *Mahârâjâdhirâja* **Vîra-Dêvarâya (Dêvarâya II.)** :—

'On the 2nd day of the month of Âḍi of the Ânanda year.'

[Ânanda = Ś. 1356.]

495.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 125, p. 95. Inscription recording the date of the death of **Pratâpa-Dêvarâya** (the younger brother[1] of Dêvarâya II. ?) :—

(L. 1).— Kshayâhvaya-kuvatsarê dvitayayukta-Vaiśâkhakê Mahîtanaya-vârakê yuta-baḷaksha-paksh-êtarê | Pratâpanidhi-Dêvarâṭ pralayam=âpa hant=âsamaś=chaturdaśa-dinê kathaṁ Pitṛi-patê (?)[2] nivâryâ gatiḥ ||

[Kshaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.— **Ś. 1368.**— *South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Râjarâjêśvara temple) Tamiḷ inscription of the reign of **Dêvar[âya II.]** :—

'(On the day) of the *nakshatra* Pûrva-Phalgunî, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of[3] . . . in the Kshaya *saṁvat[sara]* which was current after the Śaka year 1368.'

Wednesday, 29th June A.D. 1446.

497.— **Ś. 1371.**— *South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavêḍu (Sômanâthêśvara temple) incomplete Tamiḷ inscription of the reign of the *Mahâmaṇḍalêśvara Râjâdhirâja* **Virapratâpa Prauḍha-Immaḍi-Dêvarâya** (*i.e.* **Mallikârjuna**[4]) :—

'On the day of Uttirâḍam (*i.e.* Uttarâshâḍhâ), which corresponds to the *yôga* Âyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Siṁha of the Śukla year, which was current after the Śaka year 1371.'

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.— **Ś. 1377.**— *South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Râjarâjêśvara temple) Sanskṛit and Tamiḷ inscription of the *Mahâmaṇḍalêśvara* Mêdinimîsaragaṇḍa Kaṭṭâri Sâḷuva-sâḷuva **Tirumalaidêva-mahârâja** :[5]—

'[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhâva year (and) after the Śaka year one thousand three hundred and seventy-seven.'

499.— **Ś. 1387.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamiḷ inscription of the reign of **Mallikârjuna**, a son of Vîrapratâpa Dêvarâya (Dêvarâya II.) :—

'On the day of Kṛittikâ, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of Vṛiśchika in the Pârthiva year, which was current after the Śaka year 1387.'

Sunday, 3rd November A.D. 1465.

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[1] Compare above, No. 487.

[2] The Kanarese transcript (on p. 123) has *pitṛiyutô*; read *Pitṛi-patêr=*.

[3] The word that has to be supplied is *dakshiṇâyana-saṁkrânti*.

[4] Compare *e.g. Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 346, note 6.

[5] He was a brother of the Sâḷuva Nṛisiṁharâya, the father of Immaḍi-Nṛisiṁha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.— **Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamiḻ inscription of the reign of **Virûpâksha II.**, a son of Dêvarâya II. :—

'At the auspicious time of the *Ardhôdaya* on the day of Śravaṇa, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.[1]

501.— **Ś. 1427*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dêvulapalli plates of (the Sâḷuva chief) the *Mahârâya* **Immaḍi-Nṛisiṁha**, represented as ruler of the province of Penugoṇḍa :—

(L. 62).— Śâkê=bdê parisaṁkhyâtê giri-nêtra-yug-êṁdubhiḥ | Raktâkshy-âkhyê Bhâdra-pada-paurṇamâsyâṁ Ravêr=dinê | chaṁdrôparâga-samayê mahâpuṇyaphala-pradê |

Sunday, 25th August A.D. 1504 ; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.] ; had six sons, Guṇḍa [II.] Bomma, Mâdirâja, Gautaya [I.], Vîrahôbala, Sâvitri-Maṅgi, and Sâḷuva-Maṅgi ; the last's son Gauta [II.] ; his son Guṇḍa [III.], married Mallâmbikâ ; their son Nṛisiṁharâya[2] (surnamed Mîsaragaṇḍa, Kaṭhâri, Sâḷuva, Dharaṇîvarâha, Dharâvarâha, Barbarabâha, *etc.*) married Śrîraṅgamâmbâ ; their son Immaḍi-Nṛisiṁha.[3]

502.— **Ś. 1430** (for **1431**).— *Ep. Ind.* Vol. I. p. 363 ; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskṛit and Kanarese inscription of the *Mahârâjâdhirâja* **Kṛishṇarâya**, residing at Vijayanagara :—

(North face, l. 27).— Śâlivâhana-Śaka-varsha 1430 saṁdu mêle naḍava Śukla-saṁvatsarada Mâgha-śu 14lu . . . paṭṭâbhishêkôtsava-puṇyakâladalu.[4]

Mythical genealogy from the Moon to Turvasu. In Turvasu's race, Timma (famous among the Tuḷuva kings), married Dêvakî ; their son, Îśvara,[5] married Bukkamâ ; their son Narasa (Nṛisiṁha),[5] was succeeded by his son, from Tippâjî, Vîra-Nṛisiṁha (-Narasiṁha,-Nârasiṁha) ; succeeded by Narasa's son from Nâgalâ (Nâgâmbikâ), Kṛishṇarâya (Kṛishṇadêva-mahârâya, Vîrapratâpa Vîra-Kṛishṇarâya).

503.—**Ś. 1434** (for **1435**).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppêlûr Sanskṛit and Kanarese plates[6] of **Kṛishṇarâya** :—

(L. 52).— Śak-âbdê Śâlivâhasya sahasrêṇa chatuḥ-śataiḥ | chatustriṁśat-samair=yuktê saṁkhyâtê gaṇita-kramât || Śrîmukhî-vatsarê ślâghyê Mâghê ch=âsita-pakshakê | Śivarâtrau mahâtithyâṁ [7]puṁṇya-kâlê śubhê dinê ||

Genealogy as in No. 502.

504.— **Ś. 1435.**— *Ep. Ind.* Vol. IV. p. 267. Śaṅkalâpura Sanskṛit and Kanarese inscription of **Kṛishṇarâya**, the son of Nṛihari (Narasa) and Nâgâmbikâ :—

(L. 76).— [Śâl]ivâhana-Śaka-varushaṁgaḷu 1435neya Śrîmukhi-saṁvatsara nija-Bhâdrapada-ba 6 Maṁgaḷavâra Ka[pi]la-shashṭhî-[8]puṁṇyakâladalû.

Tuesday, 20th September A.D. 1513 ; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

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[1] On this day the *tithi* of the date *commenced* 5 h. 19 m. after mean sunrise.

[2] Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

[3] For an inscription of his of S. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

[4] *I.e.* either the day of the king's coronation or an anniversary of it.

[5] They were both generals of the Nṛisiṁharâya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛisiṁharâya (see No. 501), Narasa in turn took it away from Nṛisiṁharâya's family ; see *Ep. Ind.* Vol. VII. p. 78.— For a date, corresponding to the 13th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 330, No. 3.

[6] The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

[7] Read *puṇya-*. [8] Read *-puṇya°*.

505.— Ś. 1435 (for 1436).— *As. Res.* Vol. XX. p. 30. Translation of a Krishṇâpuram inscription of **Krishṇarâya** :—

'In the reign of Śâlivâhana 1435, corresponding to the year Bhâva, in Phâlguna ... Tṛitîyâ, Śukravâr.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.— Ś. 1436.— *As. Res.* Vol. XX. pp. 21 and 37. Kṛishṇâpuram Sanskrit and Kanarese inscription of **Kṛishṇarâya** :—

Śâlivâhana-Śak-âbdâḥ ‖ 1436 ‖ . . . Bâ(Bhâ)va-nâma-saṁvatsara-Phâlguṇa ... śuddha 3 Śukravâra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.— Ś. 1436.—*Archæol. Surv. of West. India,* Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of **Kṛishṇarâya** :—

Śâlivâhana-Śaka-varushaṁgaḷu 1436neya Bhâva-saṁvatsaradallu.

508.— Ś. 1437-1443.— *Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kâzâ pillar inscriptions[1] of the reign of **Kṛishṇarâya** of Vijayanagara, recording grants by his prime-minister **Sâḷva-(Sâḷuva-)Timma** (the son of the minister Râcha and grandson of the minister Vêma, and husband of Lakshmî), and by the two ministers **Appa** and **Gôpa** (**Nâdiṇḍla-Appa** and **Nâdiṇḍla-Gôpa**), sons of the minister Timma and his wife Kṛishṇâmbâ (Kṛishṇamâmbâ) who was a sister of Sâḷva-Timma. The inscription records the capture of Koṇḍavîṭi (Koṇḍaviḍu) from the Gajapati (of Orissa) by Sâḷva-Timma on the following date :[2]—

(L. 47).— Sâḷuvâṁka-Śakavatsara-gaṇy-Âshâḍha-śudhdha(ddha)-Harivâsara-Saurau (. . . which there is the remark : Sâḷuvâṁka akshara-saṁjña | 1437 Śaka-varshâlu).

Saturday, 23rd June A.D. 1515.

509.— Ś. 1442.— *Ep. Ind.* Vol. VI. p. 233. Koṇḍavîḍu Sanskrit and Telugu pillar inscription of the reign of **Kṛishṇarâya** of Vijayanagara, recording grants by **Nâdiṇḍla-Gôpa,** the governor of Koṇḍavîḍu, made for the benefit of Kṛishṇarâya's minister Sâḷva-Timma and his wife Lakshmî (Lakshmamma) ;[3] (the Sanskṛit part was composed by Lôlla-Lakshmîdhara Yajvan) :—

(L. 92).— Śâk-âbdê=kshi-yug-âbdhi-chaṁdra-gaṇitê saṁvvatsarê Vikramê.

(L. 109).— Jayâbhyudaya-Śâlivâhana-Śaka-varshaṁbulu 1442agunêṁṭi Vikrama-saṁvvatsara Vaiśâkha-śudhdha(ddha) 15 Bu | sômagrahaṇa-puṇyakâlam=aṁdu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.— Ś. 1442.— *As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of **Kṛishṇarâya** :—

'In the year of Śâlivâhana 1442, corresponding to . . . Vikrama, in Mâgha sudi-saptamî . . . . on Râdhâsaptamî,[4] the 7th of the moon.'

511.— Ś. 1444 (for 1445).—*PSOCI.* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoga Sanskrit and Kanarese plates of **Kṛishṇarâya** :—

(L. 77).—Śâlivâhana-nirnî(rṇî)tê Śak-âbdê daśabhiḥ śataiḥ | chatuś-śataiś=cha ... chatvâriṁśatâ gaṇitê kramât | Svabhânu-vatsarê Pushya-mâsê Makara-saṁkramê | Hasta-rkshe Bhaumavârê cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

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[1] With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*

[2] The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *iṁdra-jalad(dh)-iṁdu* appears to be wrong for *iṁdu-jaladh-iṁdra* (1441).

[3] See above, No. 508.

[4] This should be *ratha-saptamî.*

512.—**Ś. 1448.**—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of **Krishṇarâya** :—

'One thousand four hundred and forty-eight years of the *Sacábda*, or era established in memory of Sálíváhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of Bhrigu, and on that venerable *tithi*, the tenth of the moon; under the constellation *Viśáchá*.'

Friday, 28th December A.D. 1526.[1]

513.—**Ś. 1450** and **1451.**—*Ep. Ind.* Vol. I. p. 399. Krishṇâpuram Sanskrit and Kanarese inscription of the *Mahârâjâdhirâja* **Vîrapratâpa Vîra-Krishṇarâya (Krishṇarâya)**, reigning at Vijayanagara :—

(L. 1).—Śâlivâhana-Śaka-varushaṁgaḷu 1451neya Virôdhi-saṁvatsarada Vaiśâkha-śu(ddha) 15 Śudalû (*i.e.* Śukravâradallû) . . .

(L. 22).— Virôdhi-saṁvatsarada Vaiśâkha-śu 15 Śudallû sômagrâ(gra)haṇa-puṇyakâladalli.

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).— Śâkê śârdaiḥś=chaturbhiḥr=[2]daśabhir=api śataiḥ saṁmitê Sarvadâ(dhâ)riṇy=abdhê(bdê) Chaitr-âkhya-mâsê sita-Madana-tithau Jîvavârê=ryamarkshê |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—**Ś. 1452.**—*Ind. Ant.* Vol. IV. p. 328; *PSOCI.* No. 129; *Mysore Inscr.* No. 22, p. 38. Harihar Sanskrit and Kanarese inscription of the reign of the *Râjâdhirâja* **Vîrapratâpa Achyutarâya,** recording a grant by **Nârâyaṇadêva,** the son of Timmarasa :—

(L. 4).—Śâlivâhana-Śaka-varsha 1452 Vikru(kri)ti-saṁvatsarada Śrâvaṇa-bahula 5 Sômavâra Jayaṁtî-[3]puṁṇyakâladalli śrî-Kru(kri)shṇâvatâra-samayadalli.

Monday, 15th August A.D. 1530;[4] see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—**Ś. 1453.**—*PSOCI.* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Vîrapratâpa Achyutarâya,** reigning at Vijayanagara :—

(L. 3).—Śâlivâhana-Śaka-varuśa(sha)ṁgaḷu 1453neya Khara-saṁva[tsa]rada Âśvija-śu 10 Saumyavâradalu.

Wednesday, 20th September A.D. 1531.[5]

516.—**Ś. 1455*.**—*Ind. Ant.* Vol. V. p. 19; *PSOCI.* No. 72. Toḷachguḍ (Bâdâmi) fragmentary Kanarese inscription of the reign of **Vîrapratâpa Achyutarâya,**[6] and of his *Sênâdhipati* **Chinnapa-Nâyaka** :—

(L. 4).—Śâlivâhana-Śaka-varsha 1455neya Naṁdana-saṁvatsarada Jê(jyê)shṭha-śu 5 Guruvâradalû.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—**Ś. 1460.**—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCI.* No. 131. *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarâya,** recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)**; (the verses were composed by Vâdhûla Mallaṇârâdhya, the son of Timmaṇârâdhya, of the family of Kôṭîśa[7]) :—

(L. 15).—Śâlivâhana-nirṇîta-Śaka-varuśa-[8]kram-âgatê | vyôma-tarkka-chatuś-chaṁdra-saṁkhyayâ cha samanvitê || Viḷaṁbi-nâmakê varshê mâsê Kârttika-nâmani | paurṇamâsyâṁ sitê pakshê vârê Śaśisutasya cha || Sômôparâga-samayê.

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[1] On this day the *tithi* of the date *commenced* 2 h. 29 m. after mean sunrise.
[2] Read *śârdhaiś=chaturbhir=*.
[3] Read *-puṇya°*.
[4] On this day the *tithi* of the date *commenced* 12 h. 45 m. after mean sunrise.
[5] On this day the *tithi* of the date *commenced* 1 h. 46 m. after mean sunrise.
[6] For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.
[7] Compare above, No. 475.
[8] Read *-varsha-*.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—**Ś. 1461.**—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of **Vîrapratâpa Achyutarâya**:—

(L. 8).—Śâkê chaṁdra-ras-Âmarêṁdra-gaṇitê . . . Bhâdrapadasya . . . dvâdaśy-abhikhyê tithau vârê Bhûmisutasya;[1] (*Mys. Inscr.*: 'the 12th day of the moon's increase, the *nakshatra* being Śravaṇa').

Tuesday, 26th August A.D. 1539 (when the *nakshatra* was Śravaṇa).

519.—**Ś. 1462.**—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamâñjêri plates[2] of **Achyuta-râya**, residing at Vijayanagara, recording a grant made at the request of his minister **Virûpâksha-Nâyaka**, who was born in the family of Ananta and belonged to the [Â]diyappêndra Nâyakas; (composed by Sabhâpati):—

(L. 91).—Śak-âbdê Śâlivâhasya sahasrêṇa chatuś-śataiḥ | dvishashṭyâ cha samâyuktê(ktai)r=gaṇanâṁ prâpitê kramât || Śârvarî-nâmakê varshê mâsi Kârttika-nâmani | śukla-pakshê cha puṇyâyâm=utthâna-dvâdaśî-tithau ||

Genealogy as far as Kṛishṇarâya as in No. 502; he was succeeded by his younger brother Achyutêndra (Achyutarâya), the son of Nṛisiṁha (Narasa) from Ôbâmbikâ.

520.—**Ś. 1463***.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of **Achyutarâya**:[3]—

'In the year of Śâlivâhana 1463, corresponding to the year Śârvarî, in the month of Kârttika, sudi-pañchamî, Guruvâr.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bâdâmi Kanarese pillar inscription of the time of **Sadâśivarâya**, and of the *Haḍapadaḷa*[4] **Kṛishṇappa-Nâyaka**, and **Koṇḍarâja**:[5]—

(L. 1).—Śòbhakru(kṛi)t-saṁvatsarada Âshâḍa(ḍha)-śu 15lû.

[Śôbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bâdâmi Kanarese pillar inscription of **Koṇḍarâja**:[5]—

(L. 1).—Śôbhakru(kṛi)ttu(tu)-saṁvatsarada Aśâḍa-su[6] 15l*u*.

[Śôbhakṛit=Ś. 1465.]

523.—**Ś. 1466***.—*Ind. Ant.* Vol. X. p. 66. Toḷachguḍ(Bâdâmi) Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Vîrapratâpa Sadâśivarâya**, recording a grant by the *Haḍapadaḷa*[7] **Kṛishṇappa-Nâyaka**:—

(L. 2).—Śâlivâhana-Śaka-varusha 1466neya Śôbhakru(kṛi)t-saṁvatsarada Â[śvija-śu]dha-(ddha) . . . [1]û.

524.—**Ś. 1467.**—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of **Sadâśivarâya**:—

'In the year of Śâlivâhana 1467, corresponding to the year Viśvâvasu, in Krishna(!) sudi-tṛitîyâ, Guruvâram.'

525.—**Ś. 1469.**—*Ind. Ant.* Vol. X. p. 64. Bâdâmi Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Vîrapratâpa Sadâśivarâya**:—

(L. 2).—Śâlivâhana-Śaka 1469neya Plavaṁga-saṁvatsarada A(â)śvayuja-śu 15yalû.

[1] See *Ind. Ant.* Vol. XII. p. 214, No. 89.

[2] The plates are marked with numeral figures.

[3] For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

[4] See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

[5] See below, No. 531.

[6] Read *Âshâḍha-śu.*

[7] See above, No. 521.

526.—**Ś. 1470.**—*PSOCI.* No. 240; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of **Sadâśivarâya**:—

'Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *saṁvatsara*; Monday, the eleventh day of the dark fortnight of Âshâḍha.'

The date is irregular.

527.—**Ś. 1471.**—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamil inscription of **Bommu-Nâyaka** [of Vêlûr[1]]:—

'On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsha of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.'

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—**Ś. 1476.**—*PSOCI.* No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of **Vîrapratâpa Sadâśivarâya**, residing at Vidyânagara, recording a grant by **Kṛishṇappa-Nâyaka**, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânaṁda-saṁvatsarada Vayaśâkha-[2]ba 14 Sômavâradalu . . . śrî-Narasiṁva-[3]jayaṁtî-[4]puṁṇyakâladalu.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—**Ś. 1477.**—*PSOCI.* No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of **Vîrapratâpa Sadâśivarâya**, residing at Vidyânagara:—

'Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *saṁvatsara*; the fifth day of the bright fortnight of Mâgha.'

530.—**Ś. 1478.**—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates[5] of **Sadâśivarâya**, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja's, Śrîraṅgarâya's, son) **Râmarâja**,[6] the ruler of the Karṇâṭa kingdom, who had been requested in this matter by the prince **Koṇḍarâja** (descended from king **Bukka** of Âravîḍu); (composed by Sabhâpati):—

(L. 115).—Kramâd=vasu-hay-âbdh-iṁdu-gaṇitê Śaka-vatsarê | Naḷa-saṁvatsarê mâsi Mârgaśîrsha iti śrutê | sûryôparâgê=mâvâsyâ-tithâ(thau) Mârttâṁḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛisiṁha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Veṅkaṭarâya, and when the latter died, Râma,[6] the ruler of the Karṇâṭa kingdom and 'husband of (Sadâśiva's) sister,'[7] made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—**Ś. 1482 (for 1483).**—*PSOCI.* No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskṛit and Kanarese inscription of the reign of **Vîrapratâpa Sadâśivarâya**, residing at Vidyânagara:—

(L. 8).—Śâlivânahana-[8]Śaka-varsha 1482 Durmati-saṁvatsarada Mâgha-śu 15 Sômavâra sômôparâga-[4]puṁṇyakâladalû.

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[1] See below, No. 534. [2] Read *Vaiśâkha-*.

[3] Read *-Narasiṁha-*, and compare *Ind. Ant.* Vol. XXVI. p. 180, l. 1. [4] Read *-puṇya°*.

[5] The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

[6] *I.e.* Râmarâja II. of the third Vijayanagara dynasty; see below, No. 539.

[7] More probably Sadâśiva's cousin, the daughter of Kṛishṇarâya.

[8] Read *Śâlivâhana-*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—**Ś. 1483.**—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of **Sadâśivarâya** :—

'In the year of Śâlivâhana 1483, corresponding to the year Durmati, in Chaitra sudi. pañchamî, Śanivâr, . . . in the season of Makara-saṁkrânti-puṇyakâla.'

The date is irregular.

533.—**Ś. 1482 (? for 1485).**—*PSOCI.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hâsan Kanarese inscription of **Sadâśivarâya**, residing at Vidyânagara, and of **Kṛishṇappa-Nâyaka**, the son of Bayappa-Nâyaka :—

(L. 5).—Śâlivâhana-Śaka-varsha 1482(?)ya varttamânakka(kke) nilâva[1] Rudhirôdgâri-saṁvatsarada Śrâvaṇa-śu 13 Sômavâra [2]puṁṇyakâladalli.

For Rudhirôdgârin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—**Ś. 1488.**—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Arappakkam, Ariyûr, Arumbaritti and Śaduppêri (all near Vêlûr), of the reign of **Sadâśivarâya**; recording grants made by the *Mahâmaṇḍalêśvara* **Tirumalarâja** (I., the younger brother of Râmarâja II. of Karṇâṭa[3]) at the request of **Śiṇṇa-Bommu-Nâyaka** of Vêlûr :[4]—

'On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-*saṁvatsara*, which was current after the Śaka year 1488.'

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—**Ś. 1497.**[5]— *South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvâchchêri, Śamaṅginellûr and Perumai (all near Vêlûr), of the reign of the *Mahâmaṇḍalêśvara* **Śrîraṅgarâya II.**[3] (usually described as I.); recording grants made by **Kṛishṇappa-Nâyaka** Ayyaṇ at the request of **Śiṇṇa-Bommu-Nâyaka** of Vêlûr :[6]—

'On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-*saṁvatsara*, which was current after the Śaka year 1497.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—**Ś. 1500.**—*PSOCI.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bêlûr Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Vîrapratâpa Śrîraṅgarâya II.**[3] (usually described as I.), recording a grant by **Kṛishṇappa-Nâyaka**, [the son of] Veṅkaṭâdri-Nâyaka :—

'Sâlivâhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhânya *saṁvatsara*; Saturday, the eighth day of the dark fortnight of Śrâvaṇa;' (*Mys. Inscr.*: 'the year 1500').

Saturday, 26th July A.D. 1578.[7]

537.—**Ś. 1506.**—*PSOCI.* No. 28; *Mysore Inscr.* No. 140, p. 252. **Dêvanhalli** plates of **Śrîraṅgarâya II.**[3] (usually described as I.) :—

(L. 114).— Khyât-âṁg-âṁbara-bâṇ-êṁdu-gaṇitê Śaka-vatsarê | vatsarê Târaṇ-âbhikhyê mâsi Kârttika-nâmani || Pakshê valakshê puṇyâyâṁ paurṇimâyâṁ mahâtithau | sômôparâga-samayê.[8]

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

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[1] Read *salluva* (?).

[2] Read *puṇya*°.

[3] See below, No. 539.

[4] See above, No. 527.

[5] For plates of Śrîraṅgarâya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

[6] See above, No. 534.

[7] On this day the *tithi* of the date (which was the *Kṛishṇâshṭamî*) commenced 2 h. 42 m. after mean sunrise.

[8] See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—**Ś. 1514.**—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahâmaṇḍalêśvara* **Veṅkaṭapati I.**,[1] recording a grant by **Periya-Erama-Nâyaka** of Puṉṉâṟṟûr :—

'On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.'

539.—**Ś. 1523.**—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Veḷâppâkam (Vilâpâka) plates[2] of **Vîra-Veṅkaṭapati-mahârâya (Veṅkaṭapati I.)** of Karṇâṭa, recording a grant which was made at the request of **Liṅga**, the son of Bomma of Vêlûru[3] and grandson of Vîrappa-Nâyaka; (composed by Râma, the son of Kâmakôṭi and grandson of Sabhâpati) :—

(L. 109).— Śakti-nêtra-kaḷamb-êṁdu-gaṇitê Śaka-vatsarê | [Pla]va-saṁvatsarê puṇyê mâsi(si) Vaiśâkha-nâmani | pakshê [va]ḷakshê puṇya-rkshê puṇyâyâṁ dvâdasî(śî)-tithau |

In the Moon's race (after mythical and legendary beings), Tâta-Pinnama [I.]; his son Sômidêva; his son Râghavadêva; his son Pinnama [II.], lord of Âravîḍu; his son Bukka (firmly established the kingdom of Sâḷuva-Nṛisiṁha[4]); his son Râmarâja [I.]; his son Śrîraṅgarâja [I.]; his sons Râmarâja [II.],[5] Tirumalarâya [I.],[6] and Veṅkaṭâdri, of whom Tirumalarâya [I.] was installed as king; his son Śrîraṅgarâya [II.];[7] his younger brother Veṅkaṭapati [I.] (defeated Mahamandaśâhu, the son of Malikîbharâma, *i.e.* Muḥammad Shâh, the son of Malik Ibrâhîm of Golkoṇḍa).

540.—**Ś. 1543.**—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggâ Sanskṛit and Kanarese plates[2] of the reign of **Râmadêva** [IV. of Karṇâṭa ?] :[8]—

'Śaka 1543 (in words, l. 18 of the first side; *vêda*, 3; *ambudhi*, 4; *śara*, 5; and *kshôṇî*, 1), the Durmati *saṁvatsara;* Saturday, the third day of the bright fortnight of Vaiśâkha.'[9]

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—**Ś. 1547.**—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bêlûr Kanarese inscription of **Kṛishṇappa-Nâyaka, Veṅkaṭâdri-Nâyaka,** and others :—

(L. 4).—Śâlivâhana-Sha(śa)ka-varushaṁgaḷu 1547nê Krôdhana-saṁvatsarada Mâgha-ba 5 Sômavâra.

Monday, 6th February A.D. 1626.

542.—**Ś. 1556.**[10]—*Ep. Ind.* Vol. III. p. 240. Kûniyûr plates[2] of **Vîra-Veṅkaṭapati-mahârâya (Peda-Veṅkaṭa, Veṅkaṭapati II.**, the elder son of Śrîraṅgarâya IV. who was a son of Râmarâja II.) of Karṇâṭa, residing at Penugoṇḍa; recording a grant which was made at the request of **Tirumala-Nâyaka** (of Madhurâ); (composed by Râma, the son of Kâmakôṭi and grandson of Sabhâpati) :—

(L. 103).—Ri(ṛi)tu-bâṇa-kaḷaṁb-êṁdu-gaṇitê Śaka-vatsarê | Bhâv-âbhidâ(dhâ)nakê varshê mâsi Vaiśâkha-nâmani | pakshê vaḷakshê puṇya-rkshê paurna(rṇa)mâsyâṁ mahâtithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nâga of the Kâśyapa *gôtra;* his son Viśvanâtha; his son Kṛishṇapa-Nâyaka; his son Vîrapa; his son Viśvapa-Nâyaka; his son Muddukṛishṇa; his sons Mudduvîra and Tirumala.

[1] See No. 539.

[2] The plates are marked with numeral figures.

[3] See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bommu-Nâyaka's son Liṅgama-Nâyaka.

[4] See No. 501.

[5] See No. 530.

[6] See No. 534.

[7] See Nos. 535-537.

[8] Compare *Ep. Ind.* Vol. III., Table facing p. 238.

[9] In the photograph the greater part of the date is illegible.

[10] For a Viriñchipuram Tamil inscription of the same king, and of the year Śrîmukha = Ś. 1556*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—Ś. 1558.—*Ind. Ant.* Vol. XIII. p. 128. Koṇḍyâta[1] (now Madras Museum) plates of **Veṅkaṭapati II.** of Karṇâṭa; (composed by Râma, the son of Kâmakôṭi and grandson of Sabhâpati) :—

(L. 121).—Vasu-bâṇa-kalamb-êṁdu-gaṇitê Śaka-vatsarê | Dhâtri-saṁvatsarê(ra-)nâmni mâsi ch=Âshâḍha-nâmani | pakshê valakshê puṇya-rkshê dvâdasyâṁ(śyâṁ) cha mahâtithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542

544.—Ś. 1560*.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Haḷêbîḍ Kanarese inscription of the time of **Veṅkaṭâdri-Nâyaka Ayya**, the son of Krishṇappa-Nâyaka Ayya, of Bêlûr :—

'Śâlivâhana-Śaka 1560 (in figures, l. 9), the Îśvara *saṁvatsara;* Thursday, the fifth day of the bright fortnight of Phâlguna.'

Thursday, 8th February A.D. 1638;[2] see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—Ś. 1566.—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurśi[3] plates of **Śrîraṅgarâya VI.** (usually described as II.) of Karṇâṭa, the son of Pina(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gôpâla who was the son of Śrîraṅga V. and grandson of Veṅkaṭâdri, the youngest brother of Râmarâja II.;[4] (composed by Râma, the son of Kâmakôṭi and grandson of Sabhâpati) :—

(L. 105).—Rasa-rtu-bâṇa-chaṁdr-âkhya-gaṇitê Śaka-vatsarê [|] Târu(ra)ṇ-âkhyê mahâ-varshê mâsi Phâlguṇa(na)-nâmakê | pakshê valakshê puṇya-rkshê dvâdasyâṁ(śyâṁ) cha mahâtithau |

546.—Ś. 1615.—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of **Krishṇappa-Nâyaka**, the son of Veṅkaṭâdri-Nâyaka and grandson of Krishṇappa-Nâyaka, of Bêlûr :—

Śâlivâhana-Śaka-varushagaḷu 1615neya Śrîmukha-nâma-saṁvatsarada Pushya-śu 12lu . . . . . . Makarasaṅkramaṇa-puṇyakâladalli.

29th December A.D. 1693.

J.—The Eastern Chalukyas (or Châlukyas, including those of Piṭhâpuram and Śrîkûrmam) and minor chiefs of the Telugu country.[5]

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sâtârâ (now British Museum) plates of the E. Chalukya[6] *Yuvarâja* **Vishṇuvardhana[7] I. Vishamasiddhi**; of the 8th year (of the reign) of the *Mahârâja* (the W. Chalukya Pulakêśin II.[8]); issued from Kurumarathyâ :—

(L. 13).—Kârttika-paurṇṇamâsyâṁ.

(L. 35).—śrî-mahârâjasya pravarddhamânaka-saṁvatsarê ashṭamê.

In the family of the Chalikyas, Raṇavikrama Satyâśraya [Pulakêśin I.]; his son Kîrtivarman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxvii. Chîpurupalle plates of the 18th year (of the reign) of the E. Chalukya *Mahârâja* **Vishṇuvar-**

[1] This is the name of the village granted; I do not know where the plates were found.

[2] On this day the *tithi* of the date *commenced* 3 h. 12 m. after mean sunrise.

[3] This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

[4] Compare *Ep. Ind.* Vol. III., Table facing p. 238.

[5] *Viz.* the chiefs of Koṇḍapaḍmaṭi, Velanâṇḍu and Kônamaṇḍala (Nos. 581-583), the Kâkatîyas (Nos. 584-589), the chiefs of Amarâvatî and Nâtavâḍi (Nos. 590-592), the Reḍḍis of Koṇḍavîḍu and Râjamahêndranagara (Nos. 593-599), the Matsyas of Oḍḍavâdi (No. 600) and Nâmaya-Nâyaka of Piṭhâpuri (No. 601).

[6] The original has *Chalikya.*

[7] On the seal called Biṭṭarasa.—He is the Kubja-Vishṇuvardhana of No. 557 ff.

[8] See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahârâja* Satyâśraya (Pulakêśin II.); issued from Cherupûra :—

(L. 14).—Śrâvaṇa-mâsê chandragrahaṇa-nimittê.

(L. 20).—saṁ 10 8 mâ (?) 4 (?) di 10 5.

[Ś. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *âjñapti* (or *dûtaka*) of the grant was Aṭavidurjaya of the Matsya[1] family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddâli plates of the 18th year of the reign of the E. Chalukya *Mahârâja* **Jayasiṁha I. (Sarvasiddhi),** the son of [Vishamasiddhi[2]] and grandson of Kîrtivarman I.; issued from Udayapûra :—

(L. 18).—vishuva-nimittê vijayarâjya-saṁvatsarê ashṭâdaś[ê*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahârâja* **Vishṇuvardhana II. (Vishamasiddhi),** the grandson of the *Mahârâja* Vishṇuvardhana I., and son of Indra-bhaṭṭâraka who was the younger brother of the *Mahârâja* Jayasiṁha I. :—

(L. 65).—varddhamâna-râjya-dvaya-[3]saṁvatsarê Chaitra-mâsê śukla-pakshê daśamyâṁ Maghâ-nakshatrê Budhavârêshu.

[Ś. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewâḍa (?, formerly Sir W. Elliot's, now British Museum ?) first and second plates[4] only of the 5th year of the reign of the E. Chalukya *Mahârâja* **Vishṇuvardhana II. (Vishamasiddhi),** the great-grandson of Kîrtivarman I., grandson of the *Mahârâja* Vishṇuvardhana I., and son of Indra-bhaṭṭâraka who was the brother of the *Mahârâja* Jayasiṁha I. :—

(L. 19).—a(â)tmanô vijayarâjya-pañchamê saṁvvatsarê Phâlguṇa(na)-mâsê amâvâsyâyâṁ sûryyagra[ha*]ṇa-nimi[ttê*].

[Ś. 589]: 17th February A.D. 668; a solar eclipse (in the *pûrṇimânta* Phâlguna), *not* visible in India;[5] see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahârâja* **Sarvalôkâśraya (Vijayasiddhi,** *i.e.* **Maṅgi-yuvarâja[6]),** the son of the *Mahârâja* Vishṇuvardhana II., who was the son of Indra-bhaṭṭâraka, the younger brother of the *Mahârâja* Jayasiṁha I. :—

(L. 24).—uttarâyaṇa-nimittê . . . [pravarddhamâna-vija]yarâjya-saṁvatsarê visaḥ.[7]

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahârâjâdhirâja* **Vijayâditya II. Narêndramṛigarâja,** the son of the *Mahârâja* Vishṇuvardhana IV. and grandson of the *Mahârâja* Vijayâditya I. :—

(L. 42).—chandru(ndra)grahaṇa-nimittê.

The inscription mentions as *âjñapti* (or *dûtaka*) Narêndramṛigarâja's brother, the prince Nṛipa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Êḍêru (now Madras Museum) plates of the E. Chalukya *Mahârâjâdhirâja* **Vijayâditya II.,** the son of the *Mahârâja* Vishṇuvardhana IV. and grandson of Vikramarâma (*i.e.* Vijayâditya I.) :—

(L. 20).—sû[r*]yyagrahaṇa-nimittê.

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[1] Compare below, No. 600.

[2] *I.e.* Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

[3] Read *-dvitîya-*.

[4] The two plates are numbered with numerical symbols.

[5] Compare above, No. 9.

[6] Compare below, No. 557 ff.

[7] Read *viṁśê*.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu[1] plates of the E. Châlukya *Mahârâja* **Vishṇuvardhana V.** (*i.e.* **Kali-Vishṇuvardhana**[2]), the son of the *Mahârâja* Vijayâditya II. and grandson of the *Mahârâja* Vishṇuvardhana IV.

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (?, formerly Sir W. Elliot's) plates[3] of the E. Châlukya *Mahârâja* **Vijayâditya III.** (who in battle slew Maṅgi), the son of the *Mahârâja* Vishṇuvardhana V, who was the son of the *Mahârâja* Vijayâditya II. (here also called Châluky-Ârjuna[4]) :—

(L. 27).—chandragrahaṇa-nimittê.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvâḍa plates[5] of the E. Châlukya *Mahârâjâdhirâja* **Bhîma I. Vishṇuvardhana** (also called **Châlukya-Bhîma I.**) :—

(L. 20).—nija-paṭṭabandha-samayê.

In the Châlukya family, Satyâśraya's[6] brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasiṁha [I.] (33 ys.); his younger brother Indra-bhaṭṭâraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarâja (25 ys.); his son Jayasiṁha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.][7] (37 ys.); his son Vijayâditya-bhaṭṭâraka [Vijayâditya I.] (18 ys.); his son Vishṇurâja [Vishṇuvardhana IV.] (36 ys.); his son Vijayâditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] ($1\frac{1}{2}$ ys.); his son Vijayâditya [III.] (44 ys.); Bhîma [*i.e.* Châlukya-Bhîma I.] is the son of his brother, the *Yuvarâja* Vikramâditya [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chalukya *Mahârâja* **Ammarâja I. Vishṇuvardhana**, recording a grant to Mahâkâla, a general, and son of a foster-sister, of Ammarâja's grandfather Bhîma I.

Genealogy with lengths of reigns as far as Vijayâditya [III.] substantially as in No. 557. From his younger brother, the *Yuvarâja* Vikramâditya [I.], sprang Bhîma [I., *i.e.* Châlukya-Bhîma I.] (who reigned 30 ys.); his son Vijayâditya [IV.] (6 months); his son Ammarâja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Êḍêru (now Madras Museum) plates of the E. Chalukya *Mahârâja* **Amma I. Vishṇuvardhana**, surnamed **Râjamahêndra**; recording a grant to one of the king's military officers named Bhaṇḍanâditya-Kuntâditya, of the Paṭṭavardhinî family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana[8] to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayâditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] ($1\frac{1}{2}$ ys.); his son Vijayâditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapura];[9] reigned 44 ys.); his younger brother Vikramâditya's son Chalukya-Bhîma[10] [I.] (30 ys.); his son Vijayâditya[11] [IV.]; his son Amma [I.].

[1] The whole of the donative part of the grant is in Telugu.

[2] See below, No. 557 ff.

[3] There is no information as to what has become of the plates.

[4] He also is described as a fire of destruction to the Gaṅga family.

[5] The plates are quasi-palimpsests.

[6] *I.e.* Pulakêśin II., above, No. 9 ff.

[7] Compare below, No. 634.

[8] The inscription mentions an enemy of his, (a king) Daddara.

[9] See *Ep. Ind.* Vol. IV. p. 226; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramâra of Mâlava; but he may be the Râshṭrakûṭa Kṛishṇarâja II. See below, No. 560.

[10] Here also called Drôhârjuna.

[11] Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pâganavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chalukya *Mahârâjâdhirâja* **Chalukya-Bhîma II. Vishṇuvardhana**, surnamed **Gaṇḍamahêndra**,[1] the son of Vijayâditya IV. and Mêḻâmbâ.

Genealogy with lengths of reigns as far as Vishṇuvardhana [IV.] substantially as in No. 557. His son Narêndramṛigarâja [Vijayâditya II.] (reigned 48 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] ($1\frac{1}{2}$ ys.); his son Guṇaga-Vijayâditya [Vijayâditya III.] (slew Maṅgi, and burnt Kiraṇapura;[2] reigned 44 ys.); his younger brother the *Yuvarâja* Vikramâditya's son Châlukya-Bhîma [I.] (30 ys.); his son Vijayâditya [IV.] (6 months); his eldest son Ammarâja [I.] (7 ys.); having expelled his son Vijayâditya [V.], Tâha (one month); having slain him, Châlukya-Bhîma's son Vikramâditya [II.] (11 months); having defeated him, Amma's son Bhîma (8 months); having killed him, Tâha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chalukya-]Bhîma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (?, formerly Sir W. Elliot's, now British Museum) plates of the E. Châlukya *Mahârâjâdhirâja* **[Châlukya-Bhîma[3] II.] Vishṇuvardhana**, the son of Vijayâditya IV. and Mêḻâmbâ :—

(L. 31).—uttarâ[yaṇa-nim]ittê.

Genealogy with lengths of reigns as far as Vikramâditya [II.] substantially[4] as in No. 560. The inscription then immediately goes on to the son of Mêḻâmbâ and Vijayâditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates[5] of the E. Châlukya *Mahârâjâdhirâja* **Châlukya-Bhîma II. Vishṇuvardhana**, surnamed **Râjamârtaṇḍa**, the son of Vijayâditya IV. and brother of Ammarâja I. from a different mother; recording a grant made at the request of the prince **Vâjjaya** of the **Pânara** family :—

(L. 30).—uttarâyaṇa-nimittê.

Genealogy with lengths of reigns as far as Ammarâja [I.] substantially[6] as in No. 560. His son Vijayâditya [V.] (reigned half a month); Tâḻapa (one month); having conquered him, Châlukya-Bhîma's son Vikramâditya [II.] (one year); Châlukya-Bhîma [II.], the son of Vijayâditya [IV.] (conquered Tâtabikyana and Dhaḻadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (?, formerly Sir W. Elliot's) plates of the E. Châlukya *Mahârâjâdhirâja* **Ammarâja II. Vijayâditya VI.**, the son of Châlukya-Bhîma II. and Lôkamahâdêvî :[7]—

(L. 51).—sômagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarâja [I.] substantially[8] as in No. 560. Having expelled his son Vijayâditya [V.], Tâlapa (reigned one month); having conquered him, Châlukya-Bhîma's son Vikramâditya [II.] (11 months); Tâlapa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarâja's younger brother Bhîma [*i.e.* Châlukya-Bhîma II.] (12 ys). His son Ammarâja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṁkhy-âbdê Śaka-samayê Mârggaśîrsha-mâsê=smin kṛishṇa-trayôdaśa-dinê Bhṛiguvârê Maitra-nakshatrê || Dhanushi ravau Ghaṭa-lagnê.

[Ś. 867] : Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

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[1] Compare above, No. 126. [2] See above, No. 559.

[3] This name is not given in the inscription.

[4] But Guṇaga-Vijayâditya is here called Guṇaka-Vijayâditya.

[5] The grant on these plates was left incomplete.

[6] But the length of the reign of Vijayâditya II. Narêndramṛigarâja is given as 40 years (see No. 557); and Guṇaga-Vijayâditya is called Guṇakenalla-Vijayâditya.

[7] The poetry of the grant is be Mâdhavabhaṭṭa.

[8] But the length of the reign of Jayasiṁha I. is given (wrongly) as 30 years; Guṇaga-Vijayâditya is called Guṇagâṅka-Vijayâditya; and Vijayâditya IV, is called Kollabigaṇḍa-Vijayâditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya *Mahârâja Râjâdhirâja*[1] **Ammarâja II. Vijayâditya VI.**, surnamed **Râja-mahêndra,** the son of Châlukya-Bhîma II. and Lôkamahâdêvî; recording a grant to the *Yuvarâja* Ball[â]ladêva-Vêlâbhaṭa, also called Boḍḍiya, the son of (the lady) Pammavâ of the Paṭṭavardhinî family.

Genealogy with lengths of reigns substantially[2] as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavaṟṟu plates[3] of the E. Châlukya *Mahârâjâdhirâja* **Ammarâja II. Vijayâditya VI.**, the son of Châlukya-Bhîma II. and Lôkamahâdêvî :[4]—

(L. 54).—uttarâyaṇa-nimittê.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahârâjâdhirâja* **Ammarâja II. Vijayâditya VI.**, surnamed **Râja-mahêndra,** the son of Châlukya-Bhîma II. and Lôkamahâdêvî; recording a grant made at the request of the king's wife's parents Kâma and Nâyamâmbâ :[5]—

(L. 28).—uttarâyaṇa-nimittê.

Genealogy with lengths of reigns as far as Bhîma (*i.e.* Châlukya-Bhîma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhâskara [Vijayâditya IV.] (reigned 6 months); his eldest son Ambarâja [Ammarâja I.] (7 ys.); his eldest son Vijayâditya [V.] (half a month); having put him in prison, Tâla, the son of Yuddhamalla [I.] who was the paternal uncle of Châlukya-Bhîma [I.] (one month); Vikramâditya [II.] (1 y.); Kollabigaṇḍa's son Bhîma [Châlukya-Bhîma II.], surnamed Kaṇṭhayilladâta (12 ys.); his son Ammarâja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates[6] of the E. Châlukya *Mahârâjâdhirâja* **Ammarâja II. Vijayâditya VI.**, the son of Châlukya-Bhîma II. and Lôkamahâdêvî.

Genealogy with lengths of reigns as far as Ammarâja [I.] substantially as in No. 560. After him, Tâlapa (reigned one month); having expelled him, Châlukya-Bhîma's son Vikramâditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarâja's younger brother [Châlukya-] Bhîma [II.] (12 ys.); his son Ammarâja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṇastipûṇḍi[7] plates[8] of the 8th year (of the reign) of the E. Châlukya *Mahârâjâdhirâja* **Vimalâditya Vishṇuvardhana** :[9]—

(L. 97).—ashṭama-varsha-varddhanê Siṁha-m[â*]sê.

Date of Vimalâditya's coronation :—

(L. 42).—Anal-ânala-randhra-gatê Śaka-varshê Vṛishabha-mâsi sita-pakshê [|*] yash=shashṭhyâṁ Guru-Pushyê Siṁhê lagnê prasiddham=abhishiktaḥ |(||)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nârâyaṇa (Vishṇu), through the Moon, to Udayana who was the first of 59 kings of Ayôdhyâ. Descended from them, Vijayâditya, was killed in battle with Trilôchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

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[1] Perhaps a mistake for *Mahârâjâdhirâja*.

[2] But the length of the reign of Jayasiṁha I. is given (correctly) as 33 years; and Tâlapa is called Tâl-âdhipa and Tâl-âdhipati.

[3] The grant is partly a quasi-palimpsest.

[4] The poetry of the grant is by Pôtanabhaṭṭa.

[5] The poetry of the grant is by Mâdhavabhaṭṭa.

[6] They are all much worn, and of the third plate one entire half is lost.

[7] This is the name of the village granted; the plates were found in the Amalâpuram tâluka and belong to an inhabitant of Amalâpuram.

[8] The description of the boundaries of the village granted is in Sanskrit and Telugu.

[9] The poetry of the grant is by Bhîmanabhaṭṭa.

Pallava princess) Vijayâditya; his son Polakêśivallabha (Pulakêśin I.); his son Kîrtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially[1] as in No. 563. Having expelled Yuddhamalla [II.], Râjabhîma (Bhîma, Châlukya-Bhîma [II.]), the younger brother of Ammarâja [I.], (reigned 12 years); his son Ammarâja [II.] (25 ys.); Dâna or Dânârṇava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dâna's son Śaktivarman (12 ys.); after him Vimalâditya[2] (Tribhuvanâṅkuśa, Birudaṅka-Bhîma,[3] Mummaḍi-Bhîma, Bhûpamahêndra), the son of Dâna and Âryâ-mahâdêvî.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates[4] of the E. Châlukya *Mahârâjâdhirâja* **Râjarâja I. Vishṇuvardhana,** the son of Vimalâditya and his wife Kundavâ who was the younger sister of [the Chôḷa king] Râjêndra-Chôḍa [I.] and daughter of [the Chôḷa king] Râjarâja [I.] of the solar race:[5]—

(L. 103).—iṁdûparâgê.

Date of Râjarâja's coronation:—

(L. 65).—Yô rakshituṁ vasumatîṁ Śaka-vatsarêshu vêd-âṁburâśi-nidhi-varttishu Siṁhagê=rkkê [|*] kṛishṇa-dvitîya-divavas-[6]Ôttarabhadrikâyâṁ vârê Gurôr=Vvaṇiji lagna-varê=bhishiktaḥ ||

[Ś. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dâna's son Châlukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalâditya (7 ys.); his son Râjarâja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskṛit and Telugu[7] plates (Nandamapûṇḍi grant) of the 32nd year of the reign of the E. Châlukya *Mahârâjâdhirâja* **Râjarâja I. Vishṇuvardhana,** the son of Vimalâditya and his wife Kundavâ of the solar race:[8]—

(L. 78).—sômagrahaṇa-nimittê.

(L. 92).—dvâttriṁśattamê vijayarâjya-varsh[ê] varddha[mâ*]nê.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1053 [in Ś. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Ṭêki plates[9] of the E. Châlukya *Mahârâjâdhirâja* **Chôḍagaṅga Râjarâja Vishṇuvardhana,** ruler of Vêṅgî, of the 17th year of the reign (of Kulôttuṅga-Chôḍa I.); issued from Jananâthanagarî:—

(L. 108).—śrî-vijayarâjya-saṁvatsara(rê) saptadaśê.

Date of Chôḍagaṅga's appointment as ruler of Vêṅgî:—

(L. 61).—Śâk-âbdê rasa-kh-âmbar-êṁdu-gaṇitê Jyêshṭhê=dha(tha) mâsê sitê pakshê pûrnna(rṇṇa)-tidhau(thau) dinê Suragurôr=Jyêshṭhâṁ śaśâṁkê gate [|*] Siṁha(hê) lagnavarê.

[For Ś. 1006] the date is irregular.

[1] But Indrarâja (Indra-bhaṭṭâraka) is here stated to have reigned for 7 days, and Tâlapa is called Tâḍapa.

[2] He amongst others defeated the Śakas, Lâṭas and Gurjaras.

[3] Compare Birudaṅka-Râma, above, in No. 309, note.

[4] The first plate is a quasi-palimpsest.

[5] The poetry of the grant is by Chêtanabhaṭṭa, the son of Bhîma (No. 568). - For the Chôḷa kings Râjarâja I. and Râjêndra-Chôḍa (-Chôḷa I.) see below, Nos. 696 ff. and 721 ff.

[6] Read *-divas-*.

[7] The description of the boundaries of the village granted is in Telugu.

[8] The poetry of the grant is by Nanniyabhaṭṭa.

[9] Composed by Viddayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, *etc.*, as far as Vimalâditya substantially as in No. 569. His son Râjarâja [I.] (reigned 41 years), married Ammaṅgadêvî, the daughter of [the Chôḷa] Râjêndra-Chôḍa [I.] of the solar race. Their son Râjêndra-Chôḍa [II.], at first ruler of Vêṅgî, as Kulôttuṅgadêva (Kulôttuṅga-Chôḍa I.) was anointed in the Chôḍa kingdom.[1] He had many queens and from them several sons. He first appointed his son Mummaḍi-Chôḍa [Râjarâja] to the sovereignty of Vêṅgî (which had been held before by Kulôttuṅga's paternal uncle Vijayâditya [VII.][2] for 15 years), and Mummaḍi-Chôḍa held it for one year. Kulôttuṅga then appointed the latter's younger brother Vîra-Chôḍa, but recalled him after six years. He then appointed his eldest son Chôḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellûr (formerly Sir W. Elliot's, now British Museum) plates[3] of the E. Châlukya *Mahârâjâdhirâja* **Vîra-Chôḍa Vishṇuvardhana,** ruler of Vêṅgî, of the 21st year of the reign (of Kulôttuṅga-Chôḍa I.):[4]—

(L. 113).—śrî-vijayarâjya-saṁvatsarê êkaviṁśê.

Date of Vîra-Chôḍa's appointment as ruler of Vêṅgî:—

(L. 76).—Śâk-âbdê śaśi-khadvay-êṁdu-gaṇitê Siṁh-âdhirûḍê(ḍhê) ravau chaṁdrê vṛiddhimati trayôdaśa-tithau vârê Gurôr=Vṛiśchikê [|*] lagnê=tha Śravaṇê.

[Ś. 1001*]: Thursday, 23rd August A.D. 1078;[5] see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, *etc.*, as far as Kulôttuṅga (Kulôttuṅga-Chôḍa I.) substantially as in No. 571. He married Madhurântakî, the daughter of [the Chôḷa] Râjêndradêva, and appointed his son Vîra-Chôḍa to the sovereignty of Vêṅgî (which had been held before by Kulôttuṅga's paternal uncle Vijayâditya [VII.] for 15 years, and by Vîra-Chôḍa's elder brother [Mummaḍi-Chôḍa] Râjarâja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxix. Piṭhâpuram (now Madras Museum?) plates[6] of the E. Châlukya *Mahârâjâdhirâja* **Vîra-Chôḍa Vishṇuvardhana,** ruler of Vêṅgî, of the 23rd year of the reign (of Kulôttuṅga-Chôḍa I.):[4]—

(L. 186).—uttarâyaṇa-nimitt[ê*].

(L. 279).—śrî-vijayarâjya-saṁvatsarê tryutta[ra*]-viṁśati-saṁvatsarê.

Date of Vîra-Chôḍa's appointment as ruler of Vêṅgî and genealogy, *etc.*, substantially[7] as in No. 572.

574.—**Ś. 1056** (for **1065**).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellûr (formerly Sir W. Elliot's, now British Museum) plates[3] of the reign of the E. Châlukya **Kulôttuṅga-Chôḍa II.,** recording a grant by his *Daṇḍâdhinâtha* **Kâṭa,** otherwise called **Kolani-Kâṭama-Nâyaka,** *i.e.* Kâṭama-Nâyaka of Kolanu:—

(L. 49).—Śâk-âbdânâṁ pramâṇê rasa-viśikha-viyach-chaṁdra-saṁkhyâṁ prayâtê . . . s-Ârdra-rkshê pûrvva-ma(pa)kshê vishuvati sutithâ(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;[8] compare *Ep. Ind.* Vol. VII. p. 9.

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[1] See below, No. 756 ff.

[2] See below, No. 754.

[3] In the description of the boundaries the language is a mixture of Sanskṛit and Telugu.

[4] The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

[5] On this day the *tithi* of the date *commenced* 0 h. 30 m. after mean sunrise.

[6] In the description of the boundaries the language is a mixture of Telugu and Sanskṛit.— The grant is remarkable for the large number of donees (536 Brâhmaṇs whose names are given).

[7] But Guṇaga-Vijayâditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

[8] The writer of the date has written *rasa-viśikha-* instead of *viśikha-rasa-*.

Genealogy[1] with lengths of reigns from Kubja-Vishṇuvardhana to Ammarâja [II.] substantially[2] as in No. 563. Ammarâja [II.] (reigned 25 years); his eldest brother Dânârṇava (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalâditya (7 ys.); his son Râjarâja [I.] (41 ys.); his son Kulôttuṅga-Chôḍa [I.] (49 ys.); his son Vikrama-Chôḍa (15 ys.); his son Kulôttuṅga-Chôḍa [II.].

575.—**Ś. 1079.**—Date of the coronation of **Vijayâditya III.,** one of the E. Châlukyas of **Piṭhâpuram,** as given in the Piṭhâpuram inscription of Mallapadêva III. (below, No. 576):—

(L. 74).—Yô râjêṁddu[ḥ] Śak-[â]bdê nidhi-jaladhi-[vi]yach-chaṁdra-gê Mâgha-mâsê śuklê pakshê daśamyâv(m)=Inatanaya-dinê Rôhiṇî-târakâ[yâṁ] [Mî]nê [la]gnê=bhishi[ktô]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—**Ś. 1124.**—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhâpuram Sanskṛit and Telugu pillar inscription of the *Mahârâja* **Malla** or **Mallapadêva III. Vishṇuvardhana** *alias* **Mallapadêva-Chakravartin,** E. Châlukya of Piṭhâpuram, dated on the day of his coronation :—

(L. 78).— Śâk-[âbdê] vêda-nêtra-kshiti-śaśi-gaṇitê Śrêshṭha-kṛishṇê [da*]śamyâṁ Bhânû(nô)r=vvârê [su]-lagnê mahati Mṛigapatâv=Aśvi-be(bhê) Pîṭhapu[ryyâṁ].

(L. 85).—Śakavarshaṁbhu(bu)lu 11[2]4gu[nêṁ]ṭi Jyêshṭha-ba[hu][la*]-daśamiyun= Âdivâramu nâṁṭi Siṁhôdayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chalukyas from Kubja-Vishṇuvardhana to Vikrama-Chôḍa (surnamed Tyâgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadêva: Bêta (Kanṭhikâ-Bêta, or Vijayâditya[3] [I.], who was the son of Ammarâja [I.] and had been expelled by Tâḍapa); his son Satyâśraya (Uttama-Châlukya), married Gaurî of the Gaṅga race; their sons Vijayâditya [II.], Vimalâditya, Vikramâditya, Vishṇuvardhana [I.], Mallapa [I.], Kâma, and Râjamârtaṇḍa. Of these, Vijayâditya [II.] married Vijayâ of the solar race; their sons Vishṇuvardhana [II.], Mallapa [II.], and Sâmidêva. Of these, Mallapa [II.] married Chandaladêvî, the daughter of the Haihaya Brahman, lord of the Sagara-vishaya; their son Vijayâditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgâ, the daughter of the lord of [Âra]davâḍa; their son Malla (Mallapa [III.] Vishṇuvardhana).

577.—**Ś. 1195.**—*Ep. Ind.* Vol. V. p. 32. Śrîkûrmam pillar inscription of **Vijayâditya II.** a descendant of the E. Châlukya Râjarâja I. :—

(L. 19).—Svasti śrî-Śâka-varshê śara-nidhi-śaśi-bhû-sammitê[=rkkê] Tulâ-stê(sthê) Rudrâhê Saumyavârê sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Châḷukya Vimalâditya (above, No. 568); his son Râjarâja [I.] (translated into Andhra, *i.e.* Telugu, the history of the Bhârata race, *i.e.* the *Mahâbhârata*; resided at Râjamahêndrapaṭṭana). In his race, Vijayâditya [I.]; his son Râjarâja, was minister of Vîra-Nṛisiṁha;[4] his son Vijayâditya [II.].

578.—**Ś. 1199.**—*Ep. Ind.* Vol. V. p. 34. Śrîkûrmam Sanskṛit and Telugu pillar inscription of (the E. Châlukya) **Purushôttama,** a son of Râjarâja (and brother of Vijayâditya II.; see No. 577) :—

(L. 1).—Svasti śrî-Śaka-vatsarê [nava]-nidhi-kshôṇ-îṁdubhis=sammitê.

(L. 4).—Śaka-[va*]rshaṁbulu || 1199yagunêṁṭi.

[1] An introductory verse implies that the family belongs to the *Sôma-vaṁśa.*
[2] But Indrarâja (Indra-bhaṭṭâraka) is stated to have reigned for 7 days; and Tâlapa is called Tâḍapa.
[3] *I.e.* Vijayâditya V. of the E. Chalukya genealogy.
[4] *I.e.* the E. Gaṅga king (of Kaliṅga) Narasiṁha I.; see *North. Inscr.* No. 367.

579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrîkûrmam Sanskṛit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Châlukya) *Sâmanta* **Viśvanâtha (Jagannâtha),** a son of Purushôttama (see No. 578); and of the reign of **Vîra-Bâṇudê.a**:[1]—

(L. 1).—Svasti śrî-Śâka-varshê śaśi-guṇa-ravi-gê ch=Â[śvayuk-śu]kla-pakshê mâsê Kaurhtêya-tithyâṁ Suraguru-divasê.

(L. 11).— srî-Śaka-varshaṁbhu(bu)lu 1231gunêṁ[ṭṭi] śrî-Jaga[nn]âthadêvara vijaya-râjya-saṁ[vva]tsaraṁbulu [3]gu śrâhi Kanya-śukla 5yu Guruvâramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrîkûrmam pillar inscription of (the E. Châlukya) **Purushôttama,** the brother of Vijayârka (Vijayâditya II.) who was a son of Râjarâja (see No. 577); (composed by Nṛisiṁha):—

(L. 5).—Śâkê vyôma-yug-ô[shṇa]dîdi(dhi)ti-yut(tê) vasê(rshê) Nabhô-va(mâ)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavòlu[2] Sanskṛit and Telugu pillar inscription[3] of the *Mahâmaṇḍalêśvara* **Buddharâja** of **Koṇḍapaḍmaṭi**—surnamed Aniyankabhîma and Eladâyasiṁha, and described as 'a worshipper of the feet of Kulôttuṅga-Chôḍadêva' (*i.e.* the E. Châlukya Kulôttuṅga-Chôḍa II.)—of the Durjaya family:—

(L. 49).—Śâk-âbdê śakti-Naṁd-âṁbara-śaśi-gaṇite . . saummyâyanê.

(L. 70).—Śaka-varshambulu 1093nêṁṭi [u]ttà(tta)râyana-nimittamuna.

Buddhavarman (of the Chaturthâbhijana or Śûdra caste) was a feudatory of Kubja-Vishṇu[4] of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundâmbikâ; their son Buddharâja (whose sister Aṅkama[5] was the wife of Goṅka's[6] son Râjêndra-Chôḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṭhâpuram Sanskṛit and Telugu pillar inscription of (the *Mahâmaṇḍalêśvara*) **Pṛithvîśvara**[7] of **Velanâṇḍu,** recording a grant by his mother **Jâyâmbikâ,** the queen of the *Mahâmaṇḍalêśvara* **Goṅka III.**; (composed by Ayyapillârya):—

(L. 136).—Nâga-vyôm-êṁdu-rûpa-pramita-Śaka-śaran-Mêshasaṁkrâṁti-kâlê pu[ṇyê] . . .

(L. 139).—Śakava[r*]shaṁbulu 1108gunêṁṭi Mêshasaṁkrâṁti-nimittamuna.

The inscription gives the following genealogy[8] of the family which belonged to the Chaturthânvaya or Śûdra caste: After a number of fictitious personages, Malla [I.]; his son Eṛiyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvaṛâditya; his son Kuḍiyavarman [II.] (feudatory of the E. Châlukya Vimalâditya; above, No. 568); his son Eṛṛaya; his son Nannirâja; his sons Vedura [I.,] Gaṇḍa, Goṅka [I.] (feudatory of the E. Châlukya Kulôttuṅga-Chôḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedura [II.] (feudatory of the E. Châlukya Vîra-Chôḍa); Goṅka's son Chôḍa (feudatory and adopted son of the E. Châlukya Kulôttuṅga-Chôḍa I.), married Guṇḍâmbikâ; their son Goṅka [II.], married Sabbâmbikâ; their son Vîra-Râjêndra-Chôḍa[9] (Râjêndra-Chôḍa, Velanâṇṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja), married **Akkâmbikâ**;[10] their son Goṅka [III.] (Kulôttuṅga-Manma-Goṅkarâja), married Jâyâmbikâ (Jâyamâmbâ, Jâyamadêvî); their son Pṛithvîśvara.

[1] *I.e.* the E. Gaṅga king (of Kaliṅga) Bhânudêva II.; see *North. Inscr.* No. 369.

[2] This is the modern name of Dhanadapura (Dhanadaprôlu), the capital of the chiefs of Velanâṇḍu; see below, No. 582.

[3] For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chôḍa (Chôḍarâja), Eṛṛa-Maṇḍa, Malla (Mallerâja), Maṇḍerâja and Manma-Maṇḍa.

[4] *I.e.* the E. Chalukya Kubja-Vishṇuvardhana.

[5] Called Akkâmbikâ in No. 582.

[6] *I.e.* Goṅka II. of No. 582.

[7] See No. 583.

[8] See *Ep. Ind.* Vol. IV. p. 35.

[9] He killed a certain Bhîma, who had taken refuge on an island in a lake (probably the Kollerulake).

[10] Called Aṅkama in No. 581.

583.—**Ś. 1117.**—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Piṭhâpuram Sanskṛit and Telugu pillar inscription of the *Mahâmaṇḍalêśvaras* **Mallidêva** and **Manma-Satya II.** of **Kônamaṇḍala** (probably dependents of "Kulôttuṅga-Pṛithvîśvara[1] of Velanâṇḍu, who was again a vassal of [a king] Râjarâja, a descendant of the E. Châlukya dynasty") :—

(L. 109).—Śaka-vaṁrshaṁbaṁlu[2] 1117gunêṁṭṭi Mêshasaṁkrânti-nimittamuna.

After giving the genealogy of the E. Châlukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarâja, and a reference to a king Râjarâja of the Châlukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kônamaṇḍala who derived their descent from Kârtavîrya, the grandson of Haihaya, a descendant of Yadu. The names given are :[3] Mummaḍi-Bhîma [I.]; Venna; Râjapaṟeṇḍu [I.]; Mummaḍi-Bhîma [II.]; Râjêndra-Chôḍa [I.]; Satya [I.] (Satyâśraya); Bêta; Mallidêva; Manma-Chôḍa [II.]; Sûrya; Lôkabhûpâlaka (Lôkamahîpâla); Râjapaṟeṇḍu [II.]; Bhîma [III.]; Vallabha; Manma-Satya [II.] (Manma-Satti); Mahîpâlaṟeṇḍu.

584.—**Ś. 1084.**—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakoṇḍa Sanskṛit and Telugu pillar inscription of the **Kâkatya (Kâkatîya)** *Mahâmaṇḍalêśvara* **Rudradêva,** whose capital was Anumakoṇḍa (Anmakoṇḍa, Anmakuṇḍâ); (composed by Achintêndravara, the son of Râmêśvara-dîkshita and disciple of Advayâmṛita) :—

(L. 6).—Śaka-varshamulu 1084vunêṁṭi Chitrabhânu-saṁvatsara Mâgha-śu 13 Vaḍḍa-vâramu nâṁḍu.

Saturday, 19th January A.D. 1163;[4] see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kâkatya family, Tribhuvanamalla; his son Prôlêrâja (Prôla; made captive the [W.] Châlukya Tailapadêva, *i.e.* Taila III.;[5] defeated Gôvindarâja and Gunda of Mantrakûṭa; conquered but re-instated king Udaya, *i.e.* Chôḍôdaya; put to flight Jagaddêva [compare No. 237] *etc.*), married Muppamadêvî; their son Rudradêva (subdued a certain Ḍomma, conquered Mailigidêva,[6] burnt the city of Chôḍôdaya, *etc.*).

585.—**Ś. 1135.**[7]—*Ep. Ind.* Vol. V. p. 143. Chêbrôlu Sanskṛit and Telugu pillar inscription of **Jâya (Jâyana),**[8] chief of the elephant-troop of the Kâkatîya **Gaṇapati**[9] (surnamed Chhala-mattigaṇḍa) who granted to Jâya 'the city of Shaṇmukha' (*i.e.* Tâmrapurî, Chêbrôlu) on the date here given :—

(L. 82).—Paṁchattriṁśad-upêta-Rudra-śata-saṁkhyâtê Śak-âbdê Madhau mâsi Śrîmukha-vatsarê.

In the solar race, in the family of the Raghus, Durjaya; his son Bêta [Tribhuvanamalla]; after him, Prôla; his son Rudra; his brother Mahâdêva; his son Gaṇapati.

586.—**Ś. 1153.**—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapêśvaram Sanskṛit and Telugu pillar inscription of the time of the Kâkatîya **Gaṇapati,** and of his general **Jâya (Jâyana, Jâyapa-Nâyaka)** :—

(L. 119).—Guṇa-śara-Bhava-mita-Śâkê Khara-varshê Mâdhavê sitê Gauryyâḥ | tidhyâṁ (thyâṁ).

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[1] *I.e.* the Pṛithvîśvara of No. 582. [2] Read *-varshaṁbulu.* [3] See *Ep. Ind.* Vol. IV. p. 85.

[4] On this day the *tithi* of the date *commenced* 2 h. 29 m. after mean sunrise.

[5] See above, No. 239 ff.—The inscription mentions the death of Taila III.

[6] According to Dr. Hultzsch probably the Dêvagiri-Yâdava Mallugi; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

[7] The inscription itself may have been incised some years later, because it records works of piety accomplished by Jâya at Chêbrôlu.

[8] For an account of another inscription of Jâya and his sovereign Gaṇapati, at Tsandavôlu, the capital of the chiefs of Velanâṇḍu, see *Ep. Ind.* Vol. V. p. 150.

[9] Compare above, Nos. 343 and 369.

Prôla, residing at Anmakoṇḍa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,[1] Tailapadêva, *i.e.* the W. Châlukya Taila III., and Gôvinda-Daṇḍêśa, and re-instated Chôḍôdaya), married Muppaladêvî; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôḷa, Kaliṅga, Sêvaṇa,[2] Karṇâṭa and Lâṭa, and conquered the country of Velanâṇḍu) married Nârama (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—**Ś. 1157.**—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general **Jâya (Jâyana)**, for the greatest part identical with No. 586: —

(L. 142).— giri-śara-kshmâ-chaṁdra-saṁkhyêṁ[3] Śakêṁdr-âbdê Mâdhava-mâsa-śudtha(ddha)-Girijâ-tithyâṁ Śanêr=vvâsarê.

Saturday, 21st April A.D. 1235.[4]

588.—**Ś. 1172*.**—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Êkâmranâtha temple) inscription of the Kâkatîya **Gaṇapati**,[5] and his minister and general **Sâmanta-Bhôja**:[6]—

(L. 13).—Śâk-âbdê tu dvisaptaty-adhika-Śiva-śata-khyâta-saṁkhyâna-mânê Saṇmy-âbdê Śrêshṭha-mâsê bahula-Hari-dinê Bhaumavârê samê=hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêsarin; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Siṅghaṇa),[7] the Kaliṅga king, *etc.*).

589.—**[Ś. 1172*]**.[8]—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatîya princess **Gaṇapâmbâ**, recording the building of temples, *etc.*, in honour of her deceased husband **Bêta** and of her father **Gaṇapati**.

In the family of the Kâkatîśas (Kâkatîyas), Prôla; his son Mâdhava (*i.e.* Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,[9] lord of the Konnâtavâḍî-vishaya (residing at Śrî-Dhânyâṅkapura, *i.e.* Amarâvatî).

590.—**Ś. 1104.**—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the *Mahâmaṇḍalêśvara* **Kêta II. (Kôṭa-Kêtarâja)**, 'lord of **Śrî-Dhânyakaṭaka**:'[10]—

(L. 103).—Śâk-âbdê yuga-kh-êṁdu-rûpa-gaṇitê Mâghê daśamyâṁ tithau śuklâyâṁ Guru-vâsarê.

This date[11] (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakaṭaka, in a family of kings born from the feet of the Creator (*i.e.* in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâdêvî (Sabbamadêvî); their son Kêta [II.],[12] whose elder brother was Chôḍerâja.

[1] In No. 587 the name is spelt *Manthena-Guṇḍa.*

[2] *I.e.* the Dêvagiri-Yâdavas; compare No. 588.

[3] Read *-saṁkhyê.*

[4] On this day the *tithi* of the date (as a *kshaya-tithi*) commenced 0 h. 51 m and ended 22 h. 7 m. after mean sunrise.

[5] Compare below, No. 904.

[6] For a short inscription of his at Kâlahasti, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

[7] Compare above, Nos. 343 and 369.

[8] See *Ep. Ind.* Vol. III. p. 95.

[9] *I.e.* Kêta II. of No. 590.

[10] Dhânyakaṭaka is the old name of the present Amarâvatî.

[11] Probably the day of the king's accession.

[12] See above, No. 589.

591.—**Ś. 1123.**—*Ep. Ind.* Vol. VI. p. 159. Bezvâḍa Telugu pillar inscription of the *Mahâmaṇḍalêśvara* **Rudradêvarâja**[1] of Maḍapalla in **Nâtavâḍi**, the son of Buddarâja, who was the brother-in-law of the Kâkatiya king Gaṇapati :—

(L. 1).—Śaka-va[r*]shambulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśâkha-śudhdha(ddha) 15 Guruvâramuna.

Thursday, 19th April A.D. 1201.[2]

592.—**Ś. 1156.**—*Ep. Ind.* Vol. VI. p. 157. Amarâvatî Sanskrit and Telugu pillar inscription of **Bayyamâmbâ (Kôṭa-Bayyalamahâdêvi)**,[3] the daughter of the *Mahâmaṇḍalêśvara* Rudradêva-mahârâja, the son of Budda and grandson of Durga, who belonged to the Chaturtha-kula or Śûdra caste and resided at Maḍapalli in the **Nâthavâḍi** (or Nâthavâṭi) district :[4]—

(L. 212).—Śâk-âbdê tarkka-bâṇa-kshiti-ra(śa)śi-gaṇitê vatsarê=smiṁ[5] Jay-âkhyê Jyêshṭhê mâ[s=Î]jyavârê Murâ[r]ipu-divasê śukla-pakshê praśa[stê].

Thursday, 11th May A.D. 1234.

593.—**Ś. 1296.**—*Ep. Ind.* Vol. III. p. 288. Naḍupûru[6] (formerly Sir W. Elliot's, now British Museum ?) Sanskrit and Telugu plates[7] of **Anna-Vêma** of the **Reḍḍi** dynasty of **Koṇḍavîḍu**, recording a grant made for the spiritual benefit of his sister Vêmasâni :—

(L. 28).—Śâk-âbdê rasa-ratna-bhânu-1296-gaṇi[tê] grastê vidhau Râhu[ṇ]â Kârt[t*]ikyâṁ.

The date is irregular; see *ibid.* p. 287.

In the caste sprung from Vishṇu's foot (*i.e.* the fourth or Śûdra caste) was king Prôla; his son Vêma; his son Anna-Vôta; his younger brother Anna-Vêma (Ana-Vêma, surnamed Vasantarâya and Pallava-Trinêtra); his sister Vêmasâni, was married to a prince Nallanûṅka.

594.— **Ś. 1300 (for 1301).**—*Ep. Ind.* Vol. III. p. 60, and Plate. Vânapalli (now Madras Museum) plates of **Anna-Vêma** of the Reḍḍi dynasty of **Koṇḍavîḍu**; (composed by Trilôchanârya) :—

(L. 41).—Śâk-âbdê gagan-âbhra-viśva-gaṇitê Sidhdhâ(ddhâ)rdhdhi(rthi)-saṁvvatsarê Mâghê kṛishṇa-chaturddaśî-Śiva-tidhau(thau).

Genealogy of Anna-Vêma (Ana-Vêma, here surnamed Jaganobbagaṇḍa,[8] Kshurikâkali-vêtâla, and Karpûravasantarâya) as in No. 593.

595.—**Ś. 1313.**—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhâpuram Sanskrit and Telugu pillar inscription of the Reḍḍi **Vêma** (Kâṭamareḍḍi-Vêmireḍḍi, *i.e.* **Kâṭaya-Vêma**), the son of Kâṭa II. (Kâṭamareḍḍi) and Doḍḍasâni-amma (a daughter of Anna-Vôta [of Koṇḍavîḍu]), grandson of Mâra, and great-grandson of Kâṭaya I. :—

(L. 4).—Śaka-varshambulu 1313agunêṁṭi Prajâpati-saṁvvatsara-Pushya-śu 2 Gu | nâṁṭi Makarasaṁkrâṁti-[pu]ṇyakâlamaṁdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—**Ś. 1333.**—*Ep. Ind.* Vol. IV. p. 321. Tottaramûḍi (now Madras Museum) Sanskrit and Telugu plates[7] of **Vêma (Kâṭaya-Vêma)** of **Râjamahêndranagara**, minister of **Kumâra-giri** of Koṇḍavîḍu; (composed by Śrîvallabha, the son of Śrîvallabhârya and Lakshmî) :—

(L. 45).—Śrî-Śâkê guṇa-Râma-viśva-gaṇitê Kârt[t*]iky-ahê=bdê Kharê.

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[1] Compare below, No. 592.

[2] On this day the *tithi* of the date *commenced* 1 h. 38 m. after mean sunrise.

[3] According to Dr. Hultzsch, she very probably was one of the wives of Kêta II. in No. 590.

[4] See above, No. 591. [5] Read =*smiñ=*.

[6] This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.— Naḍupûru (Vêmapura) was in Kônasthala.

[7] The plates are numbered with Telugu numeral figures.

[8] *I.e.* 'the only hero in the world.'

In the Panta *kula* of the fourth caste, Vêma, surnamed Jaganobbaganda ;[1] his son Ana-Vôta (Anna-Vôta); his younger brother Anna-Vêma (Ana-Vêma, surnamed Vasantarâya, and Kshurikâsahâya); Ana-Vôta's son Kumâragiri, resided at his capital of Kondavîdu.—His minister Kâtaya-Vêma (Kâtaya-Vêmaya)[2] received from him the eastern country with Râjamahêndranagarî as capital.

597.—**Ś. 1336.**—*Ep. Ind.* Vol. IV. p. 329. Drâkshârâma Sanskrit and Telugu pillar inscription of a subordinate of **Vêma** (Kâtamareddi-Vêmâreddi, *i.e.* **Kâtaya-Vêma**) :—

(L. 10).—Śaka-varshambulu 1336agunêmṭi Jaya-saṁvatsara-Kârt[t*]ika-śu 15 Bhâ | nâṁdu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vêma's, named, in Telugu, Komaragirireddi.

598.—**Ś. 1328** (for **1338**).—*Ep. Ind.* Vol. IV. p. 330. Drâkshârâma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of **Vêma** (*i.e.* **Kâtaya-Vêma**) :—

(L. 15).—Śaka-varshambulu 1328[a]gunêmṭ[i] Durmmukha-saṁvatsara-Chaitra-[śu] 11 Sô | nâṁdu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vêma's son Komaragirireddi.

599.—**Ś. 1352.**—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates[3] of the Reddi **Dodda II.** (**Allaya-Dodda**) of **Râjamahêndranagara** :—

(L. 45).—Śrî-Śâkê kara-bâṇa-viśva-gaṇitê Sâdhâraṇê vatsarê Paushê=rdhôdaya-nâmni puṇya-samayê.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the Panta *kula* of the fourth caste, Dodda [I.] of the [Po]lvôla *gôtra*; his sons Annavrôla, Kôtaya and Alla (Allâda). Of these, Alla married Vêmâmbikâ (a daughter of a Chôda prince Bhîma), and had four sons, Vêma, Vîrabhadra, Dodda [II.] and Anna. The eldest of these, Vêma (Allaya-Vêma), had for his capital Râjamahêndranagara, of which he was joint ruler with Vîrabhadra. Their younger brother Dodda [II.] (Allaya-Dodda, Allâdareddi-Dodda) had the surnames Karpûravasantarâya, Saṁgrâmabhîma and Jaganobbaganda.[1]

600.—**Ś. 1191.**—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates[4] of **Arjuna** of the Matsya family of **Oddavâdi** :[5]—

(L. 31).—Śâk-âbdê chaṁdra-raṁdhra-kshiti-śaśi-gaṇitê y=âkshay-âdyâ tṛitîyyâ(yâ) Vaiśâkhê mâsi tasyâṁ Ravisuta-divasê.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamârtaṇḍa, was appointed by Jayatsêna, the lord of Utkala, to rule over the Oddavâdi country, and founded the Matsya family. In this family there were: Bhîma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gônaṅga [I.]; his son Bhîma [I.]; his son Rêvaṇa [I.]; his son Kokkila; his son Gudda [I.]; his son Âditya; his son Kandi [I.]; his sons Bhîma [II.] and Rêvaṇa [II.]; Rêvaṇa's sons Gônaṅga [II.] and Gudda [II.]; Gudda's son Kandi [II.]; his son Ârya (did not reign); his son Paraganda; his sons Gudda [III.] and Bhîma [III.]; Bhîma's son Nṛisiṁha; his son Maṅkâditya; his son Bhîma [IV.]; his younger brother Jayanta, married Chiṅgamâmbâ; their son Arjuna.

[1] See above, No. 594, note.

[2] For his genealogy see No. 595; his mother's name here is Doddâmbikâ; his wife was Mallâmbikâ (a sister of Kumâragiri).

[3] The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

[4] The plates are numbered with Telugu numeral figures.— The text contains some Telugu words.

[5] See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—Ś. 1258 (for 1260 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepûṇḍi[1] (now Madras Museum) Sanskrit and Telugu plates of the *Sâmanta* **Nâmaya-Nâyaka (Nâmi-Nêni),** surnamed Pagamechchugaṇḍa[2] (the son of Prôlaya-Nâyaka and Chôḍamâmbâ, and grandson of Koppulakâpa-Nâyaka), of **Piṭhâpuri** :—

(L. 31).— Śâk-âbdê Naṁda-bâṇ-ârkka-mitê Bhâdrapadê tathâ | paurnna(rṇṇa)mâsyâṁ Ravèr=vvârê.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

K.— The Kadambas.[3]

602.— *Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCI.* No. 2. Halsî (now Dr. Fleet's) lates of the Kadamba *Yuvarâja* **Kâkusthavarman,** of the 80th year; issued at Palâśikâ :—

(L. 4).— svavaijayikê aśîtitamê saṁvatsarê.

603.— *Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tâḷgund pillar inscription,[4] ecording the foundation of a tank by the Kadamba **Kâkustha (Kâkusthavarman)**; (composed y Kubja by order of Kâkusthavarman's son Śântivarman).

In the Kadamba family was the Brâhmaṇ Mayûraśarman[5] (who was anointed ruler of a tract of country by the Pallavas[6] of Kâñchî); his son Kaṅg[a]varman; his son Bhagîratha; his son Raghu; his brother Kâkustha; his son Śântivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCI.* No. 3. Dêvagêri plates of the 3rd year of the reign of the Kadamba *Mahârâja* **Mṛigêśavaravarman (Mṛigêśavarman),** the son of Śântivaravarman, of the lineage of Kâkustha; issued at Vaijayantî :—

(L. 7).— âtmanaḥ râjyasya tṛitîyê varshê Paushê saṁvatsarê Kârttikamâsa-bahulapakshê daśamyâṁ tithau Uttarâbhadrapadê nakshatrê.[7]

605.— *Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCI.* No. 4. Dêvagêri plates of the 4th year (of the reign) of the Kadamba *Dharmamahârâja* **Vijaya-Śiva-Mṛigêśavarman,**[8] issued at Vaijayantî :—

(L. 4).— Mṛigêśavarmmaṇaḥ vijay-âyur-ârôgy-aiśvaryya-pravarddhana-karaḥ saṁvvatsaraḥ chaturtthaḥ varshâ-pakshaḥ ashṭamaḥ tithiḥ paurṇṇamâsî anay=ânupûrvyâ.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCI.* No. 5. Halsî (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king **Mṛigêśa (Mṛigêśavarman),** the eldest son of Śântivaravarman who was a son of Kâkustha; issued at Vaijayantî :—

(L. 10).— svavaijayikê ashṭamê Vaiśâkhê saṁvatsarê Kârttika-paurṇṇamâsyâm.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kûḍgere plates of the 2nd year (of the reign) of the Kadamba *Dharmamahârâja* **Vijaya-Śiva-Mândhâtṛivarman,** issued at Vaijayantî :—

(L. 6).— savassarê[9] dvitîyê Vaiśâkha-paurṇamâsyâm.

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[1] This is the name of the village granted by this record.— The plates are numbered with Telugu numeral figures.

[2] *I. e.* 'the destroyer of the pride of adversaries.'

[3] For the later Kâdambas see above, p. 26, note 1, *c.*

[4] I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.— Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

[5] Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

[6] See below, No. 616 ff.

[7] Here either the *nakshatra* Uttara-Bhadrapadâ has been quoted erroneously instead of Uttara-Phalgunî, or *bahula-pakshê* is a mistake for *śukla-pakshê*. Compare Nos. 480 and 853.

[8] For other (Hiṭṇahebbâgilu) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

[9] Read *saṁvatsarê*.

608.— *Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCI.* No. 6. Halsî (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palâśikâ. The inscription mentions the king's predecessors Kâkusthavarman, Śântivarman, and Mrigêśa.

609.— *Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCI.* No. 8. Halsî (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman[1] and other kings), residing at Palâśikâ.

610.— *Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCI.* No. 7. Halsî (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahârâja* **Ravivarman**, the son of Mrigêśa who was the eldest son of Śântivarman, the son of Kâkustha; recording donations made by Ravivarman's younger brother **Bhânuvarman**, at Palâśikâ :—

(L. 11).— pravarddhamânarâjya-śrî- Ravivarmma-dharmmamahârâjasya êkâdaśê saṁvatsarê hêmanta-shashṭha-pakshê daśamyâm tithau.

611.— *Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCI.* No. 9. Halsî (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahârâja* **Harivarman**, recording donations made by him at the advice of his paternal uncle **Śivaratha**; issued at **Uchchaśṛiṅgî** :—

(L. 6).— svarâjya-saṁvatsarê chaturtthê Phâlguṇa(na)-śukla-trayôdaśyâm.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCI.* No. 10. Halsî (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahârâja* **Harivarman**, the son of the *Mahârâja* Ravivarman, recording donations made at the request of king **Bhânuśakti** of the family of the Sêndrakas; issued at Palâśikâ :—

(L. 8).— svarâjya-saṁvatsarê pañchamê.

613.— *Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCI.* No. 1. Dêvagêri plates of the *Yuvarâja* **Dêvavarman**, son of the Kadamba *Dharmamahârâja* Krishṇavarman [I. ?]; issued at Triparvata.

614.— *Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahaḷḷi (now Haḷêbîḍ) plates of the 7th year of the reign of the Kadamba *Mahârâja* **Krishṇavarman II.**, the son of the *Mahârâja* Siṁhavarman, who was a son of the *Dharmamahârâja* Vishṇuvarman,[2] who was begotten by the *Dharmamahârâja* Krishṇavarman I. on a daughter of Kaikêya :—

(L. 13).— varddhamâna-vijayarâjya-saṁvatsarê saptamê Kârttika-mâsê âpûryyamâṇa-pakshê pañchamyâṁ Jyêshṭhâ-nakshatrê.

615.— *Ind. Ant.* Vol. XXI. p. 93. Koṇṇûr rock inscription of the Kadamba king **Dâmôdara.**

L.—The Pallavas, Gaṅga-Pallavas, Bâṇas and Gaṅga-Bâṇas.[3]

616.— *Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭûr district (formerly Sir W. Elliot's, now British Museum) Prâkṛit plates[4] of the queen of the Pallava *Yuvamahârâja* **Vijaya-Buddhavarman**, of the reign of the *Mahârâja* **Vijaya-Skandavarman** :—

(L. 1).— Siri-Vijayakhandavamma-mahârâjassa saṁvvachhara . . . .

[1] Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

[2] For (Bîrûr spurious?) plates of the *Dharmamahârâja* Vishṇuvarman, the eldest son of the *Dharmamahârâja* Krishṇavarman, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*jyêshṭha-pitṛi*), the *Dharmamahârâja* Sântivaravarman, see *Ep. Carn.* Vol. VI. p. 91, No. 162, and Plates.

[3] Nos. 616-643; 644-658; 659-668; and 669-671.

[4] The three plates are numbered (wrongly) with numerical symbols.— Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.— *Ep. Ind.* Vol. VI. p. 86, and Plates.[1] Mayidavôlu (now Madras Museum) Prâkrit plates[2] of the Pallava *Yuvamahârâja* **Śivaskandavarman**, of the 10th year (of the reign of his predecessor); issued from Kâñchîpura :—

(L. 25).— sa[ṁ]vachhara[ṁ] dasamaṁ 10 gimhâ pakho chhaṭho 6 divasaṁ paṁchami 5.[3]

618.—*Ep. Ind.* Vol. I. p. 5, and Plates. Hîrahaḍagalli Prâkṛit plates[4] of the 8th year (of the reign) of the Pallava *Dharmamahârâjâdhirâja* **Śivaskandavarman**, issued from Kâñchîpura :—

(L. 49).— saṁva 8 vâsa 6 diva 5.[3]

619.— *Ind. Ant.* Vol. V. p. 51, and Plates; *PSOCI.* No. 267. Uruvupalli[5] plates of the Pallava *Dharmayuvamahârâja* **Vishṇugôpavarman**, the son of the *Mahârâja* Skandavarman II., grandson of the *Mahârâja* Vîravarman, and great-grandson of the *Mahârâja* Skandavarman I.; of the 11th year (of the reign) of the *Mahârâja* **Siṁhavarman I.**; issued from Palakkaḍa :[6]—

(L. 33).— Siṁhavarmma-mâ(ma)hârâjasya vijaya-saṁvatsarê êkâdaśê Paushya(sha)-mâsê kṛishṇa-pakshê daśamyâm.

620.— *Ind. Ant.* Vol. V. p. 155, and Plates. Mâṅgaḷûr[5] plates of the 8th year of the reign of the Pallava *Dharmamahârâja* **Siṁhavarman II.**, the son of the *Yuvarâja* Vishṇugôpa (Vishṇugôpavarman), grandson of the *Mahârâja* Skandavarman II., and great-grandson of the *Mahârâja* Vîravarman; issued from Daśanapura :—

(L. 26).— samêdhamâna-vijayarâjy-âshṭama-saṁvatsara-Chaitramâsa-śuklapaksha-pañchamyâm.

621.— *Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayêndiram (spurious[7]) plates of the first year of the reign of the Pallava *Dharmamahârâja* **Nandivarman**, the son of the *Mahârâja* Skandavarman, grandson of the *Mahârâja* Siṁhavarman, and great-grandson of the *Râjâ* Skandavarman; issued from Kâñchîpura :—

(L. 19).— pravardhamâna-ve(vi)je(ja)yarâjya-prata(tha)[ma*]-sa[ṁva*]tsarê Va(vai)-śâka(kha)-mâsê śukuksh[ê][8] pañchamyâ[ṁ*].

The plates contain a Tamiḻ endorsement of the 26th year (of the reign) of king Parakêsarivarman who took Madirai, *i.e.* the Chôḷa king Parântaka I.[9]

622.— *Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] *Mahârâja* **Vîrakôrchavarman**, issued from Daśanapura.

623.— *South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamiḻ inscription, recording the foundation of a temple by **Skandasêna**, the son of Vasantapriyarâja, a vassal of Pagâppiḍugu[10] **Lalitâṅkura Śatrumalla Guṇabhara Mahêndrapôtarâja** (*i.e.*, probably, the Pallava **Mahêndravarman I.**).

624.— *Ep. Ind.* Vol. IV. p. 153, and Plate. Mahêndravâḍi inscription of **Guṇabhara (Mahêndra)**, (*i.e.*, probably, the Pallava **Mahêndravarman I.**).

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[1] For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

[2] Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

[3] These numbers are denoted by numerical symbols.

[4] The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

[5] This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

[6] The inscription records a grant to a temple founded by a *Sênâpati* Vishṇuvarman. See the same name above, in Nos. 609 and 614.

[7] See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

[8] Read *śukla-pakshê.*

[9] See below, No. 634 and No. 681 ff.

[10] *I.e.* 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava **Guṇabhara (Satyasaṁdha, Śatrumalla, Purushôttama),** (*i.e.*, probably, the Pallava **Mahêndravarman I.**).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śîyamaṅgalam cave inscription of **Lalitâṅkura** (*i.e.*, probably, the Pallava **Mahêndravarman I.**), recording the construction of a temple called Avanibhâjana-Pallavêśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOCI.* No. 38. Bâdâmi fragmentary rock inscription of the time of the Pallava **[Narasiṁ]havishṇu** (?, *i.e.* **Narasiṁhavarman I.** ?):[1]—

(L. 1).— . . . [saṁ]vatsarê âtmanô râjya-varshê cha varddhamânê tra[yôdaśê] . . .

The fragment contains the epithet or *biruda* Mahâmalla,[2] and the name Vâtâpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kûram Sanskṛit[3] and Tamiḻ plates of the Pallava king **Paramêśvaravarman I.** (who defeated [the W. Chalukya] Vikramâditya [I.]), the son of Mahêndravarman II., and grandson of Narasiṁhavarman I. (who defeated [the W. Chalukya] Pulakêśin [II.]);[4] recording a grant made at the request of the Pallava lord (*Pallav-âdhirâja*) **Vidyâvinîta.**— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava **Râjasiṁha (Atyantakâma, Śrîbhara, Raṇajaya),** (*i.e.* **Narasiṁhavarman II.**), the son of Ugradaṇḍa Paramêśvara (*i.e.* Paramêśvaravarman I.) who destroyed the city of Raṇarasika (*i.e.* the W. Chalukya Vikramâditya I.).[5]

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava **Râjasiṁha** (*i.e.* **Narasiṁhavarman II.**), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of **Raṅgapatâkâ,** the queen of the Pallava **Narasiṁhavishṇu** (*i.e.* **Râjasiṁha, Narasiṁhavarman II.**).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava **Mahêndra** (*i.e.* **Mahêndravarman III.**), the son of Râjasiṁha (*i.e.* Narasiṁhavarman II.), who was the son of Lôkâditya (*i.e.* Paramêśvaravarman I.) who defeated Raṇarasika (*i.e.* the W. Chalukya Vikramâditya I.).[6]

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamiḻ inscription of the 18th year of the reign of [the Pallava] **Nandipôttaraiyaṉ** (*i.e.* **Nandivarman**).[7]

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayêndiram plates[8] of the 21st year (of the reign) of the Pallava **Nandivarman-Pallavamalla,** recording a grant made at the request of his military officer or feudatory **Udayachandra** who was of the Pûchân family and lord of Vilvalapura:—

(L. 37).— tasy=aiva Nandivarmmaṇô(ṇa) êkaviṁśati-saṁkhyâm pûrayati saṁvatsarê.

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[1] See Dr. Fleet's *Dynasties*, p. 328.

[2] Compare above, No. 20, note.

[3] The Sanskṛit part is called a *praśasti*, the name of the author of which, if it was given, is broken away.

[4] Compare above, No. 20.

[5] See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

[6] See above, No. 629.

[7] See above, No. 49.

[8] The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chôḷa king Parântaka I.

Mythical genealogy from Brahman to Pallava. In his race, Siṁhavishṇu; his son Mahêndravarman [I.]; his son Narasiṁhavarman [I.] (conquered Vallabharâja, *i.e.* the W. Chalukya Pulakêśin II.); his son Mahêndravarman [II.]; his son Paramêśvaravarman [I.] (defeated Vallabha, *i.e.* the W. Chalukya Vikramâditya I.); his son Narasiṁhavarman [II.]; his son Paramêśvaravarman [II.]; his son[1] Nandivarman.— Udayachandra slew the Pallava king Chitramâya; defeated the Śabara king Udayana,[2] and the Nishâda chief Pṛithivivyâghra; and subjected the district of Vishṇurâja (*i.e.* the E. Chalukya Vishṇuvardhana III.) to the Pallava.

The inscription ends[3] with the same Tamil endorsement as No. 621 above, of the 26th year of king **Parakêsarivarman** who took Madirai, *i.e.* the Chôḷa king Parântaka I.

635.— *South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. Kâśâkuḍi Sanskṛit[4] and Tamil plates of the 22nd year of the reign of the Pallava *Mahârâja* **Nandivarman Pallavamalla** (also called Kshatriyamalla and Śrîdhara), recording a grant made at the request of his prime-minister Brahmaśrîrâja (Brahmayuvarâja) :—

(L. 79).— sâmrâjya-saṁvatsarê dvâviṁśê [va]rttamânê.

Mythical genealogy from Brahman to Aśôkavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kâṇagôpa, Vishṇugôpa, Vîrakûrcha, Vîrasiṁha, Siṁhavarman, Vishṇusiṁha, and others. Then came Siṁhavishṇu (called Avanisiṁha); after him, Mahêndravarman [I.]; his son Narasiṁhavarman [I.] (conquered Vâtâpi);[5] his son Mahêndravarman [II.]; then, Paramêśvarapôtavarman (*i.e.* Paramêśvaravarman) [I.]; his son Narasiṁhavarman [II.]; his son Paramêśvarapôtavarman (*i.e.* Paramêśvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipôtarâja, Nandin), who was descended from Siṁhavishṇu's younger brother Bhîmavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Âdityavarman, Gôvindavarman, and Nandivarman's father Hiraṇya (whose wife was Rôhiṇî).

636.— *Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. Pañchapâṇḍavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of **Nandippôttaraśar (Nandipôtarâja)**, (*i.e.* the Pallava **Nandivarman**).

637.— *South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. Mâmallapuram Dharmarâja-Ratha inscriptions containing *birudas* of a Pallava king **Narasiṁha**.

638.— *South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. Mâmallapuram inscriptions of a Pallava king **Atyantakâma**, a successor of Narasiṁha.

639.— *South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. Śâḷuvaṅkuppam inscriptions of a Pallava king **Atiraṇachaṇḍa**.

640.— *South-Ind. Inscr.* Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinîtêśvara' (founded by a Pallava king **Nityavinîta?**).

641.— *South-Ind. Inscr.* Vol. I. No. 32, p. 26. Amarâvatî (now Madras Museum) pillar inscription[6] of a Pallava king **Siṁhavarman [II.]**; mentions Pallava's son Mahêndravarman, his son Siṁhavarman [I.], his son Arkavarman, Ugravarman, Siṁhavishṇu's son Nandivarman, and Siṁhavarman [II.].— The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

[1] But see No. 635. [2] Possibly the Udayana of *North. Inscr.* No. 614 ff.

[3] The preceding Sanskṛit part is called a *praśasti*, composed by Paramêśvara, the son of Chandradêva, of the family of Mêdhâvin.

[4] The Sanskṛit part, called a *praśasti*, was composed by Trivikrama.

[5] See below, No. 680.

[6] The inscription is read from the bottom upwards; compare above, No. 5.— In the first verse the author appears to have imitated a verse of Bâṇa's *Kâdambarî*.

642.—*Ep. Ind.* Vol. VII. p. 26. Taṇḍalam Tamiḻ rock inscription[1] of the 10th year (of the reign) of **Śatti (Śakti),** the king of the Kâḍavas, *i.e.* Pallavas, recording the building of a sluice :—

'In (the year) twice five (*i.e.* ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kâḍavas, was entered on a gold leaf.'[2]

643.—*Mysore Inscr.* No. 115, p. 212; *PSOCI.* No. 226. Nandi (Bhôga-Nandi) Kanarese inscription of a Pallava **Noḻambâdhirâja.**[3]

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Râyakôṭa (formerly Sir W. Elliot's, now British Museum ?) Sanskṛit and Tamiḻ plates[4] of the 14th year (of the reign) of [the **Gaṅga-Pallava] Skandaśishya** (king **Vijaya-Skandaśishyavikramavarman),** recording a grant made at the request of (his feudatory) **Mahâvali-Vâṇarâja.**[5]

Mythical genealogy from Brahman to Aśvatthâman ; his son (?) by a Nâga woman was the *Adhirâja* Skandaśishya ; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kîḻ-Muṭṭugûr (now Madras Museum) Tamiḻ memorial stone of the 3rd year (of the reign) of king **Vijaya-Narasiṁhavarman.**

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kîḻ-Muṭṭugûr (now Madras Museum) Tamiḻ inscription of the 18th year (of the reign) of king **Vijaya-Narasiṁhavarman.**

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baṅgavâdi Tamiḻ memorial stone of the 24th year (of the reign) of king **Vijaya-Narasiṁhavikramavarman,** recording the death of a servant of a Bâṇa chief named **Skanda** (Skanda-Bâṇâdhirâja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śîyamaṅgalam Tamiḻ cave inscription of the 3rd year (of the reign) of king **Vijaya-Nandivikramavarman,**[6] recording the building of a *maṇḍapa* by a certain person with the permission of a Gaṅga chief named **Nêrguṭṭi,** who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription[7] of the 17th year[8] (of the reign) of king **Vijaya-Nandivikramavarman,** recording a grant which was made at the request of **Mâvali-Vâṇarâya** *alias* **Vikkiramâditta-Vâṇarâya** (*i.e.*, according to Dr. Hultzsch, probably the Bâṇa king Vikramâditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppêri (near Vêlûr) fragmentary Tamiḻ inscription of the 52nd year (of the reign) of king **Vijaya-Nandivikramavarman.**[9]

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamiḻ rock inscription of the 62nd year (of the reign) of king **Vijaya-Nandivikramavarman,** " while the

[1] According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

[2] "This seems to refer to some custom observed at the coronation of a king."

[3] See Dr. Fleet's *Dynasties*, p. 332.

[4] The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

[5] An hereditary designation of the Bâṇa chiefs.

[6] Identical with Nandivarman, the father of Vijaya-Nṛipatuṅgavarman in No. 652.

[7] The inscription professes to be a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

[8] For another inscription of the 17th year of the same king see below, under *Addenda*.

[9] For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Mâvali-Vâṇarâya** (or **Mahâvali-Vâṇarâya**), born from the family of Mahâbali, . . . was ruling the Vaḍugavaḻi (*i.e.* 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bâhûr Sanskrit and Tamiḻ plates of the 8th year of the reign of king **Vijaya-Nṛipatuṅgavarman.**[1]—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkaṇika and other kings; after them, Dantivarman;[2] his son Nandivarman, married Śaṅkhâ[3] of the Râshṭrakûṭa family; their son Nṛipatuṅgadêva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Âmbûr Tamiḻ memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛipatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (*i.e.*, according to Dr. Hultzsch, perhaps the W. Gaṅga king Pṛithivîpati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbiṇi Tamiḻ memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Îśvaravarman**, recording the death of a hero who was killed by a Bâṇa chief named **Kârôniri** (Kârôniri-Bâṇarâja).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamiḻ memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Îśvaravarman**, recording the death of two heroes in the service of **Kâṭṭiṟai**[4] (*i.e.* 'the king of the forest,' a title of the Pallavas).

656.— *South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Sôḻapuram (near Vêlûr) incomplete Tamiḻ inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman.**[5]

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamiḻ inscription[6] of the 10th year (of the reign) of **Kampavarman.**[7]

658.— *South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamiḻ inscription[6] of the 15th year (of the reign) of **Kampavarman.**

659.— *South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription,[8] recording a gift by **Vâṇa-mahâdêvi** (*i.e.* 'the great queen of the Bâṇa'), the daughter of Pratipati-Araiyar,[9] the son of Koṅguṇi-dharmamahârâja, the supreme lord of Kuṇilapura,[10] *alias* Śrînâtha, the glorious Śivamahârâja-[11]Perumâṇaḍigaḷ, (and) the great queen of **Vâṇavidyâdhararâya** *alias* **Vâṇarâya** (*i.e.* the Bâṇa king Vâṇavidyâdhara[12]), born from the family of **Mahâbali.**

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription,[13] recording a gift by **Kundavvaiyâr** *alias* **Vâṇa-mahâdêvi** (*i.e.* 'the great

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[1] For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.— For inscriptions of the 21st year see below, under *Addenda.*

[2] Perhaps identical with the Dantiga in No 62.

[3] Perhaps a daughter of the Râshṭrakûṭa Amôghavarsha I. Nṛipatuṅga; see above, No. 68 ff.

[4] Compare *Kâḍava,* above, No. 642.

[5] He was perhaps a brother of Vijaya-Nṛipatuṅgavikramavarman in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of Vijaya-Kampa see below, under *Addenda.*

[6] According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that Kampavarman must be anterior to the Chôḻa occupation of Toṇḍai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakêsarivarman *alias* Uttama-Chôḻadêva."

[7] Probably identical with king Vijaya-Kampavikramavarman, above, No. 656.

[8] The inscription professes to be a copy of an earlier stone inscription.

[9] *I.e.*, according to Dr. Hultzsch, the W. Gaṅga Pṛithivîpati I., the son of Śivamâra II., in No. 670.

[10] A mistake of the copyist for Kuvaḻâlapura. Compare Nos. 660, 708 and 724.

[11] *I.e.* Śivamâra II. For Śivamâra I. see above, No. 123.

[12] *I.e.*, according to Dr. Fleet and Dr. Hultzsch, the Bâṇa king Vikramâditya I. of No. 668; see also No. 662.

[13] The inscription was copied from an earlier stone inscription.

queen of the Bâṇa'), the daughter of Pratipati-Araiyar, the son of Koṅguṇivarma-dharma-mahârâja, the supreme lord of Nipuṇilapura,[1] *alias* Śrînâtha, the glorious Śivamahârâja-Perumâṇaḍigaḷ, (and the queen of) **Vâṇavidyâdhararâja** *alias* **Vâṇarâya** (*i.e.* the Bâṇa king Vâṇavidyâdhara), born from the family of Mahâbali.[2]

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription, recording a gift by the queen of **Vâṇavidyâdhara-Vâṇarâya,** born from the family of Mahâbali.[3]

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gûlgânpode Sanskṛit and Kanarese memorial stone of the reign of the Bâṇa king **Vikramâditya Jayamêru,** surnamed **Bâṇavidyâdhara** (*i.e.* Vikramâditya I.).[3]

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayêndiram fragmentary plates of the Bâṇa king **Vikramâditya II. Vijayabâhu.**

The Asura Bali; his son Bâṇa; in his lineage, Bâṇâdhirâja. When he and many other Bâṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayâditya [I.]; his son Malladêva Jagadêkamalla; his son Bâṇavidyâdhara; his son Prabhumêru; his son Vikramâditya [I.]; his son Vijayâditya [II.] Pugaḻvippavarganda;[4] his son Vikramâditya [II.] Vijayabâhu (was a friend of Kṛishṇarâja[5]).

664.—**Ś. 810.**—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription,[6] dated "(during the reign of some) **Mahâvali-Vâṇarâja,** [born from the family of Mahâbali] . . . in the Śaka year eight hundred and ten."

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription[7] of the reign of some **Mahâvali-Vâṇarâya,** born from the family of Mahâbali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gûlgânpode Kanarese memorial stone of the reign of some **Mahâvali-Baṇarasa,** born in the family of Mahâvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription[8] (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of **Bâṇarâya** (or 'a king of the Bâṇa family').

668.—**Ś. 261.**—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanûr (spurious[9]) plates of the 23rd year (of the reign) of the Bâṇa king Śrîvadhûvallabha **Malladêva-Nandivarman,** ruler of the seven and a half lakh country in the Ândhra *maṇḍala*; issued from Âvanyapura:—

(L. 23).—êkashashṭyuttara-dvayaśatê Śak-âbdaḥ pravarddhamân-âtmanaḥ trayôviṁśati varttamâna-Viḷambi-saṁvatsarê Kârttikâ(ka)-śuklapakshê trayôdaśyâṁ Sômavârê Aśvinyâṁ nakshatrê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dânava Mahâbali, Nandivarman, and his son Vijayâditya.

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[1] A mistake of the copyist for Kuvaḷâlapura.

[2] See No. 659.

[3] See No. 663.

[4] *I.e.* 'the disgracer of vainglorious (kings);' compare below, No. 698.

[5] *I.e.*, probably, the Râshṭrakûṭa Kṛishṇarâja II.; see above, No. 82 ff.

[6] The inscription was copied from an earlier stone inscription.

[7] The inscription apparently was copied from an earlier stone inscription.

[8] Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) **Ajjaṇandi, (Âryanandin)**; see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named **Ajjanandi, the pupil of Bâlachandra**) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

[9] See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskṛit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [**Parakêsarivarman**, *i.e.* the Chôḷa king **Parântaka I.**], recording a grant which was executed by his feudatory **Hastimalla Vira-Chôḷa** (*i.e.* the **Gaṅga-Bâṇa Pṛithivîpati II.**), 'the king of the people of Paṛivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayêndiram Sanskṛit and Tamil plates, recording a grant by the Gaṅga-Bâṇa king **Pṛithivîpati II. Hastimalla** (Śembiyaṉ Mâvali-Vâṇarâyar), 'lord of Paṛivipurî, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the **Chôḷa** king **Parântaka I.** (king **Parakêsarivarman** who took Madirai).[1]

Genealogy of Parântaka I.; see below, No. 685.

Genealogy of Pṛithivîpati II.: In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Siṁhanandin, there was at Kuvalâlapura Koṅkaṇi; in his lineage (in which were Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama,[2] *etc.*) was the son of Śivamâra [II.,][3] Pṛithivîpati [I.] Aparâjita (saved king Diṇḍi's sons Iriga and Nâgadanta, the one from [the Râshṭrakûṭa] Amôghavarsha [I.], the other from death; defeated the Pâṇḍya Varaguṇa); his son Mârasiṁha [I.]; his son Pṛithivîpati [II.] Hastimalla (was made by Parântaka I. lord of the Bâṇas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayêndiram second and fifth plates[4] only of **Vîra-Chôḷa** (*i.e.* the Gaṅga-Bâṇa king **Pṛithivîpati II. Hastimalla**), the subordinate of **Parakêsarivarman** (*i.e.* the Chôḷa king **Parântaka I.**).[5]

M.—The Chôḷas.[6]

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** (perhaps[7] identical with **Vijayâlaya**, the grandfather of Parântaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king **Parakêsarivarman** (perhaps identical with **Vijayâlaya**, the grandfather of Parântaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of king **Parakêsarivarman** (perhaps identical with **Vijayâlaya**, the grandfather of Parântaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchîndram (Sthâṇunâtha temple) Tamil inscription of the 34th year (of the reign) of king **Parakêsarivarman** (perhaps identical with **Vijayâlaya**, the grandfather of Parântaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 3rd year[8] (of the reign) of king **Râjakêsarivarman** (perhaps[9] identical with **Âditya I.**, the father of **Parântaka I.**).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Sanskṛit and Tamil inscription of the 6th year (of the reign) of king **Râjakêsarivarman** (perhaps identical with **Âditya I.**, the father of Parântaka I.).

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[1] Compare *Ep. Ind.* Vol. IV. p. 222. [2] Compare above, No. 108 ff. [3] For Śivamâra I. see No. 123.
[4] The plates are marked with the Tamil numerals 2 and 5.
[5] See *Ep. Ind.* Vol. IV. p. 223.— Compare below, No. 681; also above, No. 103.
[6] These include some Telugu-Chôḍas, Nos. 880—888.
[7] See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.
[8] For a fragmentary Conjeeveram Tamil inscription of the same year of Râjakêsarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.
[9] See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamiḻ inscription of the 122nd day of the 17th year (of the reign) of king **Râjakêsarivarman** (perhaps identical with **Âditya I.**, the father of Parântaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamiḻ inscription of the 23rd year (of the reign) of king **Râjakêsarivarman** (perhaps identical with **Âditya I.**, the father of Parântaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkaḻukkunṟam (Vêdagirîśvara temple) Tamiḻ inscription of the 27th year (of the reign) of king **Râjakêsarivarman** (perhaps identical with **Âditya I.**, the father of Parântaka I.); recording the renewal of a grant which had been made by a [Pallava] king **Skandaśishya** (*i.e.*, probably, Skandavarman) and confirmed by the king **Naraśiṅgappôttaraiyar** who took Vâtâpi (*i.e.* Narasiṁhavarman I.).[1]

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskṛit[2] and Tamiḻ partly mutilated rock inscription of the 9th year (of the reign) of [**Parakêsarivarman**, *i.e.* the Chôḷa king **Parântaka I.**], recording a grant which was executed by his feudatory **Hastimalla Vîra-Chôḷa** (*i.e.* the Gaṅga-Bâṇa king Pṛithivîpati II.).—See above, No. 669.

In the race of the Sun, Âditya [I.]; his son Vîra-Nârâyaṇa Parântaka [I.], conferred the title of 'lord of the Bâṇas' on Pṛithivîpati [II.] Hastimalla Vîra-Chôḷa of the Gaṅga lineage.

682.—Udayêndiram second and fifth plates only of **Vîra-Chôḷa** (*i.e.* the Gaṅga-Bâṇa Pṛithivîpati II. Hastimalla), the feudatory of **Parakêsarivarman** (*i.e.* the Chôḷa king **Parântaka I.**).— See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkaḻukkunṟam (Vêdagirîśvara temple) Tamiḻ inscription of the 13th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailâsanâtha temple) Tamiḻ inscriptions of the 15th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

685.—Udayêndiram plates (above, No. 670), recording a grant by the Gaṅga-Bâṇa king **Pṛithivîpati II. Hastimalla**, made in the 15th year (of the reign) of his sovereign, king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

Genealogy of Parântaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kôkkiḷḷi, Chôḷa, Karikâla, Kôchchaṅkan and other kings) there was Vijayâlaya; his son Âditya [I.]; his son Vîra-Nârâyaṇa (Saṁgrâma-Râghava, Parakêsarin, Parântaka [I.]) uprooted two Bâṇa kings, defeated the Vaidumba, and the Pâṇḍya Râjasiṁha, *etc.*—For the rest see above, No. 670.

686.—Tamiḻ endorsement of the 26th[3] year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**), in the Udayêndiram (spurious) plates of the Pallava Nandivarman and the Udayêndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kîḻ-Muṭṭugûr (now Madras Museum) Tamiḻ memorial stone of the 29th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kîḻ-Muṭṭugûr (now Madras Museum) Tamiḻ inscription of the 32nd year (of the reign) of king **Parakêsarivarman** who

[1] See above, No. 635. [2] The Sanskṛit part of this '*praśasti*' was composed by Kumâra.
[3] For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (*i.e.* the Chôḷa king **Parântaka I.**), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭûr (*i.e.* the modern Kîḻ-Muṭṭugûr).

689.— *South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍâṉ-Tirumalai (Ujjîvanâtha temple) Tamiḻ pillar inscription of the 34th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**), recording donations by the queen of **Pirântakaṉ-Kaṇḍarâdittadêvar** (*i.e.* **Gaṇḍarâdityavarman**, the second son of Parântaka I.).

690.— *South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamiḻ inscription of the 37th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Kêśava-Perumâḷ temple) Tamiḻ inscription of the 40th year (of the reign) of king **Parakêsarivarman** who took Madirai and entered Îḻam (*i.e.* the Chôḷa king **Parântaka I.**) :—

'In the fortieth year . . . at night on the day of Rôhiṇî, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkaṭa]ka in this year.'

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchîndram (Sthâṇunâtha temple) Tamiḻ inscription of the month of Kumbha of the 40th year (of the reign) of king **Parakêsarivarman** who took Madirai and Îḻam (*i.e.* the Chôḷa king **Parântaka I.**).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailâsanâtha temple) fragmentary Tamiḻ inscription of the reign of king **Parakêsari[varman]** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamiḻ inscription of the 4th year (of the reign) of king **Parakêsarivarman**[1] who took the head of Vîra-Pâṇḍya.[2]

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamiḻ inscription of the 5th year (of the reign) of king **Râjakêsarivarman** who took Madirai.[3]

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamiḻ inscription of the 7th year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôḷa king **Râjarâja I.**) :[4]—

'In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rêvatî and to a full-moon *tithi* of the month of Aippaśi in this very year.'

[**Ś. 913**] : 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarâditya, son of Madhurântaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarâditya and immediate predecessor of Râjarâja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription of the 7th year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôḷa king **Râjarâja I.**).

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[1] According to Dr. Hultzsch, this king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I. (see below, No. 712).—But Âditya II. would be expected to be a Râjakêsarivarman.

[2] According to Dr. Hultzsch "this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pâṇḍya king;" see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

[3] By Dr. Hultzsch identified with the "Madhurântaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarâditya [the second son of Parântaka I.] and ruled between Âditya II. and Râjarâja I."—But that Madhurântaka would be expected to be a Parakêsarivarman.

[4] The accession of Râjarâja I. took place between (approximately) the 25th June and the 25th July A.D. 985; see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapâṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôḷa king **Râjarâja I.**), containing an order of the Lâṭarâja **Vîra-Chôḷa**, the son of Pugaḻvippavarganda.[1]

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchîndram (Sthâṇunâtha temple) Tamil inscription of the 10th[2] year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôḷa king **Râjarâja I.**), dated 'in the month of Karkaṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king **Râjarâjakêsarivarman** who destroyed the ships (at) Kândaḷûr-Śâlai; (*i.e.* the Chôḷa king **Râjarâja I.**).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 13th year (of the reign) of king **Râjarâjakêsarivarman** who destroyed the ships (at) Śâlai;[3] (*i.e.* the Chôḷa king **Râjarâja I.**).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Vishṇu temple) Tamil inscription of the 14th year (of the reign) of king **Râjarâjakêsarivarman** who, having destroyed the ships (at) Śâlai,[3] conquered Vêṅgaiññâḍu (Vêṅgai-nâḍu), Gaṅga-pâḍi, Taḍiya-vaḻi (Taḍigai-pâḍi) and Nuḷamba-pâḍi; (*i.e.* the Chôḷa king **Râjarâja I.**).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchîndram (Sthâṇunâtha temple) Tamil inscription of the month of Vṛiśchika of the 14th year (of the reign) of king **Râjarâjakêsarivarman** who, having destroyed the ships (at) Kândaḷûr-Śâlai, conquered Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍiga-vaḻi (Taḍigai-pâḍi) and Vêṅgai-nâḍu; (*i.e.* the Chôḷa king **Râjarâja I.**).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mêlpâḍi (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious **Mummuḍi-Chôḷadêva**[4] (*alias*) king **Râjarâja Râjakêsarivarman** who . . . was pleased to destroy the ships (at) Kândaḷûr-Śâlai, conquered Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍiya-pâḍi (Taḍigai-pâḍi), Vêṅgai-nâḍu and Kuḍamalai-nâḍu (*i.e.* Malabar), and deprived the Śeḻiyas (*i.e.* Pâṇḍyas) of (their) splendour; (*i.e.* the Chôḷa king **Râjarâja I.**).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchîndram (Sthâṇunâtha temple) Tamil inscription of the 15th year (of the reign) of king **Râjarâjakêsarivarman**, described as in No. 704; (*i.e.* the Chôḷa king **Râjarâja I.**) :—

'In the year fifteen . . . on the day of Pûrva-Bhadrapadâ, . . . Tuesday, three evenings having expired of the month of Kanyâ.'

[**Ś. 921**]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumâḷ temple) Tamil inscription of the 15th year (of the reign) [of the Chôḷa king **Râjarâja I.**] :—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Ṛishabha.'

[**Ś. 922**]: 15th May A.D. 1000;[5] but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shêrmâdêvi (Râmasvâmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king **Râjarâjakêsarivarman**, described as in No. 704; (*i.e.* the Chôḷa king **Râjarâja I.**).

[1] *I.e.* 'the disgracer of vainglorious (kings);' compare above, No. 663.
[2] For inscriptions of the 9th and 11th years see below, under *Addenda*.
[3] *I.e.* Kândaḷûr-Śâlai.
[4] *I.e.* 'the Chôḷa king (who wears) three crowns,' *viz.* those of the Chôḷa, Pâṇḍya and Chêra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.
[5] That the above is the proper equivalent of the date follows from the fact that Râjarâja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 16th year (of the reign) of king **Râjarâja Râjakêsarivarman** (*i.e.* the Chôla king **Râjarâja I.**).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kaliṅgam.

The inscription records the sale of some land to "Śaṁkaradêva, (the son of) Koṅgunivarma-dharmamahârâja, the supreme lord of Nipunilapura,[1] Śrînâtha, the glorious Śivamahârâja-Tiruvaiyan," who granted it to a temple.

709.— *South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Vishṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king **Râjarâja Râjakêsarivarman** (*i.e.* the Chôla king **Râjarâja I.**).—The conquests enumerated are the same as in No. 708.

710.— *South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 20th year (of the reign) of king **Râjarâja Râjakêsarivarman** *alias* the glorious **Râjarâjadêva** (*i.e.* the Chôla king **Râjarâja I.**).—To the conquests enumerated in No. 708 the inscription adds that of Îla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.— *South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king **Râjarâjakêsarivarman** *alias* the glorious **Râjarâjadêva [I.]**.[2]— The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit[3] and Tamil Leyden grant[4] (on 21 plates) of the 21st year of the reign of **Râjarâja Râjâśraya Râjakêsari-varman** (*i.e.* the Chôla king **Râjarâja I.**).

Mythical genealogy from the Sun to Chôla; then Râjakêsarin and Parakêsarin (after whom the kings of this family are alternately called Râjakêsarin and Parakêsarin); in their family there were Suraguru Râjêndra Mṛityujit, Vyâghrakêtu, Pañchapa, Karikâla, Kôchchaṅkaṇṇân and Kôkkiḷḷi. Then, Vijayâlaya; his son Âditya [I.]; his son Parântaka [I.]; he had three sons, Râjâditya, Gaṇḍarâditya, and Ariṁjaya; Gaṇḍarâditya's son was Madhurântaka; Ariṁjaya's son, Parântaka [II.]; his two sons were Âditya [II.] Karikâla and Râjarâja [I.].—The succession from Vijayâlaya to Râjarâja I. was: 1, Vijayâlaya; 2, Âditya [I.]; 3, Parântaka [I Parakêsarivarman]; 4, Râjâditya (conquered [the Râshṭrakûṭa] Krishṇarâja [III.],[5] but fell in battle); 5, Gaṇḍarâditya (Gaṇḍarâdityavarman); 6, Ariṁjaya; 7, Parântaka [II.]; 8, Âditya [II.] Karikâla (while a boy, played sportively in battle with Vîra-Pâṇḍya); 9, Madhurântaka; 10, Râjarâja [I. Râjakêsarivarman] (conquered [the W. Châlukya Iṛivabedaṅga] Satyâśraya[6] and others).

713.—**Ś. 928.**—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyûr Kanarese inscription consisting of praises of **Apramêya,** 'lord of Kotta-maṇḍala,' a general and minister under **Râjarâjadêva [I.]**:—

(L. 1).—Sa(śa)kanṛipakâl-âtîta-saṁvatsaraśataṁga[1*] 928neya[7] [Par]âbhava-saṁvatsarada Chaitra-mâsada bahuḷa-paṁchamiyum=Âdityav[â*]rad=andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

[1] "A mistake for Kuvaḷâlapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

[2] The inscription also gives Arumoḷi as a surname of Râjarâja.

[3] The Sanskrit *praśasti* was composed by Nandanârâyaṇa.

[4] The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chûḷâmaṇivarman, king of Kaṭâha (or, in Tamil, Kiḍâram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Mâravijayôttuṅga-varman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

[5] Compare above, No. 95.

[6] See above, No. 146 ff.

[7] This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramêya is said " to have defeated the Poysaḷa (Hoysaḷa) minister Nâgaṇṇa; and to have slain . . . the Hoysaḷa leaders Mañjaga, Kâliga (or ? Kâli-Gaṅga), Nâgavarmma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishṇu temple) Tamiḻ inscription of the 143rd day of the 24th year (of the reign) of king **Râjarâjakêsarivarman** *alias* the glorious **Râjarâjadêva [I.]**, containing an order which was issued by the king at (his capital) Tañjâvûr on the 124th day of the 24th year of his reign.— To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakshas* of Ilaṭṭa-pâḍi (Iraṭṭa-pâḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Mâmallapuram Tamiḻ inscriptions of the 25th and 26th years (of the reign) of king **Râjarâja Râjakêsarivarman** *alias* the glorious **Râjarâjadêva [I.]**.— The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Râjarâjêśvara temple) Tamiḻ[1] inscriptions of king **Râjakêsarivarman** *alias* the glorious **Râjarâjadêva [I.]**, engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyâr, the daughter of Parântaka II. and queen of Vallavaraiyar Vandyadêvar, Nos. 2 and 6), his queens (Lôkamahâdêvî, No. 34, Chôḷamahâdêvî, Nos. 42 and 46, Abhimânavalli, No. 44, Trailôkyamahâdêvî, No. 48, Pañchavaṉmahâdêvî, Nos. 51 and 53) and others (such as the commander of his army Krishṇa Râma, Nos. 31 and 39) should be recorded on the walls of the Tañjâvûr temple.— The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyâśraya (*i.e.* the W. Châlukya Iṛivabeḍaṅga Satyâśraya).[2]

717.—**Ś. 934.**—*Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agastyêśvara temple) Kanarese inscription of the 28th year (of the reign) of **Râjarâjadêva (Râjarâjakêsarivarman** *alias* **Râjarâjadêva [I.])** :—

'In the twenty-eighth year . . . the Paridhâvin year . . . the Śaka year 934 . . . at the Uttarâyaṇa-saṁkrânti in the month of Pausha of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mêlpâḍi (Chôḷêśvara temple) Tamiḻ inscriptions of the 29th year (of the reign) of king **Râjarâjakêsarivarman**[3] *alias* the glorious **Râjarâjadêva [I.]**.— The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishṇu temple) Tamiḻ inscription of the 29th year (of the reign) of king **Râjakêsarivarman** *alias* the glorious **Râjarâjadêva [I.]**.— To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) unfinished Tamiḻ inscription [of **Râjarâjakêsarivarman,** *i.e.* the Chôḷa king **Râjarâja I.]**.— The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Râjarâjêśvara temple) Tamiḻ inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious **Râjêndra-Chôḷadêva** (*i.e.* the Chôḷa king **Râjêndra-Chôḷa I.**).[4]

[1] Nos. 1 and 31 open with a Sanskrit *ślôka*. [2] See above, No. 712.

[3] No. 17 has *Râjarâja-Râjakêsarivarman*.

[4] The accession of Râjêndra-Chôḷa I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôladêva [I.].**—The donations recorded in Nos. 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva [I.].**[1]

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva [I.].**

The inscription records the sale of some land to "Sômanâtha, (the son of) Koṅguṇivarma-dharmamahârâja, the supreme lord of Nipuṇilapura,[2] Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śaṁkaradêva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva [I.].**

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva [I.].**

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôladêva [I.],** who conquered Iḍaituṛai-nâḍu, Vanavâsi, Kollippâkkai, the camp of Maṇṇai (Maṇṇaikkaḍagam or Maṇṇaikkaḍakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pâṇḍya) had previously given to that (king of Îlam), the whole Îla-maṇḍalam, the crown *etc.* of the (king of) Kêraḷa, and many ancient islands.

728.—**Ś. 943*.**—*Ep. Carn.* Vol. IV. p. 115, No. 16. Beḷatûru (Bâṇêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious **Muḍigoṇḍa-Râjêndra-Chôḷa** (*i.e.* the Chôḷa king **Râjêndra-Chôḷa I.**) :—

'Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâḍhâ, during the full-moon *tithi* of the month of Âshâḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . . . .'

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mêlpâḍi (Chôḷêśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva [I.].**—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurâma had deposited at Śândimattîvu, of the seven and a half *lakshas* of Ilaṭṭa-pâḍi (Iraṭṭa-pâḍi, Raṭṭa-pâḍi) of Jayasiṁha (*i.e.* the W. Châlukya Jayasiṁha II.)[3] who was defeated at Muśaṅgi,[4] and of the principal great mountains (which contained) the nine treasures (of Kuvêra).

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[1] Certain names in this inscription suggest that Râjêndra-Chôḷa I. had the *biruda* Nigarili-Chôḷa, *i.e.* 'the unequalled Chôḷa.' Probably he also was called Uttama-Chôḷa; see *South-Ind. Inscr.* Vol. III. p. 14.

[2] "A mistake for Kuvaḷâlapura." Compare above, No. 708.

[3] Compare above, No. 152.

[4] Some inscriptions have *Muyaṅgi.*

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Mâmallapuram Tamil̤ inscription of the 9th year (of the reign) of the glorious **Râjêndra-Chôḻadêva**[1] (*i.e.*, probably, the Chôḻa king **Râjêndra-Chôḻa I.**).

731.—**Ś. 943*.**—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallêdêva temple) Kanarese inscription [of the Chôḻa king **Râjêndra-Chôḻa I.**] :—

(L. 1).—Sa(śa)ka-varishaṁ 943ne[ya] Raudra-saṁvatsarada Phâlguṇa-mâsa[da] su(śu)kla-[pa]kshaṁ Budhavâraṁ puṇṇame Uttare-nakshatraṁ sôma-grahaṇad=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Râjarâjêśvara temple) Tamil̤ inscriptions of the 10th year[2] (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôḻadêva [I.]**.— The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil̤ rock inscriptions of the 12th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḻadêva [I.]**.— To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kôṭṭam (Chakrakôṭṭa), Madura-maṇḍalam, Nâmaṇaikkôṇai, Pañchappaḻḻi, Mâśuṇi-dêśam, the treasures of Indiradaṉ (Indraratha ?)[3] of the race of the Moon (whom he defeated in the hall at Âdinagar), Oḍḍa-vishayam, Kôśalai-nâḍu, Taṇḍabutti (Daṇḍabhukti) of Dharmapâla, Takkaṇalâḍam (Dakshiṇa-Lâṭa) of Raṇaśûra, Vaṅgâḷa-dêśam of Gôvindachandra, elephants *etc.* of Mahîpâla,[4] Uttiralâḍam (Uttara-Lâṭa), and the Gaṅgâ.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Râjarâjêśvara temple) Tamil̤ inscription of the 242nd day of the 19th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḻadêva [I.]**.— After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrâmavijayôttuṅgavarman, the king of Kaḍâram,[5] took his treasures *etc.*, Śrîvishayam,[6] Paṇṇai, Malaiyûr, Mâyiruḍiṅgam (surrounded by the sea), Ilaṅgâśôgam (*i.e.* Laṅkâśôka), Pappâḷam,[5] Mêvilimbaṅgam, Vaḷaippandûṟu, Talaittakkôlam, Mâdamâliṅgam, Ilâmuri-dêśam, Nakkavâram (*i.e.* the Nicobar Islands),[5] and Kaḍâram.

735.—**Ś. 954.**—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttûru (Sômêśvara temple) Kanarese inscription of the 31st (*really* 21st) year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḻadêva [I.]**, who took the Eastern country, the Gaṅgâ, and Kaḍâram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Âṁgira-saṁvatsarada Kârttika-mâsa . . [rṇ]nam[i][7] tale-devasam=âge bidige Sômavâra Rôhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

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[1] The published text has *Vî[ra*]-Râjêndra-*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

[2] Nos. 12 and 13 have: "After (the harvest of) *paśâṉ* in the tenth year."

[3] For an Indraratha who probably was a contemporary of Râjêndra-Chôḻa I., see *North. Inscr.* No. 340.

[4] Perhaps the Pâla king Mahîpâla I.; compare *ibid.* No. 59.

[5] See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

[6] [This is the reading of an inscription at Kaṇḍiyûr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrîvishaya was the country ruled over by the king of Kaṭâha or Kaḍâram.—E. H.]

[7] Read *paurṇami*(?).

736.— **Ś. 955.**—*Ep. Carn.* Vol. IV. p. 115, No. 17. Beḷatûru (Bâṇêśvara temple) Kanarese **inscription** of the 22nd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôḷadêva [I.]**, who took the Eastern country, the Gaṅgâ, and Kaḍâram:—

(L. 5).—Sa(śa)kanṛipakâḷ-âtîta-saṁvatsara-śataṁga[ḷ*]955ya Śrîmukha-saṁvatsarada Mârggaśira-su(śu)ddha-pâḍivam=Mûl-Ârkkad=aṁdu.

Sunday, 25th November A.D. 1033;[1] see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.— **Ś. 959.**—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanâthapura (Arkêśvara temple) Kanarese inscription of the 26th[2] year (of the reign) of the glorious **Muḍigoṇḍa-Gaṅgegoṇḍa-Râjêndra-Chôḷadêva** (*i.e.* the Chôḷa king **Râjêndra-Chôḷa I.**):—

(L. 1).— Sha(śa)ka-varishaṁ 959neya I(î)śvara-shatsaṁrada[3] Âsaḍa-mâssada Kâḷâshṭavaya Shâti-naktra Sommavarada [a]ndu.

The date is irregular; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamiḻ inscription of the [3]2nd (*really* 22nd) year (of the reign) of **Jayaṅgoṇḍa-Chôḷa**, the king **Râjakêsarivarman** *alias* the lord, the glorious **Râjâdhirâjadêva** (*i.e.* the Chôḷa king **Râjâdhirâja I.**):[4]—

'In the [3]2nd (*really* 22nd) year . . . on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year.'

[Ś. 961]: Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamiḻ inscription of the 26th year (of the reign) of king **Râjakêsarivarman**, surnamed **Jayaṅgoṇḍa-Chôḷa**, *alias* the lord, the glorious **Râjâdhirâjadêva [I.]**:—

'In the [2]6th year . . . at night on the day of Uttara(-Phalgunî), which corresponded to a Wednesday in the month of Mîna in this year.'

[Ś. 965]: Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nîlivanêśvara temple) Tamiḻ inscription of the 27th year (of the reign) of **Jayaṅgoṇḍa-Chôḷa**, the king **Râjakêsarivarman** *alias* the lord, the glorious **Râjâdhirâjadêva [I.]**:—

'In the [2]7th year . . . on the day of Mûla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.'

[Ś. 966]: Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 29th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjâdhirâjadêva**, surnamed **Jayaṅgoṇḍa-Chôḷa**; (*i.e.* the Chôḷa king **Râjâdhirâja I.**):—

'In the 29th year . . . on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanus.'

[Ś. 968]: Wednesday, 3rd December A.D. 1046; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Râjâdhirâja: the three allied kings of the South Mânâbharaṇa, Vîra-Kêraḷa, and Sundara-Pâṇḍya; [the W. Châlukyas] Âhavamalla (Sômêśvara I.),[5] Vikki (*i.e.* Vikramâditya VI.) and Vijayâditya (*i.e.* Vishṇuvardhana Vijayâditya); Śâṅgamayaṉ; the kings of Ceylon Vikramabâhu, Vikrama-Pâṇḍya,

[1] Ordinarily this day would fall in the month Pausha; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

[2] For an inscription of the 31st year see below, under *Addenda.*

[3] Read *-saṁvatsarada Âshâḍha-mâsada Kâḷâshṭamiyum Svâti-nakshatraṁ Sômavârad=andu.*

[4] The accession of Râjâdhirâja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see *Ep. Ind.* Vol. VII. p. 7.

[5] See above, No. 159 ff.

Vîra-Śalâmêgaṉ, and Śrîvallabha-Madanarâja; and also, in the northern region, Gaṇḍar-Dinakaraṉ (Gaṇḍarâditya ?), Nâraṇaṉ (Nârâyaṇa), Kaṇavadi (Gaṇapati), and Madiśûdaṇaṉ (Madhusûdana).[1]

742.—Ś. 970*.— *Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômêśvara temple) Kanarese inscription of the 30th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjâdhirâjadêva [I.]** (who took the head[2] of the glorious Vîra-Pâṇḍya and the Sâle of Sèrama *i.e.* the Chêra king),[3] and of his *Daṇḍanâyaka* **Appimayya** *alias* **Râjêndra-Chôḷa-Brahmamarâya** :—

(L. 1).—Sa(śa)ka-varisha 970nê yî Sabbajitu-saṁvatsaradal . . . śrî-Râjâdhirâja-dêva[r*]gge yâṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.— *Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagâla (Mâri temple) Kanarese inscription of the 35th year (of the reign) of the glorious **Râjâdhirâjadêva [I.]** :—

(L. 1).— . . . [35]âvadu [Sa]kha-va[ri]śaṁ[4] 975[ne]ya Vijayôschaiva-saṁvatsara[da] Jêshṭa-mâsada sukla-pakshada tra[yô*]daśi Âdityavârad=andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamiḻ inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva** (*i.e.* the Chôḷa king **Râjêndradêva**).[5]— The inscription mentions Râjêndradêva's elder brother (*viz.* Râjâdhirâja I.) and refers to the conquest of Iraṭṭa-pâḍi, the setting-up of a pillar of victory at Kollâpuram, and the defeat of (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 82nd day of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva** :—

'On the 8[2]nd day of the fourth year . . . on the day of Rôhiṇî, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Siṁha in this year.'

[Ś. 977] : Thursday, 17th August A.D. 1055;[6] see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaḷukki (*i.e.* W. Châlukya) Âhavamalla Sômêśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kaliṅga king Vîra-Śalâmêgaṉ was decapitated and the two sons of the Ceylon king Mânâbharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mârgasahâyêśvara temple) Tamiḻ inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva**, who defeated (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

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[1] The introduction states that Râjâdhirâja appointed seven relatives to be governors over the Chêra, Chalukya, Pâṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Châlukya at Kampili; compare above, No. 171.

[2] See above, p. 115, note 2.

[3] No. 741 above states that the king destroyed the ships of the Chêra king at Kândaḷûr-Śâlai.

[4] Read *Śaka-varshaṁ* . . . . . *Jyêshṭha-mâsada śukla-*.

[5] The accession of Râjêndradêva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

[6] On this date the *tithi* of the date (which was the *Janm-âshṭamî* or *Krishṇ-âshṭamî*) *commenced* 14 h. 20 m. after mean sunrise.

747.—**Ś. 979.**—*Ep. Ind.* Vol. VI. p. 215, and Plate. Beḷatûru Kanarese inscription of the 6th year of the reign of the glorious Chôḷa king **Râjêndradêva,** recording the self-immolation[1] of a Śûdra's wife after her husband's death; (composed by Malla) :—

'When the glorious Chôḷa king had taken possession of the whole earth,—(he,) Râjêndradêva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hêmaḷambi, the auspicious month indeed Kârttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.[2] Tanjore (Râjarâjêśvara temple) Tamiḻ inscription of the 6th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva,** who defeated (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvûr (Paśupatîśvara temple) Tamiḻ inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva,** who defeated (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvûr (Paśupatîśvara temple) Tamiḻ inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva** (*i.e.* the Chôḷa king **Râjêndradêva).**— The historical introduction is the same as in No. 749.

751.—**Ś. 984.**—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjappanahuṇḍi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king **Râjakêsarivarman (!)** *alias* the lord, the glorious **Râjêndradêva** :—

'In the twelfth year . . . during the full-moon *tithi* of the month of Phâlguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Râjêndradêva's elder brother (*viz.* Râjâdhirâja I.), the setting-up of a pillar of victory at Kollâpuram, and the defeat of (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamiḻ inscription of the 2nd year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjamahêndradêva** (*i.e.* the Chôḷa king **Râjamahêndra).**[3]

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvûr (Paśupatîśvara temple) Tamiḻ inscription (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva** (*i.e.* the Chôḷa king **Vîrarâjêndra I.**), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).[4]— The inscription records, amongst other things, the defeat of (the W. Châlukya) Âhavamalla (Sômêśvara I.) and his two sons Vikkalaṉ (*i.e.* Vikramâditya VI.) and Siṅgaṇaṉ (*i.e.* Jayasiṁha III.)[5] at Kûḍalśaṅgamam.

[1] This "is not identical with the so-called suttee (*satî*) of Brâhmaṇical usage."

[2] *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Râjêndradêva; three of them state that Râjêndradêva set up a pillar of victory at Kollâpuram.— For another inscription of the 6th year see below, under *Addenda.*

[3] By Dr. Hultzsch provisionally placed between Râjêndra and Vîrarâjêndra I. "Perhaps Râjamahêndra was a son and temporary co-regent of Râjêndra."

[4] For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda.* The inscription No. 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Śrî-Vîrarâjêndradêva." —For the name of Vîrarâjêndra's queen see below, No. 765.

[5] Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Maṇimaṅgalam (Râjagôpâla-Perumâ] temple) Tamiḻ inscription of the 5th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva [I.]** :—

'In the fifth year . . . on the day of Uttara (-Phalgunî), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyâ in this year.'

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramâditya VI.) as Vallabha (*i.e.* W. Châlukya king), and records the bestowal of the country of Vêṅgî on Vijayâditya (*i.e.* the E. Châlukya Vijayâditya VI. [1]).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription of the 200th day of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Adhirâjêndradêva** (*i.e.* the Chôḷa king **Adhirâjêndra**).[2]—The inscription mentions his queen (by the title) Ulagamuḻududaiyâr (*i.e.* 'the mistress of the whole world').

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvoṟṟiyûr (Âdhipurîśvara temple) Tamiḻ inscription of the 2nd year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [II.]**, who captured elephants at Vayirâgaram (Vajrâkara), conquered the king of Dhârâ at Chakrakôṭṭa, and took possession of the Eastern country;[3] (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**).[4]

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvâlaṅgâḍu (Vaṭâraṇyêśvara temple) Tamiḻ inscription of the 2nd year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [II.]**, described as in No. 756; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kôlâr (Kôlâramma temple) damaged Tamiḻ inscription of the 2nd year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [II.]**, described as in No. 756; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sômaṅgalam (Saundararâja-Perumâḷ temple) Tamiḻ inscription of the 3rd year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [II.]**, described as in No. 756; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kâvântaṇḍalam (Lakshmînârâyaṇa temple) incomplete Tamiḻ inscription of the 4th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [II.]**, described as in No. 756; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**) :—

'In the 4th year . . . on a Thursday which corresponded to (the day of) Śravaṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year.'

[**Ś. 995**] : Thursday, 7th November A.D. 1073;[5] see *Ep. Ind.* Vol. VII. p. 1, No. 56.

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[1] See *South-Ind. Inscr.* Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.

[2] By Dr. Hultzsch provisionally placed between Vîrarâjêndra I. and Kulôttuṅga-Chôḷa I.— The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrî-Vîrarâjêndradêva.

[3] *I.e.*, perhaps, the country of Vêṅgî.

[4] The accession of Kulôttuṅga-Chôḷa I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

[5] On this day the *tithi* of the date *commenced* 1 h. 38 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.[1] Conjeeveram (Pâṇḍava-Perumâḷ temple) Tamiḻ inscription of the 5th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakôṭṭa and Vayirâgaram (Vajrâkara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kâvêri, and decapitated an unnamed king of the South.

762.— **Ś. 998.**—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chêbrôlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahârâja** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**) :—

(L. 1).—Śakha(ka)-varshaṁblu 998nêṁṭi Nala-śaṁ(saṁ)vatsara śrâhi . . . pravarddhamâna-vijayarâjya-śaṁ(saṁ)vatsara[ṁblu] 7nêṇḍu . . . . Mâgha-mâsamuna punnamayu Su(śu)kravâramuna sômagrahaṇa-nimittamunan=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phâlguna, not of Mâgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbêr (Tândôṉṟîśvara temple) Tamiḻ inscription of the 11th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.—To the account given in No. 761 the inscription adds that the king defeated Vikkalaṉ (*i.e.* the W. Châlukya Vikramâditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.[2]

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkaḻukkuṉṟam (Vêdagirîśvara temple) Tamiḻ inscription of the 14th and 15th years (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.—After the account given in No. 763 the inscription states that the king invaded the Pâṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pâṇḍyas) had sought refuge, "subdued the south-western portion of the peninsula as far as the Gulf of Maṉṉâr, the Podiyil mountain (in the Tinnevelly district), Cape Comorin, Kôṭṭâṟu, the Sahya (*i.e.* the Western Ghâṭs) and Kuḍamalai-nâḍu (*i.e.* Malabar)."

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Râjarâjêśvara temple) apparently unfinished Tamiḻ inscription of the 15th[3] year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.—The historical account is the same as in No. 764. The inscription gives the name (Arumoḻi-Naṅgaiyâr) of the queen of Vîrarâjêndradêva I.[4]

766.—Ṭêki plates of the E. Châlukya **Chôḍagaṅga Râjarâja** of Vêṅgî, of the 17th year of the reign (of **Kulôttuṅga-Chôḍa I.**); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the 18th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamiḻ inscription of the 20th year (of the reign) of the glorious **Kulôttuṅga-Chôḷadêva [I.]**.—The inscription mentions the king's consort (by the title) Bhuvaṇamuḻududaiyâḷ (*i.e.* 'the mistress of the whole world').

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.[1] Kîḻappaḻuvûr (Vaṭamûlêśvara temple) Tamiḻ inscription of the 20th year (of the reign) of king **Râjakêsarivarman** *alias* the

[1] See *Ind. Ant.* Vol. XXI. p. 281.

[2] According to Dr. Hultzsch this seems to refer to the dominions of Vikramâditya's younger brother Jayasiṁha III.—Instead of *Śiṅgaṇam* No. 777 has *Koṅgaṇa-dêśam* (the Koṅkaṇa country).

[3] For an inscription of the 16th year see below, under *Addenda*.

[4] See above, No. 753 f.

Tribhuvanachakravartin, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.— The historical introduction[1] is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamiḷ Leyden grant[2] (on three plates) of the 20th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.

771.—Chellûr plates of the E. Châlukya **Vîra-Chôḍa** of Vêṅgî, of the 21st year of the reign (of **Kulôttuṅga-Chôḍa I.**); see above, No. 572.

772.—Piṭhâpuram plates of the E. Châlukya **Vîra-Chôḍa** of Vêṅgî, of the 23rd year of the reign (of **Kulôttuṅga-Chôḍa I.**); see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanâthêśvara temple) Tamiḷ inscription of the 23rd year (of the reign) of **Kulôttuṅga-Chôḷadêva [I.]**, recording a gift by a Gaṅga chief (Nîlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vîra-Chôḷadêva** (*i.e.*, according to Dr. Hultzsch, Vîra-Chôḍa, the son of Kulôttuṅga-Chôḷa I. and viceroy of Vêṅgî).[3]

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanâthêśvara temple) Tamiḷ inscription of the 26th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.— The inscription refers to the defeat of (the W. Châlukyas) Vikkalaṉ and Śiṅgaṇaṉ (*i.e.* Vikramâditya VI. and Jayasiṁha III.). It also mentions the king's consort (by the title) Bhuvanamuḻududaiyâḷ (*i.e.* 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.[4] Tiruviḍaimarudûr (Mahâliṅgasvamin temple) Tamiḷ inscription of the 172nd day of the 26th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.— To the account given in No. 764 the inscription adds the conquest of Kaliṅga-maṇḍalam. It also mentions the king's three queens Dînachintâmaṇi, Êḻiśai-Vallabhî, and Tyâgavallî.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvoṟṟiyûr (Âdhipurîśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**):—

(L. 1).—Triṁśat(t-)samê Jayadharasya ṭu va[r]ttamânê.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chôḷapuram (Chôḷêśvara temple) incomplete Tamiḷ inscription of the 180th day of the 30th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**, recording a grant made by himself from his palace at Kâñchipuram.— The historical introduction agrees on the whole with that of No. 775; but of the queens Dînachintâmaṇi is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamiḷ inscription of the 34th year (of the reign) of the Chôḷa king **Kulôttuṅga-Chôḷadêva [I.]**.— The introduction of this inscription is identical with that of No. 768.

779.—**Ś. 1030 (for 1028)**.—*Ep. Carn.* Vol. III. p. 191, No. 51; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvaḷḷi (Śaṁkarêśvara temple) Tamiḷ inscription of the 37th year of the reign of the glorious **Kulôttuṅga-Chôḷadêva [I.]**:—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . . .'

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[1] The inscription mentions a man who had the title 'Virudarâjabhayaṁkara' which was a surname of Kulôttuṅga-Chôḷa I. himself.

[2] The grant will soon be properly edited.

[3] See above, Nos. 771 and 772.

[4] See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruveṅgâḍu (Śvêtâraṇyêśvara temple) inscription of the 39th year of the reign of the glorious **Kulôttuṅga-Chôḷa [I.]** :—

(L. 1).— . . . avati vasumatîṁ śr[î]-Kulôttuṁga-Chôḷê . . . tan-navattriṁśa-varshê.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pâṇḍava-Perumâḷ temple) Tamiḷ inscription of the 39th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,[1] and Plate. Tirukkaḻukkuṉṟam (Vêdagirîśvara temple) Tamiḷ inscription of the 42nd year (of the reign) of . . . . the *Chakravartin*, the glorious **Kulôttuṅga-Choḷadêva [I.]**. — The historical introduction is the same as in No. 777.

783.— **Ś. 1035.**— *Ep. Carn.* Vol. III. p. 190, No. 44. Êchiganahaḷḷi (Sômêśvara temple) Kanarese inscription of the reign of the glorious **Kuḷôttuṅga-Chôḷadêva [I.]** :—

(L. 1).— Sa(śa)k[a-va]rishaṁ 1035neya Jaya-saṁvatsarada Pâ(phâ)lguṇa-mâsada aparapakshaṁ pâ[ḍi]va Âdityavâraṁ Hasta-nakshatraṁ.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarâja temple) Tamiḷ inscription of the 44th year (of the reign) of **Jayadhara** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**, originally named Râjêndra-Chôḷa [II.]), recording donations by Kundavai Âḻvâr, the daughter of (the E. Châlukya) Râjarâja[I.] and younger sister of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôḷa [I.]** :—

'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising o the sign) Ṛishabha, on the day of Rôhiṇî, which corresponded to a Friday in the month during which (the sign) Mîna was shining.'

[Ś. 1035] : Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambôja had given to Râjêndra-Chôḷa (*i.e.* Kulôttuṅga-Chôḷa I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Âlaṅguḍi (Âpatsahâyêśvara temple) Tamiḷ inscription of the 45th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]** :—

'In the 45th year . . . on the day of Uttar[âshâḍhâ], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.'

[Ś. 1036] : Thursday, 8th October A.D. 1114.

786.— **Ś. 1036.**— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drâkshârâma (Bhîmêśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahârâja** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**) :—

(L 1).— Śaka-va[r*]shambulu 1036 . . . [pra]varddhamâna-vijayarâjya-divya-saṁvatsa 45 Dhanu-mâsamuna śukla-pa[kshamu]na êkâda[ś]iyu Budhavâramu nâṇḍu uttarâyaṇa-vyatiyipâta-[2]nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;[3] but this was not the day of the Uttarâyaṇa-saṁkrânti (which took place on the 24th December).

[1] Compare *Ind. Ant.* Vol. XXI. p. 286. [2] Read *-vyatîpâta-*.
[3] On this day the *tithi* of the date *commenced* 7 h. 52 m. after mean sunrise.

787.— Ś. 1037.— *Ep. Ind.* Vol. VI. p. 222. Bhîmavaram (Nârâyaṇasvâmin temple) Sanskṛit and Telugu pillar inscription of the 45th year of the reign of king **Parântaka** . . . the asylum of the whole world, the glorious **Vishṇuvardhana-mahârâja** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa I.**) :—

(L. 11).— Sarvvalôkâśraya-śrî-Vishṇuvarddhana-mahârâjula pravarddhamâna-vijayarâjya-saṁvatsarambulu 45gu śrâhi Sa(śa)ka-va[r*]shambulu 1037gunêṇḍi(ṇṭi) Chaitra-vishuvusaṁkrâṁtti-ni[mitta]muna.[1]

788.— *South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the 47th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.— The historical introduction is the same as in No. 777.

789.— *Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṉṉârguḍi (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 48th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]** :—

'In the 48th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.— *South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 48th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]** :—

'In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[Ś. 1039] : Friday, 25th January A.D. 1118; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulaguḍaiyâḷ (*i.e.* 'the mistress of the world').

791.— *South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) mutilated Tamiḻ inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]**.

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi*; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.— Ś. 1040.— *Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drâksharâma (Bhîmêśvara temple) Sanskṛit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahârâjâdhirâja*[2] **Vishṇuvardhana**, the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḍadêva [I.]** :—

(L. 3).— Śâ[k]-âbdê vyôma-vêd-âmba[ra-śaśi]-ga[ṇi]tê . . . Śaka-va[r*]shambulu 104[0]ṇḍa . . . [râ*]jya-divya-saṁvatsa 49yagu śr[â*]hi dinamulu 250 . . . uttarâyaṇa-saṁkr[â*]ṁ[ti-ni]mtittamuna.[3]

793.— *South-Ind. Inscr.* Vol. I. No. 155, p. 168; *Ep. Ind.* Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious **Kulôttuṅga-Chôḷa [I.]**, who subdued the five Pâṇḍyas, burnt the fort of Kôṭṭâra, and crushed the army of the Kêraḷas.[4]

794.— *Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudûr (Mahâliṅgasvâmin temple) Tamiḻ inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the

[1] The date would correspond to the 24th March A.D. 1115, but does not admit of verification.
[2] The inscription gives many more titles and names of the king.
[3] Read *-nimittamuna*.
[4] Compare above, No. 764.

Tribhuvanachakravartin, the glorious **Vikrama-Chôḷadêva** (*i.e.* the Chôḷa king Vikrama-Chôḷa):[1]—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Ṛishabha.'

[Ś. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.— *South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamiḻ inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva.**— The historical introduction records that in his youth the king put to flight the Teliṅga Vîmaṉ (Bhîma)[2] of Kuḷam and burnt the country of **Kaliṅga**, stayed in Vêṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôḷa king). The inscription mentions his queens Mukkôkkiḻânaḍi[3] and Tyâgapatâkâ.

796.— *South-Ind. Inscr.* Vol. III. No. 33, p. 75. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) damaged Tamiḻ inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva.**— The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.— *Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruveṇgâḍu (Śvêtâraṇyêśvara temple) Tamiḻ inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Siṁha.'

[Ś. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.— *Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamiḻ inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1045]: Thursday, 31st May A.D. 1123.

799.— *Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamiḻ inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.— **Ś. 1049.**— *Ep. Ind* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôḷa *Mahârâjâdhirâja Tribhuvanachakravartin* **Vikrama-Chôḷa**, recording a grant by the *Mahâmaṇḍalêśvara* **Nambaya**,[4] 'lord of the town of Kollipâkâ,' of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9agunê[ṇṭi] Sa(śa)ka-[va]rushambulu 1049agu Shla(Pla)va-[5]saṁvatsara Jêshṭa-[6]mâsa sômagrahaṇa(ṇa)-nimityamuna.

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[1] The accession of Vikrama-Chôḷa took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8

[2] According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.— Compare below, No. 833.

[3] Compare below, Nos. 801 and 812.

[4] For an inscription of the same Nambaya (Nambirâja, Nambba) of Ś. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son Trailôkyamalla of Ś. 1081 (for 1082) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

[5] Wrong for *Plavaṅga-*.

[6] Read *Jyêshṭha-* or *Jyaishṭha-*.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamiḷ inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva.**— The introduction mentions the conquest of Kaliṅga, and the king's queen Mukkôkkiḷânaḍi.[1]

802.— The Tirumalavâḍi (Vaidyanâtha temple) Tamiḷ inscription of the 15th year of the reign of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva** (below, No. 805), records gifts made by him—

'in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.'

[Ś. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;[2] see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḷ inscription of the 11th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the eleventh year . . . on the day of Viśâkhâ, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . . '[3]

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kôviladi (Divyajñânêśvara temple) Tamiḷ inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavâḍi (Vaidyanâtha temple) Tamiḷ inscription of the 15th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva.**— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyâgapatâkâ and Dharaṇimuḻududaiyâḷ (*i.e.* 'the mistress of the whole earth').

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamiḷ inscription of the 15th year (of the reign) of king **[Parakêsari]varman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḷadêva**:—

'In the 15th year . . . [on the day of] . . . . . . , which corresponded to a Thursday and to the . . . . [*tithi*] of the second fortnight of the month of Siṁha.'

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimêḍu (Kailâsanâtha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chôḷadêva,** surnamed **Akalaṅka** and **Tyâgavârâkara**:[4]—

(L. 2).— Śrîmad-Vikra[ma]-Chôḷadêva-nṛipatêr=vva[rshê] śubhê shôḍaśê . . . Vaiśâkha-mâsê=parê [|*] pakshê s=Ôttara-Chandravâra-viditê kâlê.

[Ś. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

[1] Compare Nos. 795 and 812.
[2] In the original date either the *nakshatra* or the week-day is quoted incorrectly.
[3] The month was that of Dhanus.
[4] *I.e.* Tyâgasamudra; compare above, No. 576.

808.— **Ś. 1054 (for 1057).**— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Niḍubrôlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḍadêva** :—

(L. 63).— vijayarâjya-saṁvatsaraṁbulu pa[d]iyêḍ=agunêṁḍu Śaka-varshaṁbulu 1054-gunêṁṭṭi Vaiśâkha-śuddha-ttṛitîyyayu[1] Guruvâramu nâṇḍu.

[Ś. 1057] : Thursday, 18th April A.D. 1135; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056 (for 1065).**— Chellûr plates of the reign of **Kulôttuṅga-Chôḍa II.**, the son of Vikrama-Chôḍa; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva** (*i.e.*, probably, the Chôḻa king **Kulôttuṅga-Chôḻa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of Vikrama-Chôḻadêva.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Mâmallapuram Tamiḻ inscription of the 14th year (of the reign) of king **Râjakêsarivarman** *alias* the glorious **Kulôttuṅga-Chôḻadêva** (*i.e.*, probably, the Chôḻa king **Kulôttuṅga-Chôḻa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 8th[2] year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôḻa king **Râjarâja II.**).— The inscription mentions the king's consort (under the name or title) Mukkôkkiḻâṇaḍigaḷ.[3]

813.— Supplied by Dr. Hultzsch.[4] Date of a Conjeeveram (Êkâmranâtha temple) Tamiḻ inscription of the 15th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôḻa king **Râjarâja II.**):[5]—

'In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḻ inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva** (*i.e.* the Chôḻa king **Kulôttuṅga-Chôḻa III.**),[6] who was pleased to be seated together with (his queen) Bhuvanamuḻududaiyâḷ (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold:—

'In the third year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Siṁha.'

[Ś. 1102] : 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparâdhîśvara temple) Tamiḻ inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]** :—

'In the 3rd year . . . on the day of Aśvinî, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Siṁha.'

The date is irregular.

[1] Read *-tṛitîyayu*.

[2] For an inscription which quotes the third year of apparently Râjarâja II., see below, under *Addenda*.

[3] Compare above, Nos. 795 and 801.

[4] Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

[5] The inscription opens with the same panegyrical introduction as No. 812.

[6] The accession of Kulôttuṅga-Chôḻa III. took place between (approximately) the 8th June and the 8th July A.D. 1178; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḻ inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vîrarâjêndra-Chôḷadêva** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**) :—

'In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Siṁha.'

[Ś. 1106] : Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruveṇgâḍu (Śvêtâraṇyêśvara temple) Tamiḻ inscription of the 8th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]** :—

'In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkaṭaka.'

[Ś. 1107] : Monday, 8th July A.D. 1185.[1]

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription of the 8th[2] year (of the reign) of **Kulôttuṅga-Chôḷadêva [III.]**, dated 'from the month of Mâśi;' recording a grant by **Minḍaṉ Attimallaṉ Śambuvarâyaṉ** of the Śeṅgêṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamiḻ inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* **Kôṇêrimêṉkoṇḍa**[3] **Kulôttuṅga-Chôḷadêva** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**),[4] recording a grant by the Śeṅgêṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kôṇêrimêlkoṇḍa**[5] **Kulôttuṅga-Chôḷadêva** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**), recording a grant by the Śeṅgêṇi chief **Ammaiappaṉ Kaṇṇuḍaipperumâṉ** *alias* **Vikrama-Śôḷa-Śambuvarâyaṉ**.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai, Îḻam, and the crowned head of the Pâṇḍya :[6]—

'In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.'

[Ś. 1111] : Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. *before* mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamiḻ inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai and Îḻam :—

'In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.'

[Ś. 1113] : Thursday, 2nd January A.D. 1192.[7]

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[1] The *tithi* of the date was either a current *tithi* or a *prathama-daśamî*.

[2] For inscriptions of the 9th and 11th years see below, under *Addenda*.

[3] Compare Kôṇêriṇmaikoṇḍa, 'the unequalled among kings'; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

[4] See *ibid.* Vol. III. p. 121.

[5] See No. 819.

[6] Compare above, p. 115, note 2.

[7] In the original date the first fortnight is wrongly quoted instead of the second.

823.— *Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaḍappêri (Śvêtâraṇyêśvara temple) Tamiḻ inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]** :—

'In the sixteenth year . . . on the day which was a Saturday and (the day of) Mûla and a fourth *tithi* and the tenth solar day of the month of Âni.'

[Ś. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.— *Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunaḷḷâr (Darbhâraṇyêśvara temple) Tamiḻ inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]**, who, having taken Madurai, was pleased to take also the crowned head of the Pâṇḍya :[1]—

'In the 17th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[Ś. 1116] : Monday, 13th February A.D. 1195.[2]

825.— *Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveṇṇainallûr (Kṛipâpurîśvar temple) Tamiḻ inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]**, who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

'In the 17th year . . . on the day of Rôhiṇî, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1117] : Thursday, 8th June A.D. 1195.

826.— *Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveṇṇi (Ikshupurîśvara temple) Tamiḻ inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]**, who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

'In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyâ.'

[Ś. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.— *South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrîraṅgam (Raṅganâtha temple) incomplete Tamiḻ[3] inscription of the 19th year (of the reign) of king **Parakêsarivarman**, who was pleased to be seated together with (his queen) Bhuvanamuḻuduḍaiyâr (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḻadêva [III.]**, who, having taken Madurai, was pleased to take the crowned head of the Pâṇḍya :—

'In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.'

[Ś. 1118] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (*i.e.* Conjeeveram). It then states that he defeated the son of [Vîra-]Pâṇḍya, took Madurai and bestowed it on Vikrama-Pâṇḍya, and that he took the crowned head of Vîra-Pâṇḍya who had revolted again and given battle at Neṭṭûr. It further relates that he pardoned the Pâṇḍya (apparently Vîra-Pâṇḍya), and the Chêra king, who seems to be identical with a person subsequently mentioned as Vîra-Kêraḷa.

828.— *Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḻ inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

[1] Compare above, p. 115, note 2.

[2] On this day the *tithi* of the date *commenced* 1 h. 55 m. after mean sunrise.

[3] The inscription contains one verse in Sanskṛit.

Kulôttuṅga-Chôḷadêva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pâṇḍya :—

'In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Ṛishabha.'

[Ś. 1119] : Wednesday, 30th April A.D. 1197.

829.— **Ś. 1119.**—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganâyaka temple) Tamiḻ inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who took Madurai and Îḻam and was pleased to take the crowned head of the Pâṇḍya :—

'In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vṛiśchika.'

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

'In the 20th year . . . on the day of Svâti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha.'

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḻ inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai, Îḻam, and the crowned head of the Pâṇḍya :—

'In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha.'

[Ś. 1121]: Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumâṇikuḻi (Vâmanapurîśvara temple) Tamiḻ inscription of the 21st year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who, having taken Madurai and Îḻam, was pleased to take also the crowned head of the Pâṇḍya :—

'In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Ṛishabha.'

[Ś. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mêsha, not of Ṛishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallûr (Dêśinâthêśvara temple) Tamiḻ inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, recording a grant by **Viḍugâdaḻagiya-Perumâḷ**,[1] the king of Tagaḍai[2] and (son of) Râjarâja-Adigaṉ,[3] to Nâgai-Nâyaka of Kuḷaṉ (*i.e.* Kuḷam[4] or Kuḷaṉûr, the modern Ellore).

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[1] See below, No. 834.

[2] *I.e.* Tagaḍûr, the modern Dharmapuri, the head-quarters of a tâluka in the Salem district.

[3] *I.e.* Râjarâja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

[4] Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôḷûr) Sanskṛit and Tamiḻ inscription, recording the restoration of images of a Yaksha and a Yakshî, which had been set up by the Kêraḷa (or Chêra, Vañji[1]) king Yavanikâ (or, in Tamiḻ, Eḻiṉi), by his descendant **Vyâmuktaśravaṇôjjvala** (in Tamiḻ, **Viḍugâdaḻagiya-Perumâḷ**),[2] the lord of Takaṭâ (in Tamiḻ, Tagaḍai) and son of the Adhika prince Râjarâja (in Tamiḻ, Adigaṉ[3] Vagaṉ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatîśvara temple) Tamiḻ inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva**, who was pleased to take Îḻam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr,— the *Tribhuvanachakravartin* **Kônêri[ṉmai]koṇḍâṉ**;[4] (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatîśvara temple) Tamiḻ inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Îḻam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkâmranâtha temple) Tamiḻ inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

'In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâśi in this year.'

[Ś. 1127]: Thursday, 5th May A.D. 1205.

The inscription[5] mentions "the supreme lord of Kuvaḷâlapura, he who was born from the Gaṅga family, Śîyagaṅgaṉ Amarâbharaṇaṉ *alias* Tiruvêgambam-uḍaiyâṉ."[6]

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai and the crowned head of the Pâṇḍya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamiḻ inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who was pleased to take Madurai, Îḻam, and the crowned head of the Pâṇḍya :—

'In the 2[9]th year . . . on the day of Mṛigaśîrsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.'

[Ś. 1128]: Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamiḻ inscription of the 34th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Tribhuvanavîradêva**, who took Madurai, Îḻam, Karuvûr, and the crowned head of the Pâṇḍya; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**) :—

'In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.'

[Ś. 1133]: Monday, 19th September A.D. 1211.

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[1] The traditional capital of the Chêra kingdom. [2] See above, No. 833.

[3] *I.e.* the lord of Adigai.— Compare Adiyaṉ, below, No. 937, and Adiyama, above, *e.g.* No. 415, note.

[4] See above, No. 819.

[5] See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

[6] Compare below, No. 841.

841.— *South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanâthêśvara temple) Tamiḻ inscription of the [3]4th year (of the reign) of **Kulôttuṅga-Chôḷadêva** [III.].— The inscription records a gift by Ariyapiḷḷai, the queen of (the Gaṅga chief) **Amarâbharaṇa-Śîyagaṅga**, mentioned in No. 837.

842.— *Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallûr (Vaikuṇṭha-Perumâḷ temple) Tamiḻ inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* **Tribhuvanavîradêva**, who was pleased to take Madurai, Îḻam, Karuvûr, and the crowned head of the Pâṇḍya; (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**):—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.— *Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Mâgaral (Tirumâlîśvara temple) Tamiḻ inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôḷa king **Râjarâja III.**):[1]—

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Aśvinî, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Siṁha.'

[Ś. 1142]: Wednesday, 19th August A.D. 1220.[2]

844.— *Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kôvilveṇṇi (Ikshupurîśvara temple) Tamiḻ inscription of the year opposite the 6th (*i.e.* the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]**:—

'In the year which was opposite the 6th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.'

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.— *Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kîḻ-Kâśâkuḍi (Âdiyappaṉ temple) Tamiḻ inscription of the 10th year (of the reign) of **Râjarâjadêva [III.]**:—

'In the tenth year . . . on the day of Śravishṭhâ, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mêsha.'

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.— *South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 13th year (of the reign) of **Râjarâjadêva [III.?]**.

847.— *Ep. Ind.* Vol. VII. p. 167. Tiruvêndipuram (Dêvanâyaka-Perumâḷ temple) Tamiḻ inscription of the year opposite the 15th year (*i.e.* the 16th year of the reign) of the *Tribhuvana-chakravartin*, the glorious **Râjarâjadêva [III.]**:—

The inscription records that, when the *Pratâpa-chakravartin*, the Hoyśaṇa (Hoysaḷa) **Vîra-Nârasiṁhadêva** (*i.e.* **Narasiṁha II.**, above, Nos. 434 and 435), heard that **Kôpperuñjiṅga**[3] held Râjarâja [III.] captive at Śêndamaṅgalam, he started from Dôrasamudra, conquered the Mahara[4] kingdom and seized its king; and that then his *Daṇḍanâyakas* Appaṇa and Samudra-

[1] The accession of Râjarâja III. took place between (approximately) the 23rd June and the 13th August A.D. 1216; see *Ep. Ind.* Vol. VII. p. 169.

[2] As the *tithi* of the date, the 5th, *commenced* on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

[3] In other inscriptions he is called a Kâḍava or Pallava (compare above, No 642). For an account of inscriptions of his, from which it appears that, originally a Chôḷa feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

[4] Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parâkramabâhu, the king[1] of Îḻam, was killed), advanced against Śêndamaṅgalam, forced Kôpperuñjiṅga to release the Chôḷa king, and accompanied the latter to his dominions.

848.— *Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the year opposite the 16th year (*i.e.* the 17th year of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.'

[Ś. 1154] : Saturday, 25th September A.D. 1232.

849.— *Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Êkâmranâtha temple) Tamiḻ inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 17th year . . . on the day of Aśvinî and a Tuesday in the first fortnight of the month of Makara.'

[Ś. 1154] : Tuesday, 18th January A.D. 1233.

850.— *South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmêśvara temple) Tamiḻ inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 18th year . . . on the day of Rêvatî, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Siṁha.'

[Ś. 1155] : Tuesday, 23rd August A.D. 1233; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.— *South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 18th year . . . on the day of Dhanishṭhâ, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus.'

[Ś. 1155] : Wednesday, 7th December A.D. 1233; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.— *South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Sanskṛit and Tamiḻ inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.'

[Ś. 1155] : Monday, 2nd January A.D. 1234; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.— *Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvoṟṟiyûr (Âdhipurîśvara temple) Tamiḻ inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapadâ and to the third *tithi* of the first fortnight of the month of Siṁha.'

[Ś. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.[2]

854.— *South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamiḻ inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]**, recording a donation by **Attimallaṉ Śambukula-Perumâḷ**[3] *alias* **Râjagambhîra-Śambuvarâyaṉ**.[4]

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[1] According to Dr. Hultzsch, perhaps a prince of Ceylon.

[2] In the original date either Uttara-Bhadrapadâ has been wrongly quoted instead of Uttara-Phalgunî, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

[3] *I.e.* the Perumâḷ of the Śambu race.

[4] Compare below, No. 866.

855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengâḍu (Śvêtâraṇyêśvara temple) Tamiḻ inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the 22nd year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mîna.'

[Ś. 1159] : Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— **Ś. 1160*.**— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,[1] pp. 87 and 88. Two Poygai (near Viriñchipuram) Tamiḻ inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]**, recording donations by the Śeṅgêṇi chief **Vîrâśani-Ammaiyappaṉ Aḻagiya-Śôḻaṉ** *alias* **Ediriili-[Śôḻa-Śambuvarâyaṉ]** :[2]—

'[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.'

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṉṉârguḍi (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the year which was opposite the twenty-second year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mîna.'

[Ś. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṉṉârguḍi (Kailâsanâtha temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the year which was opposite the twenty-second year . . . on the day of Uttarâshâḍhâ, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mîna :—

[Ś. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṉṉârguḍi (Kailâsanâtha temple) Tamiḻ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]** :—

'In the year which was opposite the twenty-second year . . . on the day of Dhanishṭhâ, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mîna.'

[Ś. 1160] : Friday, 4th March A.D. 1239.[3]

860.— **Ś. 1161.**— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,[4] pp. 89 and 90. Two Poygai (near Viriñchipuram) Tamiḻ inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva [III.]**, recording donations by **Vîrâśani-Ammaiyappaṉ Aḻagiya-Śôḻaṉ** *alias* **Ediriili-Śôḻa-Śambuvarâyaṉ** :[5]—

'From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.'

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[1] Of No. 60 only the date remains.

[2] Compare below, Nos. 860 and 862.

[3] On this day the *tithi* of the date *commenced* 5 h. 57 m. after mean sunrise.

[4] *Ibid.* No. 63, p. 90, is a short Tamiḻ inscription referring to the gift of the village of Puttûr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

[5] Compare Nos. 856 and 862.

861.— *South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Râjasiṁhavarmêśvara temple) Tamiḻ pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* **Râjarâjadêva [III.]**.

862.— **Ś. 1165.**— *South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamiḻ inscription of the 28th year (of the reign) of the glorious **Râjarâjadêva [III.]**, recording donations by the Śeṅgêṇi chief **Vîrâśani-Ammaiappaṉ Aḻagiya-Śôḻaṉ** *alias* **Edirili-Śôḻa-Śambuvarâyaṉ** :[1]—

'From the month of Karkaṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.'

863.— *Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamiḻ inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjêndra-Chôḻadêva** (*i.e.* the Chôḻa king **Râjêndra-Chôḻa III.**) :[2]—

'In the 3rd year . . . on the day of Rôhiṇî, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mîna.'

[Ś. 1171] : Saturday, 20th March A.D. 1249.[3]

864.— *Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjêndra-Chôḻadêva [III.]**, ... the hostile rod of death to the Kannariga (*i.e.* Karṇâṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vîra-Sômêśvara[4] . . . . . :—

'In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.'

[Ś. 1174] : Wednesday, 25th December A.D. 1252.[5]

865.— *Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the year opposite the 7th (*i.e.* the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjêndra-Chôḻadêva [III.]**, the hostile rod of death of (his) uncle Sômêśvara :[6]—

'In the year which was opposite the seventh year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.'

The date is irregular.

866.— **Ś. 1180.**— *South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavêḍu (Ammaiappêśvara temple) Tamiḻ inscription of **Râjagambhîra Śambuvarâyaṉ** :[7]—

'To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkaṭaka,[8] which was current after the Śaka year one thousand one hundred and eighty.'

The day may be Monday, 8th July A.D. 1258,[9] but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.— During the month of Karkaṭaka of the given year the moon was in Rêvatî on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

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[1] Compare above, Nos. 856 and 860.

[2] The accession of Râjêndra-Chôḻa III. took place between (approximately) the 21st March and the 8th May A.D 1246.

[3] On this day the *tithi* of the date *commenced* 0 h. 30 m. after mean sunrise.

[4] See above, No. 436.

[5] This was the day of the Makara-(Uttarâyaṇa-)saṁkrânti.

[6] See above, No. 864.

[7] Compare above, No. 854.

[8] Here the name of the Jovian year appears to have been omitted.

[9] On this day the *tithi* of the date *commenced* 3 h. 58 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṉṉârguḍi (Râjagôpâla-Perumâḷ temple) Tamiḻ inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjêndra-Chôḷadêva [III.]** :—

'In the 21st year . . . on the day of Rôhiṇî, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkaṭaka.'

[Ś. 1188] : Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṉṉârguḍi (Aṇṇâmalainâtha temple) Tamiḻ inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjêndra-Chôḷadêva [III.]** :—

'In the 22nd year . . . on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Ṛishabha.'

[Ś. 1189] : Sunday, 8th May A.D. 1267.

869.—**Ś. 1236.**—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanâthêśvara temple) inscription of **Vîra-Champa**, surnamed **Nidrâvasânavijayin**, the son of a Chôḷa king :[1]—

(L. 4).— Tuṁgaśrîka-Śakâbda-bhâ[ji] samayê.

870.—**Ś. 1236.**—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyûr (Aruḷâḷa-Perumâḷ temple) inscription of **Champa** (*i.e.* **Vîra-Champa**), the son of Vîra-Chôḷa; (composed by Champa's minister Vanabhid) :—

(L. 1).— Tuṁgaśrîka-śaran-mitê Śaka-nṛipê.

871.— *South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gâṅganûr (near Vêlûr) Tamiḻ inscription of the 17th year (of the reign) of the *Sakalalôkachakravartin* **Veṉṟumaṇkoṇḍa**[2] **Śambuvarâya** :—

'On the day of Rôhiṇî, which corresponds to Monday, the first lunar day of the former half of the month of Ṛishabha of the Pramâthin year, (which was) the 17th year (of the reign) . . . .'

[Pramâthin=Ś. 1261] : Monday, 10th May A.D. 1339 ; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.— *South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Mâmallapuram Tamiḻ inscription of apparently the 5th year of the reign of **[Râja]nârâyaṇa Śambuvarâyar.**[3]

873.— *South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamiḻ inscription of the 12th year (of the reign) of **Râjanârâyaṇa Śambuvarâja.**

874.—**Ś. 1403.**—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the *Mahâmaṇḍalêśvara* **Vâlaka-Kâmaya** *alias* **Akkalarâja**,[4] 'lord of Uṟaiyûr':[5]—

'At the auspicious time of Mahâmagam (Mahâmâgha), (when) Jupiter (was in) Siṁha, on the day of Magam (Maghâ), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṁvatsara*, which was current after the Śaka year 1403.'

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

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[1] See below, No. 870.

[2] *I.e.* 'he who took the earth by conquest.'

[3] According to Mr. Venkayya, *Report* for 1899-1900, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Viriñchipuram Tamiḻ inscription which mentions the *Sakalalôkachakravartin* Râjanârâyaṇa Śambuvarâya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

[4] He claims to be a successor of the Chôḷa dynasty. According to Mr. Krishnasvami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

[5] Now a suburb of Trichinopoly.

875.— *South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatîśvara temple) Tamiḷ inscription of **Koṇêrimêlkoṇḍâṉ**,[1] dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called Vîra-Sôḷaṉ-Tirumaḍaiviḷâgam after his own name, it follows that his actual name was **Vîra-Chôḷa.**

876.— *South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Râjarâjêśvara temple) Tamiḷ inscription of the *Tribhuvanachakravartin* **Kônêriṉmaikoṇḍâṉ**, dated on the 334th day of the second year (of his reign).

877.— *South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Râjarâjêśvara temple) Tamiḷ inscription of the *Tribhuvanachakravartin* **Kôṇêriṉmaikoṇḍâṉ**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.— *South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatîśvara temple) Tamiḷ inscription of the *Tribhuvanachakravartin*, the glorious **Kônêriṉmaikoṇḍâṉ**, containing an order which was to take effect from the month of Âḍi of the 15th (year of his reign).

879.— *South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Râjarâjêśvara temple) Tamiḷ inscription of the *Tribhuvanachakravartin* **Kônêriṉmaikoṇḍâṉ**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.— **Ś. 1127.**— *Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Aruḷâḷa-Perumâḷ temple) inscription of (the **Telugu-Chôḍa**[2]) **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,[3] at the time of his coronation:—

(L. 20).— sârayôgyê Śak-âbdê.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikâla; in his race, Madhurântaka Pottappi-Chôḷa (founded the town of Pottappi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dâyabhîma; his younger brother Êṟasiddhi; had three sons, Manmasiddhi, Vetta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gaṇḍagôpâla [Êṟasiddhi] and Śrîdêvî).

881.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 123. Tiruvâlangâḍu (Vaṭâraṇyêśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).— Śak-âbdê dhîrayâyini.

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chôḷa the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 126. Tiruppâśûr (Vâchîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).— Śak-âbdê dhîrayâyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Êṟasiddhi.

883.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 149. Tiruvoṟṟiyûr (Âdhipurîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).— Śak-âbdê dhîrayâyini.

This inscription, like No. 880, after Pottappi-Chôḷa, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

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[1] I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chôḷa kings.

[2] Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

[3] *I.e.* the modern Nellore.

884.— *South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa[1]) **Vijaya-Gaṇḍagôpâladêva**,[2] made by **Aḷagiya-Pallavaṉ** (*alias*) **Edirili-Sôḻa-Śambuvarâyaṉ**.[3]

885.— Supplied by Dr. Hultzsch. Date of a Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamil inscription[4] of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

'In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ.'

[Ś. 1178] : Monday, 2nd October A.D. 1256.

886. —**Ś. 1187.**— *Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

'In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhiṇî, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.'

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.— **Ś. 1187.**— *Ind. Ant.* Vol. XXI. p. 122. Date[5] of a Conjeeveram (Aruḷâḷa-Perumâḷ temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

'In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Siṁha.'

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.— *Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates[6] of a Chôḻa[7] chief named **Śrîkaṇṭha**.— The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḻa Karikâla: Sundarananda, Navarâma, Eṟeyamma, Vijayakâma, Vîrârjuna, Agrapipiḍugu, Kôkiḷi, Mahêndravarman, Eḷajôḻa, Nṛipakâma, Divâkara, and Śrîkaṇṭha.

N.—The Pâṇḍyas of Madhurâ.[8]

889.— *Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pâṇḍya] king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** :[9]—

'In the year opposite the thirteenth year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mîna.'

[Ś. 1125] : Thursday, 26th February A.D. 1204.[10]

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[1] See Mr. Venkayya's *Report* for 1899-1900, p. 20.

[2] The accession of Vijaya-Gaṇḍagôpâla took place between (approximately) the 14th June and the 1st August A.D. 1250.— Compare also below, No. 904.

[3] Compare above, Nos. 856, 860 and 862.

[4] No. 47 of the Government Epigraphist's collection for 1893.

[5] In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Êkâmranâtha temple) Tamil inscription of the same king; but in it the *nakshatra* Uttarâshâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ.

[6] See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

[7] According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

[8] For Pâṇḍya feudatories of the W. Châlukyas see above, p. 26, note 1, *d*.

[9] The accession of Jaṭâvarman Kulaśêkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

[10] On this day the *tithi* of the date *commenced* 3 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India,* Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvaṇam Sanskṛit[1] and Tamiḻ grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pâṇḍya] king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva,** surnamed **Râjagambhîradêva** :—

(Plate i. *a*, line 4 f.).—nijê vatsarê pañchaviṁśê chaṇḍâṁśâv=âtta-Châpê Kanakapati-tithau kṛishṇapaksh-Ârkivâra-Svâtî-yôgê.

(Plate v. *b*, line 2 f.).—'the day of Svâti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.'

[**Ś. 1136**]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pâṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkâṭṭuppaḷḷi (Agnîśvara temple) Tamiḻ inscription of the 7th year (of the reign) of king **Mâṟavarman** *alias* the *Tribhuvanachakravartin* **Sundara-Pâṇḍyadêva [I.]** who presented the Chôḷa country :[2]—

'In the 7th year . . . on the auspicious occasion of the Ṛishabha (*lagna*) on the day of Pushya, which corresponded to . . . . . and to the ninth *tithi* of the first fortnight of the month of Mîna.'

[**Ś. 1145**]: [Monday], 13th March A.D. 1223.[3]

892.—*Archæol. Surv. of South. India,* Vol. IV. p. 43, No. 29. Tirupparaṅkuṉṟam Tamiḻ cave inscription of the 325th day of the 7th year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin,* the glorious **Sundara-Pâṇḍyadêva [I.]** who was pleased to present the Chôḷa country.[4]

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrîraṅgam (Raṅganâtha temple) Tamiḻ inscription of the 9th year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin,* the glorious **Sundara-Pâṇḍyadêva [I.]** who was pleased to present the Chôḷa country :—

'In the ninth year . . . on the day of Viśâkhâ, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mêsha.'

[**Ś. 1147**]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India,* Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvaṇam Sanskṛit[5] and Tamiḻ supplementary grant (on one plate) of the 11th year (of the reign) of [**Mâṟavarman**] **Sundara-Pâṇḍyadêva [I.]** who presented the Chôḷa country.[6]

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevelly (Nellaiyappar temple) Tamiḻ inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin,* the glorious **Sundara-Pâṇḍyadêva [I.]** who was pleased to take the Chôḷa country and to perform the anointment of heroes at Muḍikoṇḍaśôḷapuram :—

'In the year opposite the year opposite the seventeenth year . . . on the day of Uttarâshâḍhâ, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Puraṭṭâdi in this year.'

[**Ś. 1156**]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevelly (Nellaiyappar temple) Tamiḻ inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

[1] Only the first five lines are in Sanskṛit.

[2] The accession of Mâṟavarman Sundara-Pâṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

[3] But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

[4] See *Ind. Ant.* Vol. XXI. p. 344, note 6.

[5] Only one verse at the end of the grant is in Sanskṛit.

[6] See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍya-dêva [I.]** who was pleased to take the Chôḷa country and to perform the anointment of heroes at Muḍikoṇḍa[śôḷapuram]:—

'In the year opposite the year opposite the 17th year . . . on the day of Pûrva-Bhadrapadâ, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . . .'[1]

[Ś. 1156]: Monday, 19th February A.D. 1235.[2]

897.— *Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevelly (Nellaiyappar temple) Tamiḻ inscription of the 11th year (of the reign) of king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [II.]**:[3]—

'In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigâśi.'

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.— *Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevelly (Nellaiyappar temple) Tamiḻ inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [II.]**:—

'In the year opposite the year opposite the eleventh year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.'

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.— *Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevelly (Nellaiyappar temple) Tamiḻ inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [II.]**:—

'In the year opposite the year opposite the eleventh year . . . on the day of Aśvinî, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mîna.'

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mîna.[4]

900.— *Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyâṟu (Pañchanadêśvara temple) Tamiḻ inscription of the 2nd year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]**:[5]—

'In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mêsha.'

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.— *Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamiḻ inscription of the 2nd year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]**:—

'In the 2nd year . . . on the day of Mûla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mêsha.'

[Ś. 1175]: Saturday, 19th April A.D. 1253.

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[1] The name of the month would be Kumbha.

[2] On this day the *tithi* of the date *commenced* 0 h. 30 m. after mean sunrise.

[3] The accession of Mâṟavarman Sundara-Pâṇḍya II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

[4] For the month of Mîna the date is intrinsically wrong.

[5] The accession of Jaṭâvarman Sundara-Pâṇḍya I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamil inscription of the 3rd year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvana-chakravartin,* the glorious **Sundara-Pâṇḍyadêva [I.]** :—

'In the 3rd year . . . on the day of Uttarâshâḍhâ, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika.'

[Ś. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandurutti (Pushpavanêśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]** :[1]—

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyâ.'

[Ś. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulâ, not of Kanyâ.[2]

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkaḻukkuṉṟam (Vêdagirîśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahârâjâdhirâja,* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]**,[3] the ornament of the race of the Moon, the Mâdhava of the city of Madhurâ, the uprooter of the Kêraḷa race, a second Râma in plundering the island of Laṅkâ, the thunderbolt to the mountain— the Chôḷa race, the dispeller of the Karṇâṭa king,[4] the fever to the elephant— the Kâthaka (king),[5] . . . the jungle-fire to the forest — Vîra-Gaṇḍagôpâla,[6] the tiger to the deer— Gaṇapati[7] (who was) the lord of Kâñchî, he who performed the anointment of heroes at Nellûrapura :—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Ṛishabha.'

[Ś. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkaḻukkuṉṟam (Vêdagirîśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]** who was pleased to take every country :—

'In the 9th year . . . on the day of Rêvatî, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achcharapâkkam (Akshêśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vîra-Pâṇḍyadêva** :[8]—

'In the 7th year . . . on the day of Aśvinî, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkaṭaka.'

[Ś. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śrîraṅgam (Jambukêśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahârâjâdhirâja*, king **Jaṭâvarman** *alias* the

[1] He took Kaṇṇanûr (see above, No. 436, note) from the Hoysaḷa king and covered the temple at Śrîraṅgam with gold.— See below, No. 909.

[2] For the month of Kanyâ the date is intrinsically wrong.

[3] *I.e.* Jaṭâvarman Sundara-Pâṇḍya I.

[4] *I.e.* the Hoysaḷa Sômêśvara; see above, No. 436.

[5] According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cuttack).

[6] Compare Vijaya-Gaṇḍagôpâla, above, No. 884 ff.

[7] *I.e.* the Kâkatîya Gaṇapa i; compare above, No. 588.

[8] The accession of Vîra-Pâṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

Tribhuvanachakravartin, the glorious **Sundara-Pâṇḍyadêva [I.]** who was pleased to take every country:[1]—

'In the 10th — tenth — year . . . on the day of Anurâdhâ, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Ṛishabha.'

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.— *Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamiḻ inscription of the 11th year (of the reign) of king **Jaṭâvarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [I.]**:—

'In the 11th year . . . on the day of Aśvinî, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkaṭaka.'

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrîraṅgam (Raṅganâtha temple) inscription of **Sundara-Pâṇḍyadêva [I.]**,[2] of the race of the Moon, residing at Madhurâ. He took Śrîraṅgam from 'the moon of Karṇâṭa,'[3] and plundered the capital of the Kâṭhaka king.[4]

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrîvaikuṇṭham (Kailâsapati temple) Tamiḻ inscription of the 15th year (of the reign) of the glorious **Vîra-Pâṇḍyadêva**:—

'In the 15th year . . . on the day of Maghâ, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kârttigai.'

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrîraṅgam (Jambukêśvara temple) Tamiḻ inscription of the 10th year (of the reign) of the glorious king **Mâṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva [I.]**:[5]—

'In the tenth year . . . on the day of Rôhiṇî, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Târamaṅgalam (Iḷamîśvara temple) Tamiḻ inscription of the 6th year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [II.]**:[6]—

'In the 6th—sixth—year . . . on the day of Uttara-Phalgunî, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka.'

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvêndipuram (Dêvanâyaka-Perumâḷ temple) Tamiḻ inscription[7] of the 10th year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva [II.]**:—

'In the 10th—tenth—year . . . on the day of Rêvatî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkaṭaka:—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

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[1] The king otherwise is described as in No. 904.

[2] *I.e.* Jaṭâvarman Sundara-Pâṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hêmâchchhâdanarâja.— Compare above, No. 903.

[3] *I.e.* the Hoysaḷa Sômêśvara.

[4] Compare above, No. 904.

[5] The accession of Mâṛavarman Kulaśêkhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

[6] The accession of Jaṭâvarman Sundara-Pâṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

[7] No. 137 of the Government Epigraphist's collection for 1902.

914.— *Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Mannârgudi (Jayangondanâtha temple) Tamil inscription of the 12th year (of the reign) of the glorious king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva** [II.] :—

'In the twelfth year . . . on the day of Svâti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyâ.'

[Ś. 1209] : Friday, 12th September A.D. 1287 ; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Târamangalam (Iḷamîśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva** [II.] :—

'In the thirteenth year . . . on the day of Uttarâshâḍhâ which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Siṁha.'

[Ś. 1211] : Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvoṟṟiyûr (Âdhipurîśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva** [II.] :—

'In the thirteenth year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.'

[Ś. 1211] : Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Târamangalam (Iḷamîśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva** [II.] :—

'(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . . [of the first fortnight] of the month of Ṛishabha.'

[Ś. 1212] : Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapâkkam (Akshêśvara temple) Tamil inscription[1] of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king **Jaṭâvarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pâṇḍyadêva** [II.] :—

'In the 2nd opposite the 13th year . . . on the day of Rôhiṇî, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyâ.'

[Ś. 1212] : Monday, 28th August A.D. 1290 ; but this was the last day of the month of Siṁha (preceding the month of Kanyâ).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [I.] who was pleased to take every country :—

'In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vriśchika.'

[Ś. 1215] : Wednesday, 18th November A.D. 1293 ; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king **Mâṟavarman** *alias* the

[1] No. 252 of the Government Epigraphist's collection for 1901.

Tribhuvanachakravartin, the glorious **Kulaśêkharadêva** [I.] who was pleased to take every country :—

'In the 27th year . . . on the day of Uttara-Phalgunî, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[Ś. 1216] : Friday, 10th December A.D. 1294.[1]

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaḍappêri (Śvêtâraṇyêśvara temple) Tamil inscription of the 40th year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [I.] :—

'In the 40th year . . . on the day of Rêvatî, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mîna.'

[Ś. 1229] : Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikoṇḍaśôḷapuram (Bṛihadîśvara temple) Tamil inscription of the 4th year (of the reign) of king **Mâ[ṛavarman** *alias*] the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :[2]—

'In the 4th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkaṭaka.'

[Ś. 1239] : Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikoṇḍaśôḷapuram (Bṛihadîśvara temple) Tamil inscription of the 5th year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :—

'In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Siṁha.'

[Ś. 1240] : Monday, 5th March A.D. 1319 ; but the day fell in the month of Mîna, not Siṁha,[3] and the *nakshatra* on it was Pûrva-Phalgunî (*Pûram*), not Pushya (*Pûśam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Mâṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :—

'In the eighth year . . . on the day of Uttara-Phalgunî, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.'

[Ś. 1243] : Saturday, 14th November A.D. 1321.

925.—**Ś. 1262.**—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Ṛishabhêśvara temple) Tamil inscription of the 6th year (of the reign) of king **Mâravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pâṇḍyadêva** :[4]—

'After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.'

Wednesday, 1st November A.D. 1340.

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[1] On this day the *tithi* of the date *commenced* 4 h. 45 m. after mean sunrise.

[2] The accession of Mâṛavarman Kulaśêkhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

[3] The wording of the date is intrinsically wrong.

[4] The accession of Mâṛavarman Parâkrama-Pâṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṉṉârguḍi (Kailâsanâtha temple) Tamiḻ inscription of the 8th (*really* 18th) year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pâṇḍyadêva**:—

'In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.'

[Ś. 1274]: Friday, 30th November A.D. 1352.[1]

927.—**Ś. 1293.**—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chôḻapuram (near Nagercoil, Chôḻêśvara temple) Tamiḻ inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king **Jaṭâvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pâṇḍyadêva**:[2]—

'After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.'

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṉkâśi (Viśvanâtha temple) Tamiḻ inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pâṇḍyadêva**:[3]—

'(In the year) opposite the thirty-first year . . . on the day of Uttarâshâḍhâ, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkaṭaka.'

[Ś. 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—**Ś. 1377.**—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttâlam (Kuttâlanâtha temple) Tamiḻ inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of **Parâkrama-Pâṇḍyadêva**:[3]—

'In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśîrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mîna.'

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttâlam (Kuttâlanâtha temple) Tamiḻ inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pâṇḍyadêva**:[3]—

'In the fourth opposite the thirty-first year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mîna.'

[Ś. 1378]: Wednesday, 16th March A.D. 1457.

931.—**Ś. 1381 (for 1383).**—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṉkâśi (Viśvanâtha temple) Tamiḻ inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of **Arikêsaridêva** *alias* **Parâkrama-Pâṇḍyadêva**:[4]—

'In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svâti, which corresponded to a

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[1] On this day the *tithi* of the date *commenced* 0 h. 17 m. after mean sunrise.

[2] The accession of Jaṭâvarman Parâkrama-Pâṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

[3] *I.e.* Jaṭilavarman Parâkrama-Pâṇḍya Arikêsaridêva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

[4] *I.e.* Jaṭilavarman Parâkrama-Pâṇḍya Arikêsaridêva; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—**Ś. 1421.**—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Teṉkâśi (Viśvanâtha temple) Tamiḻ inscription of the 20th year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin* **Parâkrama-Pâṇḍyadêva** *alias* **Kulaśêkharadêva** who was born on the day of Kṛittikâ :[1]—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rêvatî, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika.'

Thursday, 14th November A.D. 1499.

933.—**Ś. 1459.**— *Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Teṉkâśi (Viśvanâtha temple) Tamiḻ inscription of the 3rd year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, **Kôṉêrmaikoṇḍâṉ**[2] . . . **Perumâḷ Śrîvallabhadêva** :[3]—

'In the Hêvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika.'

Wednesday, 28th November A.D. 1537.

934.— **Ś. 1477.**— *Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikoṇḍâṉ (Kailâsapati temple) Tamiḻ inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king **Mâṟavarman** *alias* the *Tribhuvanachakravartin*, **Kôṉêrmaikoṇḍâṉ**,[2] the glorious **Sundara-Pâṇḍyadêva [III.]** :[4]—

'In the Râkshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṉi.'

Saturday, 1st June A.D. 1555.

935.—**Ś. 1489.**— *Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Teṉkâśi (Kulaśêkharamuḍaiyâr temple) Tamiḻ inscription of the 5th year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, **Kôṉêrmaikoṇḍâṉ**[2] **Śrî-Perumâḷ Aḻagaṉ-Perumâḷ Ativîrarâma Śrîvallabhadêva** :[5]—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrapadâ, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âvaṇi.'

Friday, 22nd August A.D. 1567.

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[1] The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

[2] See above, No. 819.

[3] The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

[4] The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

[5] The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamiḻ inscription[1] of the 10th year (of the reign) of king **Mâṟavarman,** the *Tribhuvanachakravartin,* the glorious **Vîra-Pâṇḍyadêva.**

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskṛit and Tamiḻ plates[2] of the 17th year of the reign of the Pâṇḍya king **Jaṭilavarman**[3] (in Tamiḻ, **Neḍuñjaḍaiyaṉ**), the son of king Mâravarman of the Pâṇḍya race, descended from the Moon.— The *âjñapti* (or *dûtaka*) of the grant was the *Mahâsâmanta* Dhîrataran Mûrti-Eyiṉaṉ of the Vaidya race, chief of Vîramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamiḻ inscription of the 6th year of the reign of **Kô Mâṟañ=Jaḍaiyaṉ,**[4] and of his *Mahâsâmanta* **Sâttaṉ Gaṇapati** of the Vaidya race, who was the chief of Pâṇḍi-Amirdamaṅgalam.

O.—Kings and Chiefs of Kêraḷa.[5]

939.— **Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Aruḷâḷa-Perumâḷ temple) incomplete Sanskṛit and Tamiḻ inscription of the *Mahârâja* **Ravivarman** *alias* **Saṁgrâmadhîra** and **Kulaśêkharadêva,** the *Tribhuvanachakravartin* **Kôṉêriṉmaikoṇḍâṉ,**[6] a son of the Kêraḷa *Mahârâjâdhirâja* Jayasiṁha[7] (of the family of Yadu in the lunar race) and his wife Umâdêvî.— Date of Ravivarman's birth :—

(L. 1).—dêhavyâpya-[8] Śakâbda-bhâji samayê.

When 33 years of age (*i.e.* about A.D. 1299-1300), Ravivarman took possession of Kêraḷa which he ruled as he did his town of Kôḷamba ; he defeated a certain Vîra-Pâṇḍya,[9] subjected the Pâṇḍyas and Chôḷas to the Kêraḷas, and at the age of 46 (*i.e.* about A.D. 1312-13) was crowned on the banks of the Vêgavatî ; he then apparently again made war against Vîra-Pâṇḍya and conquered the northern country ; in the fourth year of his reign (*i.e.* about A.D. 1315-16) he was at Kâñchî.

940.— **Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 149. Śrîraṅgam (Raṅganâtha temple) inscription of the *Mahârâja* **Ravivarman** *alias* **Saṁgrâmadhîra** and **Kulaśêkharadêva,** the son of Jayasiṁha, of Kêraḷa ; (partly composed by Kavibhûshaṇa).— Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kûpaka universal monarch' and 'king Bhôja of the South.'

941.— **Ś. 1296.**—*Ep. Ind.* Vol. IV. p. 203. Trivandrum[10] (Padmanâbhasvâmin temple) inscription of a prince **Sarvâṅganâtha** :[11]—

(L. 1).—Siṁha-sthê cha Bṛihaspatau . . . . abdê cha Chôḷapriyê.[12]

942.— **Ś. 1312.**— *Ind. Ant.* Vol. II. p. 361. Śuchîndram inscription of the Kêraḷa king **Mârtaṇḍavarman** :—

Râkâlôkê[13] Śak-âbdê Surapati-sachivê Siṁha-yâtê Tulâyâm=ârûḍhê padminîśê=py=Aditidina-yutê Bhânuvârê cha.

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[1] I am unable to state the times of this inscription and of Nos. 937 and 938.

[2] The (seven) plates are numbered with Vaṭṭeḻuttu numeral figures.

[3] He put to flight, amongst others, a certain Adiyaṉ. With this name compare Adigaṉ, above, Nos. 833 and 834, and Adiyama, *e g.* in No. 415, note.

[4] According to Mr. Venkayya he may be identical with the Jaṭilavarman of No. 937.

[5] I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions.— For Kêraḷa kings see also above, No. 834.

[6] See above No. 819. [7] Compare below, No. 959. [8] *I.e.* 1188.

[9] For a Vîra-Pâṇḍya who apparently was a contemporary of Ravivarman, see below, No. 957.

[10] In the inscription called Syânandûra ; compare below, No. 936.

[11] According to the late Mr. P. S. Pillai, this would be the surname of an Âdityavarman who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

[12] *I.e.* 1296. [13] *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛiśchika (and his mean place in Dhanuḥ), not in Siṁha.

943.—**Kollam 301.**—*Ind. Ant.* Vol. XXIV. p. 253. Translation[1] of a Chôḷapuram (Râjêndra-Chôḷêśvara temple) Tamiḻ inscription of **Vîra-Kêraḷavarman** of Vêṇâḍu :[2]—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Siṁha).

[Kollam 301=Ś. 1047-48.]

944.—**Kollam 319.**—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayâḷam inscription of **Vîra-Kêraḷavarman** of Vêṇâḍu :—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛiśchika), 'and the sun in Capricornus' (Makara).[3]

[Kollam 319 = Ś. 1065-66.]

945.—**Kollam 335.**—*Ind. Ant.* Vol. XXVI. p. 141. Puravachêri Tamiḻ inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—**Kollam 336.**—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachêri Tamiḻ inscription[4] of **Vîra-Ravivarman** of Vêṇâḍu :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old[5] in the sign of Taurus' (Vṛishabha), 'Saturday, Makayiram' (Mṛigaśîrsha) 'star.'

[Ś. 1083] : Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—**Kollam 342.**—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachêri Tamiḻ inscription [of **Vîra-Ravivarman** of Vêṇâḍu ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Siṁha).

[Kollam 342 = Ś. 1088-89.]

948.—**Kollam 348** (for **347**?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvaṭṭâr Old Malayâḷam inscription of **Vîra-Udaiyamârtâṇḍavarman** of Vêṇâḍu :—

'In the Kollam year 348, with Jupiter in Cancer' (Karkaṭaka), 'and the sun . . days old in Pisces' (Mîna), 'Thursday, Anusham' (Anurâdhâ) 'star.'

[Ś. 1094] : Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—**Kollam 368.**—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Viraṇam (near Âṟṟiṅgal) fragments of one or two Tamiḻ inscriptions [of a **Vîra-Kêraḷavarman ?**], one of which is dated—

'in the Kollam year 368, with Jupiter in Virgo' (Kanyâ), 'and the sun two days old in Taurus' (Vṛishabha).[6]

[Kollam 368 = Ś. 1114-15.]

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[1] For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

[2] This is the Tamiḻ name of the Travancore country.

[3] In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛiśchika.

[4] For another Tamiḻ inscription from the same place and of apparently the same date, see *Ind Ant.* Vol. XXIV. p. 258.

[5] *I.e.* 'on the 6th solar day.'

[6] In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyâ.

950.—**Kollam 371.**—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇangaṛai Old Malayâḷam inscription of **Vîra-Râmavarman** of Vêṇâḍu :—

'In the Kollam year 371, with Jupiter in Cancer' (Karkaṭaka), 'and the sun 24 days old in Aries' (Mêsha).

[Kollam 371 = Ś. 1117-18.]

951.—**Kollam 384.**—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanâbhasvâmin temple) Old Malayâḷam mutilated inscription of **Vîra-Râma [Kêraḷavarman]** of Vêṇâḍu :—

'In the Kollam year 384, with Jupiter in Cancer' (Karkaṭaka), '[and the sun . . days old in Gemini' (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—**Kollam 389 (for 390?).**—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaḍinaṅkuḷam (Mahâdêva temple) Tamiḻ inscription of **Vîra-Râma Kêraḷavarman** of Kiḷappêrûr, ruler of Vêṇâḍu :—

'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old[1] in Pisces' (Mîna), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mêsha) '(being the rising sign).'

[Ś. 1137] : Thursday, 12th March A.D. 1215 ; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—**Kollam 392 (Ky. 4317).**—*Ind. Ant.* Vol. XXVI. p. 144. Kôṭṭâr (Chôḷapuram temple) Tamiḻ inscription :—

'In the Kollam year 392 opposite[2] the Kaliyuga year 4317, the sun being in Vṛiśchika.'

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—**Kollam 396.**—*Ind. Ant.* Vol. XXVI. p. 145. Kôṭṭâr (Chôḷapuram temple) Tamiḻ inscription :—

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = Ś. 1142-43.]

955.—**Kollam 410.**—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Âḷvâr temple) Old Malayâḷam inscription of **Vîra-Ravi Kêraḷavarman** of Vêṇâḍu :—

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛiśchika), 'and the sun 27 days old in Aries' (Mêsha).

[Kollam 410 = Ś. 1156-57.]

956.—**Kollam 427.**—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayâḷam inscription of **Vîra-Padmanâbha Mârtâṇḍavarman** of Vêṇâḍu :—

'In the Kollam year 427, with Jupiter entering into Aries' (Mêsha), 'and the sun 21 days old[3] in Taurus' (Vṛishabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkaṭaka) 'rising in the orient.'

[Ś. 1174] : Wednesday, 15th May A.D. 1252 ; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—**Kollam 491.**—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kêraḷapuram Old Malayâḷam inscription of **Vîra-Udaiyamârtâṇḍavarman** *alias* **Vîra-Pâṇḍyadêva**[4] of Vêṇâḍu :—

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = Ś. 1237-38.]

[1] *I.e.* 'on the 18th solar day.'
[2] For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.
[3] *I.e.* 'on the 21st solar day.'
[4] Compare above, No. 939.

958.— **Kollam 578.**—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanâbhapuram (Âḻvâr temple) Sanskrit and Tamiḻ inscription of the Kêraḷa king **Vîra-Kêraḷa Mârtâṇḍavarman** of Kiḻappêrûr :—

'In the Kollam year 578, the sun being 26 days old[1] in Mêsham, on Saturday, new moon, [the lunar mansion being] Bharaṇî.'[2]

[Ś. 1325] : Saturday, 21st April A.D. 1403.

959.— **Kollam 644.**— *Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince **Âdityavarman,** ruler of Vañchî,[3] of the lineage of Jayasiṁha :[4]—

Śrîmat-Kôlamba-varshê bhavati.[5]

[Kollam 644 = Ś. 1390-91.]

960.— **Kollam 654.**— *Ind. Ant.* Vol. II. p. 361. Śuchîndram inscription of a prince **Râmavarman,** ruler of Vañchî :[3]—

Abdê Kôlamba-saṁjñê viśati[6] Gavi Gurau mitra-yâtê(?) Tul-ântyê(?) Maitrê(trar)kshê s-Ênduvârê pratipadi Vanitâ-lagnakê.

[Ś. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.— **Kollam 655.**— *Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of **Mârtâṇḍa :—**

(L. 1).—Kôḷambê mamat=[7]êti vatsara itê mâsê Vṛish-ârddhê Gurôr=vvârê bhê Mṛigaśirshakê Vidhi-tithau Siṁhê cha lagnê śubhê.

[Ś. 1402] : Thursday, 11th May A.D. 1480.

962.— *Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews') Tamiḻ plates of **Kôgôṉmaikoṇḍâṉ,**[8] His Majesty the king, the glorious **Bhâskara Ravivarman,** staying at Muyiṟikkôḍu,[9] recording a grant made to Îssuppu Iṟappâṉ (*i.e.* Joseph Rabbân) ; dated—

'in the thirty-sixth year opposite the second year.'

963.— *Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge's) Tamiḻ plates of His Majesty king **Bhâskara Ravivarman,** containing an order by his feudatory **Śaṁkara-Kôdavarman** of Puṟaigiḻânâḍu ; dated—

'in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Siṁha, in the above year.'

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kôṭṭayam (Syrian Christians') Tamiḻ plates of king **Sthâṇu Ravi,**[10] dated[11]—

'in the fifth year which was current within the time during which king . . . was reigning . . . in this year.'

965.— *Ep. Ind.* Vol. IV. p. 295, and Plate. Kôṭṭayam (Syrian Christians') Tamiḻ plate of **Vîra-Râghava-Chakravartin,** a descendant of Vîra-Kêraḷa-Chakravartin :—

'On the day of Rôhiṇî, a Saturday on which passed[12] (the day) twenty-one (of) the month Mîna, (when) Jupiter (was) in Makara, while the glorious Vîra-Râghava-Chakravartin . . . was ruling prosperously.'

[Ś. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

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[1] *I.e.* 'on the 26th solar day.'

[2] In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (*Śakhâlôka*).

[3] *I.e.* Vañji ; see above, No. 834.

[4] Compare above, No. 939.

[5] *I.e.* 644.

[6] *I.e.* 654.

[7] *I.e.* 655.

[8] *I.e.* 'he who had assumed the title "king of kings."'

[9] In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuṅṅallûr (Cranganore).

[10] See *Ep. Ind.* Vol. IV. p. 291, note 5.

[11] See *Ind. Ant.* Vol. XX. p. 287.

[12] I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum[1] (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription[2] of the time of **Gôda-Mârtâṇḍa,** the lord of Gôḷamba (Kôḷamba) :—

(L. 3).—Dhanushi . . . . uttuṁga-Jîvê.[3]

P.—Miscellaneous dated Inscriptions.

967.—**Ś. 856.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bâdâmi (Mahâkûṭa) unfinished Kanarese pillar inscription of the *Mahâsâmanta* **Bappuvarasa :—**

(L. 6).—Sa(śa)kanṛipakâḷ-âtîta-sa[ṁ]vatsara-śataṁgaḷ=eṇṭu-nu(nû)ṟa-ayivatta-âṟaneya Jaya-sa[ṁ]vatsarada Kârtta(rtti)ka-su(śu)ddha-pañchamiyuṁ Budhavârad=andu[ṁ].

Wednesday, 15th October A.D. 934;[4] see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa[5] is described as 'a very Bhairava . . . to the assemblage of the enemies of the brave Gôpâḷa (Vîra-Gôpâḷa ?).'

968.—**Ś. 1041*.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of **Divâkaranandi-siddhântadêva :—**

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phâlguṇa(na)-śuddha-pañchamî Budha-vârad=andu.

The date is irregular.

Divâkaranandi-siddhântadêva's disciple was Maladhâridêva, whose disciple was Śubha-chandra-siddhântadêva.[6]

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of **Mallishêṇa Maladhâridêva,** the disciple of Ajitasêna, 'preceded by a sort of historical sketch of the Śravaṇa-Beḷgoḷa branch of the Digambara branch of the Jainas;' (composed by Maladhâridêva's lay-disciple Mallinâtha) :—

(L. 218).—Śâkê śûnya-śar-âmbar-âvani-mitê saṁvatsarê Kîlakê mâsê [Ph]âlgunakê tri(tṛi)tîya-divasê vârê=sitê Bhâskarê Svâtau . . . madhyâhnê.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabâhu); Sâhasatuṅga and Himaśîtala (in connection with Akalaṅka); Śatrubhayaṁkara (in connection with Vimalachandra); Kṛishṇarâja (in connection with Paravâdimalla); the Poysaḷa (Hoysaḷa) Vinayâditya (in connection with Śântidêva); and Âhavamalla (*i.e.* perhaps the W. Châlukya Sômêśvara I., in connection with Śabdachaturmukha, *i.e.* perhaps Śântinâtha).

970.—**Ś. 1059** (for **1051 ?**).—*Inscr. at Śravaṇa-Beḷgoḷa,* No. 68, p. 60. Kanarese pillar inscription recording the date of the death of **Tribhuvanamalla Chaladaṅkarâva Hoysaḷaseṭṭi,** and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varśa(rsha) 1059neya Saumya-saṁvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇad=andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of **Maiduna-Chauḍayya :—**

'Śaka 1121 (in figures, l. 11), the Siddhârthi *saṁvatsara*; at the time of the sun's commencing his progress to the north.'

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[1] In the inscription called Syânandûra; compare above, No. 941.

[2] Of about the 14th century A.D.— Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 865; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol XXVI. p. 109.

[3] *I.e.* (in the month of Dhanus) when Jupiter was in the sign Karkaṭaka.— Compare *Raghuvaṁśa* III. 13, S. P. Pandit's note.

[4] On this day the *tithi* of the date *commenced* 2 h. 42 m. after mean sunrise.

[5] He appears to have the *birudu* Ratnâvalôka. [6] Compare above, No. 398.

972.— Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of **Sômêśvara** (**Jagadêkabhûshaṇa-Mahârâja** *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vaṁśa*, 'lord of Bhôgâvatî;' [1] recording a grant by his chief queen **Gaṅgamahâdêvî**:—

(L. 26).— Śakauri(nṛi)pakâl-âtîta-saṁvatsaramulu 1130agunêṁṭi Phâlguṇa(na)-śu-[kra(kla)]-dvâdaśini Âdityavâramu nâṁḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.— Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguṇa-sudha-trîtiâ Budhê].

(L. 3).—Phâlguṇa-tritîyâṁ Vudhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of **Śrînandi-bhaṭṭârakadêva**:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-saṁvatsarada Mâgha-su(śu)dha(ddha) 5 Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;[2] see *ibid.* Vol. XXIV. p. 3, No. 131.

975.— Ś. 1197*.—*PSOCI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Haḷêbîḍ Kanarese memorial tablet of a disciple of (?) **Mâghanandi-bhaṭṭârakadêva**:—

'Śaka 1197 (in figures, l. 8), the Bhâva *saṁvatsara;* Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.— Ś. 1200.—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by **Munichandradêva**, disciple of the *Mahâmaṇḍalâchârya* **Udayachandradêva**, and by others:—

Śâlivâhana-Śaka-varshaṁ 1200neya Bahudhânya-saṁvatsarada Chaitra-śuddha 1 Śukravâra.

Friday, 25th March A.D. 1278;[3] see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.— Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) **Paḍumasina-bhaṭṭârakadêva**:—

(L. 1).— Sa(śa)ka-varuśa(sha) 1201 Pramâthi-saṁvatsarada Bhâdrapada-su(śu)ddha-chhaṭ[ṭ]i Sômavârad=aṁdu.

Monday, 14th August A.D. 1279;[4] see *ibid.* Vol. XXIV. p. 3, No. 133.

978.— Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śaka-varsha 1203neya Pramâdi-saṁvatsara Mârggaśira-su 10 Bri(bṛi)d=andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-saṁvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin = Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

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[1] Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

[2] On this day the *tithi* of the date *commenced* 2 h. 42 m. after mean sunrise.

[3] This was the day of the Mêsha-saṁkrânti.

[4] On this day the *tithi* of the date *commenced* 4 h. 19 m. after mean sunrise.

979.— **Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrîkûrmam (Kûrmêśvara temple) pillar inscription of **Naraharitîrtha**[1] (probably governor of the Kaliṅga country), the pupil of Ânandatîrtha (who explained the *Vyâsa-sûtras* in accordance with the principles of the Dvaita school), who was the pupil of Purushôttama-mahâtîrtha (who composed a *bhâshya*) :—

(L. 15).— . . Śaka-vatsarê hutavaha-vyôma-dvaya-kshmâ-yutê Mêshê śukla-Śaśâṁkka-śêkhara-[di]nê vârê [cha] Saumyê varê.

The date is irregular; see *ibid.* p. 266.

980.— **Ś. 1205*.**—*Inscr. at Śravaṇa-Beḷgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by **Bâlachandradêva,** disciple of the *Mahâmaṇḍalâchârya* **Nêmichandra-paṇḍitadêva,** and by others :—

Sa(śa)ka-varshaṁ 1205neya Chitrabhânu-saṁvatsara Śrâvaṇa-su 10 Bṛid=andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.— **Ś. 1235.**— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of **Śubhachandramuni :—**

Pañchatriṁśatsaṁyuta-śatadvayâdhika-sahasra-nuta-varshêshu | vṛittêshu Śaka-nṛipasya tu kâlê vistîrṇṇa-vilasad-arṇṇavanêmau || Pramâdi-vatsarê mâsê Śrâvaṇê tanum=atyajat | Vakrê kṛishṇa-chaturddaśyâṁ Śubhachandrô mahâyatiḥ ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mêghachandra-traividya[2] and others.

982.— **Ś. 1295*.**— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) **Vardhamânasvâmin :—**

Śaka-varsha 1295 Paridhâvi-saṁvatsara Vaiśâkha-śuddha 3 Budhavâra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.— **Ś. 1320*.**— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of **Purupaṇḍita,** and the erection of a tomb for him by his disciple Abhinavapaṇḍitadêva; preceded by a long account of Jaina teachers; (composed by Arhaddâsa) :—

Tatra trayôdaśa-śataiś=cha daśa-dvayêna Śâkê=bdakê parimitê=bhavad=Îśvar-âkhyê | Mâghê chaturddaśa-tithau sitabhâji vârê Svâtau Śanais(nêḥ) surapadaṁ Purupaṇḍitasya ||

The date is irregular.

984. — **Ś. 1331.**— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Mâyaṇṇa, a disciple of **Chandrakîrti :—**

Śaka-varusha 1331neya Virôdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.— **Ś. 1353.**— *Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue[3] at Kârkaḷa in the South Canara district, erected by **Vîra-Pâṇḍya (Pâṇḍyarâya),** the son of Bhairavêndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakîrti :[4]—

(L. 5).— Svasti śrî-Śakabhûpatês=tri-śara-vahn-îṁdôr=Vvirôdhyâdikṛid-varshê Phâlguna-Saumyavâra-dhavala-śrî-dvâdaśî-sattithau.

(L. 14).— Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

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[1] In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharitîrtha; one of them (No. 2) quotes the coincidence called *Ardhôdaya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vîra-śrî-Naranârasiṁhadêva (*i.e.* the Gaṅga king of Kaliṅga Narasiṁhadêva II.; see *North. Inscr.* No. 367).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

[2] See above, Nos. 74, 387, and 408.

[3] For a short Kanarese inscription of Pâṇḍyarâya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

[4] Compare below, Nos. 987, 993 and 994.

986.— Ś. 1355*.— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 108, p. 81. Pillar inscription recording the death of **Śrutamuni** and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarâja):—

Ishu-śara-śikhi-vidhu-mita-Śaka-Paridhâvi-śarad-dvitîyag-Âshâḍhê | sita-navami-Vidhudin-ôdayajushi sa-Viśâkhê pratishṭhit=êyam=iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.— Ś. 1358*.— *Ep. Ind.* Vol. VII. p. 111. Kârkaḷa Kanarese pillar inscription of **Vîra-Pâṇḍya**, the son of Bhairava of the family of Jinadatta:[1]—

(L. 1).— Śaka-nṛipana 1358 Râkshasa-saṁvatsara[da Ph]âlguna-śu 12lu ||

988.— Ś. 1432*.— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanâtha, the minister of the *Maṇḍalêśvara* **Kulôttuṅga-Chaṅgâḷa-Mahâdêva**:—

Sa(śa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayiśâkha-ba 10lû.

989.— Ś. 1438(?).— *PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyâkal Kanarese rock inscription; appears to treat of a *Mahâmaṇḍalêśvara* **Gôparâja (Sâluva-Gôparâja)**[2] and others:—

'Śaka 1438 (in figures, l. 1), the Pramâdi *saṁvatsara*; the first day of the bright fortnight of Phâlguna;' (*Mys. Inscr.*: 'the year 1434').

Pramâdin would be Ś. 1415; (Pramôda = Ś. 1432, and Pramâthin = Ś. 1441).

990.— Ś. 1459 (for 1460).— *Inscr. at Śravaṇa-Beḷgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varsha sâvirada 1459taneya Viḷaṁbi-saṁvatsarada Mâgha-śuddha 5yalu.

991.— Ś. 1466.— *Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by **Śântikîrtidêva**, the fellow student of Abhinava-Chârukîrti-paṇḍitadêva:—

Śaka-varsha 1466 sanda vartamâna-Krôdhi-saṁvatsarada Kârti(rtti)ka-śu 15yallu.

992.— Ś. 1476*.— *PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bâdâmi Telugu pillar inscription:[3]—

(L. 1).— Sâlivâhana-Śaka-varshaṁbulu 1476guna(nê)ṭi Pramâdi-saṁ[va*]tsara Âshâḍa(ḍha)-ba 11lu.

993.— Ś. 1508.— *Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kârkaḷa Jaina temple Sanskṛit and Kanarese inscription of **Immaḍi-Bhairarasa-Oḍeya or Bhairava [II.]**, surnamed Vîranarasiṁha-Chaṅganarêndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], 'supreme lord of Paṭṭi-Pombuchchapura:'[4]—

(L. 7).— śrîmach-Chhâli-Śak-âbdakê cha gali(ni)tê nâg-âbhra-bâṇ-êṁdubhiś=ch=âbdê sad-Vyaya-nâmni Chaitra-sita-shashṭyâṁ(shṭhyâṁ) Saumyavârê Vṛishê | lagnê san-Mru(mṛi)-gaśîrsha-bhê.

(L. 9).— Sâlivâhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-shashṭi(shṭhi)yû Budhavâra Mṛigaśirâ-nakshatraû(vû) Vṛishabha-lagnadallû.

Wednesday, 16th March A.D. 1586.

[1] Compare above, No. 985.

[2] Compare above, Nos. 501, 508 and 509.

[3] For another, undated Bâdâmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol Surv. of West. India*, Vol. I. Plate xxxiii. 9.

[4] Compare above, Nos. 985 and 987; also No. 237.

994.— Ś. 1525.— *Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue[1] at Vêṇûr in the South Canara district, erected by **Timmarâja** (the younger brother of Pâṇḍya, son of queen Pâṇḍyaka, and nephew and son-in-law of Râyakuvara) of the Châmuṇḍa family, by the advice of the Jaina priest Chârukîrti :—

(L. 4).— Śaka-varshêshv-atîtê[shu vi]shay-âkshi-śar-êṁdushu | va[rttamâ]nê Sôbhakṛiti vatsarê Phâlgun-â[khyakê ||] Mâsê=tha śuklapaksh-êddha-daśamyâṁ Gu[ru-Pu]shyakê | su-lagnê Mithunê.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.— Ś. 1556.— *Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the *Mahârâjâdhirâja* **Châmarâja-Voḍeyar**, lord of the city of Maisûru (Mahîśûrapaṭṭaṇa) :—

Śâlivâhana-Śaka-varusha 1556neya Bhâva-saṁvatsarada Âshâḍa(ḍha)-śu 13 Sthiravâra-Brahmayôgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.— Ś. 1565.— *Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of **Chârukîrti-paṇḍita** :—

Śrî-Śakavarusha 1565neya Śrîmach-Chârusukîrtipaṇḍita-yatiḥ Sôbhânu-saṁvatsarê mâsê Pushya-chaturddaśî-tithi-varê kṛishṇê supakshê mahân | madhyâhnê vara-Mûla-bhê cha(?) karaṇê Bhârggavyavârê Dhṛi(dhru)vê yôgê svargga-puraṁ jagâma matimân(mâṁs)=traividya-chakrêśvaraḥ ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.— Ś. 1576.— *Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of **Mudda-bhûpati (Muddu-râja)** of Padinâḍu : —

'In the Śaka year 1576, the year Jaya.'

Mudda-bhûpati was one of the successors of Siṅghadêva-bhûpa of whom the inscription records a donation made 'in the Śaka year 1490, the year Vibhava.'

998.— Ś. 1594*.— *PSOCI.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggâ Kanarese plate of **Keḷadi-Sômaśêkhara-Nâyaka** :[2]—

(L. 1).—Śâlivâhana-Śaka-varuśa(sha) 1594neya Virôdhikṛitu-saṁvatsarada Śrâvaṇa-śu 15lû.

999.— Ś. 1601.— *Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karîgaṭṭa (Karêghaṭṭa) Sanskrit and Kanarese plates of **Chikkadêvêndra** of Mahîśûrapura, reigning at Paśchima-Raṅganagara (Śrîraṅgapaṭṭaṇa) :—

Indu-bindv-aṅga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthini Sahê kṛishṇa-dvitîyâyâṁ pitus=tithau ||

Certain kings of Yadu's race came from Dvârakâ to the Karṇâṭa country and settled at Mahîśûrapura; from them sprang Dêvarâja; he had four sons the eldest of whom, Doḍḍadêva-râja, married Amṛitâmbâ; their sons Chikkadêvêndra and Kaṇṭhîrava. Chikkadêvêndra defeated the Pâṇḍya Chokka, the princes of Keḷadî, Raṇadulâ-khâna, Mushṭika, Timmappa-Gauḍa and Râmappa-Gauḍa.

[1] The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)— dated on the same day, but in Ś. 1526 current — which gives the same information. In it Râyakuvara is called Râyakumâra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjaḷike.

[2] See below, No. 1003.

1000.— **Ś. 1619.**— *PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dêvanhaḷḷi Kanarese plates and stone inscription of **Gôpâla-Gauḍa,** 'lord of the Âvatinâḍ:'—

'Śâlivâhana-Śaka 1619, the Îśvara *saṁvatsara;* Saturday, the fifteenth day of the bright fortnight of Mâgha.'

Saturday, 15th January A.D. 1698;[1] see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.— **Ś. 1620.**— *PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kôlâr Telugu plate of '**Prithvi Saṭṭi,** and the royal minister **Bhâskara,**' and others:—

(L. 1).— Śâlivâhana-Śaka-varushambulu 1620agunêṭi Bahudhânya-saṁvatsara Jêshṭha-śu 7lu.

1002.— **Ś. 1621** (for **1645**?).— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 83, p. 65. Kanarese inscription of the *Mahârâjâdhirâja* **Doḍḍa-Kṛishṇarâja-Voḍeyar (Kṛishṇarâja),** lord of the Mahîśûra country:—

Śâlivâhana-Śaka-varsha 1621nê saluva Śôbhakṛitu-saṁvatsarada Kârttika-ba 13 Guruvâradallu.

For Śôbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.— **Ś. 1636*.**— *PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggâ Kanarese plates of **Basavappa-**[2]**Nâyaka,** the son of Sômaśêkhara-Nâyaka, grandson of Śivappa-Nâyaka and great-grandson of Siddappa-Nâyaka, descendant of Keḷadi-Sadâśiva-Nâyaka:[3]—

(L. 3).—Śâlivâhaṇa-Śakha(ka)-varuśa(sha) 1636neya varttamânakke saluva Vijaya-nâma-saṁvatsarada Chaitra-śu 15lu.

1004.— **Ś. 1644.**— *Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Toṇḍanûr Sanskṛit and Kanarese plates of **Kṛishṇarâja** (the son of Kaṇṭhîrava-Narasa and grandson of Chikkadêvêndra[4]) of **Mahîśûra,** issued from Śrîraṅgapaṭṭaṇa; (composed by Râmâyaṇa-Tirumalârya):—

Śâlivâhê Śak-âbdê bhûtê vêd-ârṇava-rttu-kshiti-pariganitê 'nantarê varttamânê || Śubha-kṛid-vatsarê Mârggê pûrṇimâ-Bhaumavâsarê | Brahmayôga-yut-Ârdrâyâṁ Bâlavê karaṇê tathâ | êvaṁ śubha-dinê . . . sômôparâga-samayê.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.— **Ś. 1646.**— *Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mêlukôṭe Sanskṛit and Kanarese plates of **Kṛishṇarâja** of Mahîśûra, issued from Śrîraṅgapaṭṭaṇa; (composed by Râmâyaṇa-Tirumalârya):[5]—

Śâlivâhê Śak-âbdê bhûtê ṛitv-arṇav-âṅga-kshiti-pariganitê 'nantarê varttamânê || Krôdhi-saṁvatsarê Pushyê kṛishṇa-pakshê Harêr=ddinê | Budh-Ânurâdhâ-saṁyukta-Vṛiddhi-yôgê sa-Bâlavê | uttarê tv=ayanê puṇyê Makaraṁ yâti bhâsvati | êvaṁ śubhê dinê prâhṇê . . . . Śâlivâhana-Śaka-varshaṅgaḷu 1646 sandu varttamânavâda Krôdhi-saṁvatsarada Pushya-bahuḷa 11yû Saumyavâradallû.

Wednesday, 30th December A.D. 1724.

1006.— **Ś. 1650.**— Date of the time of the Coorg (Koḍagu) *Râjâ* **Doḍḍa-Virappa-Voḍeyar,** in the Abbimaṭha plate of Vîra-Râjêndra-Voḍeyar (below, No. 1009):—

Śâlivâhana-Śaka-varusha 1650nê Kîlaka-saṁvatsarada Kârttika-śuddha 2 Budhavâradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

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[1] On this day the *tithi* of the date *commenced* 6 h. 52 m. after mean sunrise.

[2] According to *PSOCI.* the name is Basapayya; according to *Ep. Carn.* Vol VI. Introduction, p. 23, Basappa.

[3] Compare above, No. 998.

[4] See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

[5] A great part of the text is identical with part of the text of No. 1004.

1007.— **Ś. 1683.**— *PSOCI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kôlâr Kanarese plate of **Chikkaṇṇa-Śeṭṭi** and others:—

(**L. 1**).— Śâlivâhana-Śaka-varushaṁgaḷu 1683nê Vishu-saṁvatsarada Chaitra-śu 1 Sômavâradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.— **Ky. 4881***.— *Coorg Inscr.* No. 12, p. 18. Mahâdêvapura Kanarese plate of **Vîra-Râjêndra-Voḍeyar** of Coorg (Koḍagu), recording the date of the death of his father, the *Mahârâja* **Liṅga-Râjêndra-Voḍeyar,** the son of Appâjêndra-Voḍeyar:—

Kali sanda 4881nê vartamânakke salluva Vikâri-saṁvatsarada Mâgha-bahuḷa 10yu Budhavâra.

For **Vikârin=Ky. 4881*=Ś. 1701** the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.— **Ś. 1718.**— *Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimaṭha and Mahâdêvapura Kanarese plates of the Coorg (Koḍagu) *Râjâ* **Vîra-Râjêndra-Voḍeyar,** the son of Liṅga-Râjêndra-Voḍeyar and grandson of Appâjêndra-Voḍeyar:—

Śâlivâhana-Śaka-varusha 1718nê vartamânakke salluva Nala-saṁvatsarada Chaitra-śu 1 Bhârga[va*]vâradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the *Râja's* great-grandfather Doḍḍa-Vîrappa-Voḍeyar, in the Abbimaṭha plate, see above, No. 1006).

1010.— **Ś. 1731.**— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 72, p. 61. Kanarese inscription recording the date of the death of **Aditakîrtidêva**:—

Śâlîvâhana-Śak-âbdâḥ 1731neya Śukla-nâma-saṁvatsarada Bhâdrapada-ba 4 Budhavâradalli.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.— **Ś. 1739** [and **1742**].— *Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Koḍagu) *Râjâ* **Liṅga-Râjêndra-Voḍeyar,** the son(?) of Liṅga-Râjêndra-Voḍeyar and grandson of Appâji-Râjêndra:—

Śâlivâhana-Śaka-varsha 1739ney=Îśvara saṁvatsarada Jêshṭha-bahula bidigeyu Bhânuvârakke Kali-dina 1796 392nê yî śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṁvatsarada Chaitra-śuddha-dvâdaśiyu Bhânuvârada varige varusha 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nê yêtadruśa su-divasadalli —corresponding, for Vikrama =Ś. 1742, to Sunday, 26th March A.D. 1820.

It also contains the date: **Kali-varsha** 4922nê Vikrama-saṁvatsarada nija-Jêshṭha târiku 22nê Bhânuvâra,—corresponding, for **Vikrama** = **Kaliyuga** 4922* = **Ś. 1742,** to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyaishṭha.

1012.— **Ś. 1748.**— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of **Kṛishṇarâja-Voḍeyar,** lord of Mahîśûrapura:—

Śâlîvâhana-Śakha(ka)-varusha 1748neya sanda varttamânakke saluva Vyaya-nâma-saṁvatsarada Phâlguṇa-ba 5 Bhânuvâradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.— **Ś. 1752=V. 1886*=2493 after Vardhamâna's Nirvâṇa.**— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 141, p. 111. Inscription recording the confirmation of some grants by **Kṛishṇarâja,** the son of **Châmarâja,** reigning at **Mahîśûra**:—

Svasti śrî-Varddhamân-âkhyê Jinê muktiṁ gatê sati | vahni-randhr-âbdhi-nêtraiś=cha vatsarêshu mitêshu vai || Vikramâṅka-samâsv=indu-gaja-sâmaja-hastibhiḥ[1] | satîshu gaṇanîyâsu

[1] Note the irregular position of the word *indu* (for 1).

gaṇita-jñair=bbudhais=tadâ || Śâlivâhana-varshêshu nêtra-bâṇa-nag-êndubhiḥ | pramitêshu Vikṛity-abdê Śrâvaṇê mâsi maṅgalê || Kṛishṇa-pakshê cha pañchamyâṁ tithau Chandrasya vâsarê |

Monday, 9th August A.D. 1830; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated[1] Inscriptions.

1014.— *Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prâkṛit[2] plates[3] of the *Mahârâja* (or *Râjâ*) **Jayavarman** of the *gôtra* of the Bṛihatphalâyanas, issued from the camp (or capital) of Kûdûra,[4] and copied on the plates in the 10th year (of the king's reign) :—

(L. 41).— saṁva 10 hê pa 1 diva 1.

1015.— *Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭûr district (formerly Sir W. Elliot's, now British Museum ?) plates[5] of the *Râjâ* **Attivarman**, born in the family (*kula*) of king (*nṛipati*) Kandara, which was born in the race (*vaṁśa*) of the great sage Ânanda.

1016.— *Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kômaraliṅgam (spurious[6]) Sanskṛit and Kanarese plates[7] of a king or chief **Ravidatta** (of the Punnâḍu-vishaya ?), recording grants made from Kitthipura (? Kîrtipura) with the permission of a certain **Cheramma** :—

(L. 12).— Pâlgunamâsyâm[8] Âdityavârê Rêvati(tî)-nakshatrê sûryya-grâhâṇê.[9]

A king Râshṭravarman of the Kâśyapa *gôtra* (?); his son Nâgadatta; his son Bhujaṅgâdhirâja(?) (whose wife was the daughter of a king Siṅgavarman); his son Skandavarman; his son Punnâṭarâja (?); his descendant (?) Ravidatta.

1017.— **Yudhishṭhira-Śaka 89.**—*Ind. Ant.* Vol. IV. p. 333; *PSOCI.* No. 30; *Mysore Inscr.* No. 139, p. 251. Bhîmankaṭṭi (near Tîrthahaḷḷi in Mysore, spurious[10]) plates of the *Mahârâjâdhirâja* **Janamêjaya** of the Kuru *kula*, issued from Kishkindhyâ-nagarî :—

(L. 4).— Yudhithi(shṭhi)ra-Śakê Plavaṁg-âkhyê yê(ê)kônanavati-vatsarê Sahasya-mâsi amâvâsyâyâṁ Saumyavâsarê . . .

(L. 29).— uparâga-samaya(yê).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bêgûr (spurious[11]) plates of the Pâṇḍava *Mahârâjâdhirâja Chakravartin*[12] **Janamêjaya**, lord of, and residing at, Hastinâpura :—

Chaitra-mâsê kṛishṇa-pakshê Bhauma-dinê tritiyâyâm Indra-bha-nakshatrê sankrânta-vyatipâta tan-nimitta.

1019.— *Proceedings Beng. As. Soc.* 1873, p. 76; *Ind. Ant.* Vol. I. p. 375; *PSOCI.* No. 32; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious[13]) plates of the Pâṇḍava *Mahârâjâdhirâja Chakravartin* **Janamêjaya**, lord of, and residing at, Hastinâpura :—

(L. 15).— Chaitra-mâsê krîshṇa-pakshê Sôma-d[inê] Bharaṇî-mahânakshatrê saṁkrâṁtivyatîpâta-nîmîttê.

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[1] One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

[2] The legend on the seal is in Sanskṛit. The alphabet used closely resembles that of No. 617.

[3] The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

[4] Kûdûrahâra, in which the village granted was situated, "may be a more ancient form of Gudrahâra, Gudravâra, Gudrâvâra or Gudrâra."

[5] The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chêzarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

[6] See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

[7] Of about the 9th century A.D. (?).

[8] Read *Phâlgun-âmâvâsyâm*.

[9] Read *-grahaṇê*.

[10] See *Ind. Ant.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

[11] See *ibid.* Vol. XXX. p. 220, No. 42.

[12] Compare above, No. 273.

[13] See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCI.* No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious[1]) plates of the Pâṇḍava *Mahârâjâdhirâja Chakravartin* **Janamêjaya**, lord of, and residing at, Hastinâpura :—

(L. 13).—Chaitra-mâsê krishṇa . . . . . . va-karaṇê uttarâyaṇa-saṁ[krânti]-vyatîpâta-nimittê sûryya-parvaṇi ardhagrâsa-grahita-samaê.

1021.— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription[2] recording the death of the *Âchârya* **Prabhâchandra**.

1022.— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 55, p. 47. Sanskrit and Kanarese inscription,[3] giving an account of some Jaina teachers among whom is a **Prabhâchandra** whose feet were worshipped by **Bhôjarâja**, the king of Dhârâ.

1023.— *Inscr. at Śravaṇa-Beḷgoḷa,* No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain **Piḷḷa** (called *Mâvana-gandhahastî,* 'a rutting elephant to his father-in-law'), which took place—

Chitrabhânu-saṁvatsaram adhik-Âshâḍha-bahuḷa-dasa(śa)mi-dinadoḷ.

Âshâḍha was intercalary in Chitrabhânu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription[4] of the time 'while Metpuṇḍi **Kunniyarasa** was ruling the nâḍ :'—

(L. 1).—Kany-ârûḍha-Bṛihaspatau Vṛiśchik-âkhyê mahâ-mâsê Bṛihaspaty-Uttarâ-dinê.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCI.* No. 75; *Archæol. Surv. of West. India,* Vol. I. Plate lv. No. 33. Aihoḷe inscription[5] containing the name of **Narasobba**,[6] perhaps the builder of a temple.

1026.— *Ind Ant.* Vol. VIII. p. 287, and Plate; *PSOCI.* No. 78. Two Aihoḷe Kanarese inscriptions[7] recording gifts to 'the Five-hundred of Âryapura (Ayyâvoḷe).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCI.* No. 84. Aihoḷe Sanskṛit and Kanarese rock inscription[8] of **Baregedêva-Nâyaka** :—

(L. 3).—Prajôtpatya-saṁhmacharada | Chayitra-ba llû |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 81. Aihoḷe inscription consisting of the words *Vaṁśiga-Biṭṭu-kṛitam.*

1029.— *Archæol. Surv. of West. India,* Vol. III. p. 127, No. 24; *PSOCI.* No. 74. Aihoḷe Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 80. Aihoḷe Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 51. Bâdâmi (Mahâkûṭa) Kanarese pillar inscription; mentions a *Mahâsâmanta* **Eṛeve.**

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCI.* No. 42. Bâdâmi Sanskṛit and Kanarese inscription in praise of one **Kappe-Arabhaṭṭa.**

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCI.* No. 43. Bâdâmi Kanarese inscription recording a gift to one **Śrîdharabhûtêśvara.**

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[1] See *Ind. Ant.* Vol XXX. p. 220, No. 44.

[2] According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

[3] According to Mr. Rice, of about A.D. 1115.

[4] Part of the text is in Sanskṛit; what the language of the rest is, has not been ascertained.

[5] Of about the 7th or 8th century A.D.

[6] Compare the name Ganasobba, in *Archæol. Surv. of West. India,* Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

[7] Of about the 8th or 9th century A.D.

[8] Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOCI.* No. 49. Bâdâmi inscription,[1] mentioning a certain **Ravidêva-tridaṇḍin**, and recording the advent of the goddess Mahâlakshmî from Kollâpura (Kôlhâpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOCI.* Nos. 40 and 41. Bâdâmi rock inscriptions containing names probably of visitors.

1036.— *PSOCI.* No. 212; *Mysore Inscr.* No. 93, p. 183. Baḷagâmve Sanskṛit and Kanarese memorial tablet.

1037.— *PSOCI.* Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagâmve Kanarese memorial tablets.

1038.— *PSOCI.* Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bêlûr Kanarese inscriptions.

1039.— *PSOCI.* Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dâvaṇgere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* No. 68. Paṭṭadakal Kanarese inscription[2] in praise of a certain (architect) **Chaṭṭara-Revadi-Ovajja.**

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOCI.* No. 69. A short Paṭṭadakal inscription.[2]

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOCI.* No. 56. Paṭṭadakal pillar inscription;[3] two verses, by Achala, in praise of **Bharata**, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOCI.* Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOCI.* Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tâḷgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Râjarâjêśvara temple) Tamiḻ inscription of **Aravaṇai** *alias* **Mâl-Ari-Kêśavaṉ**, head-overseer of the Râjarâjêśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamiḻ inscription recording that **Arishṭanêmi-âchârya**, a pupil of Paravâdimalla, caused the image of a *yakshî* to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vêlûr Tamiḻ inscriptions recording the erection of monuments of devotion by a certain **Chandra-piḷḷai** of **Kâṭṭêri.**

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Râjarâjêśvara temple) Tamiḻ inscription of a certain **Mallappa-Nâyakkar.**

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. **Śêkkaṉûr** (near **Vêlûr**) **Tamiḻ** inscription, recording the gift of the village of **Śêkkaṉûr** to the **Vêlûr** temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. **Vakkaṇâpuram** (near Viriñchipuram, Îśvara temple) **Tamiḻ** inscription, recording that some people agreed to found a temple, called **Okkaniṉṟa-nâyaṉâr**, and made grants 'from the month of **Kârttika** of the Siddhârthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. **Tirumalai Tamiḻ** inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. **Tirumalai Tamiḻ** inscription recording the gift of a sluice.

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[1] Of about the 16th or 17th century A.D.
[2] Of about the 7th or 8th century A.D.
[3] Of about the 8th or 9th century A.D.

R.—Addenda.

1054. — **Ś. 787.**— *Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawâḍi (now Shiggaon) Kanarese inscription of the time of the Râshṭrakûṭa[1] *Mahârâjâdhirâja* **Amôghavarsha I.**,[2] and his feudatory **Kuppêya** :—

(L. 3.)— Śakanṛipakâl-âtîta-saṁvatsara-śataṁgaḷ=êḷ-nûṟ-eṉbhatt-êḷaneya Pârtthiva-saṁvatsaraṁ pravarttise . . . Vaiśâkha-mâsada paurṇṇamâse(si)y-and=.

1055.— *Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍagundi (now Shiggaon) Kanarese inscription of the time of the Râshṭrakûṭa[1] *Mahârâjâdhirâja* **Amôghavarsha I.**, and his feudatories **Baṅkêyarasa (Baṅkêya)**[3] and Baṅkêya's son **Kundaṭṭe** :—

(L. 1).— Amôghavarsha . . . ond-uttaraṁ râjyaṁ-geyyutt-ire.[4]

1056.— **Ś. 871.**— *Ep. Ind.* Vol. VII. p. 195. Śôḷapuram Tamiḻ inscription, dated—

'(in) the year two,[5] the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin* **Kannaradêva-Vallabha**,[6] having pierced **Râjâditya**, entered the Toṇḍai-maṇḍalam.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (*i.e.* Hastimalla) *alias* Kaṉṉaradêva-Pṛithvigaṅgaraiyar,[7] the son of Vayiri-Aḍiyaṉ.

1057.— **Ś. 875.**— *Ep. Ind.* Vol. VII. p. 196. Śôḷapuram incomplete Tamiḻ inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious **Attimallar** (*i.e.* **Hastimalla**) *alias* **Kaṉṉaradêva-Pṛithvigaṅgaraiyar**,[8] was ruling the Kalleḍuppûr-maryâdâ.'

1058.— *Ep. Ind.* Vol. VII. p. 135. Tirunâmanallûr (Bhaktajanêśvara temple) Tamiḻ inscription of the 17th year (of the reign) of the glorious **Kannaradêva** (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**); recording the gift of a lamp by a chief of Milâḍu, named **Narasiṁhavarman**, surnamed **Śaktinâtha** and **Siddhavaḍava**, of the lineage of Śukra and belonging to the Malaiya-kula (*i.e.* the family of the rulers of Malaiyanâḍu or Malainâḍu, of which Milâḍu and Malâḍu are contracted forms).[9]

1059.— *Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkôvalûr (Vîraṭṭâṇêśvara temple) Tamiḻ inscription of the 21st year (of the reign) of **Kaṉṉaradêva** (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**) ; recording a grant of land by the Vaidumba-mahârâja **Śandayaṉ Tiruvayaṉ** (*i.e.* Tiruvayaṉ[10] the son of Śandayaṉ) and his queen Śûttiradêvî.

1060.— *Ep. Ind.* Vol. VII. p. 143. Tirukkôvalûr (Vîraṭṭâṇêśvara temple) Tamiḻ inscription of the [22nd ?] year (of the reign) of **Kannaradêva** (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**) ; recording a gift of gold by a female relative of the Vaidumba-mahârâja **Tiruvayaṉ**.

1061.— *Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkôvalûr (Vîraṭṭâṇêśvara temple) Tamiḻ inscription of the 24th year (of the reign) of **Kaṉṉaradêva** (*i.e.* the Râshṭrakûṭa **Kṛishṇarâja III.**) ; recording the gift of 24 lamps by the Vaidumba-mahârâja **Tiruvayaṉ**.

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[1] The name Râshṭrakûṭa does not occur in the inscription.

[2] See above, No. 71 ff.

[3] Compare above, No. 74.

[4] *I.e.* 'while Amôghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression "the sixtieth year increased by one."

[5] According to Dr. Hultzsch, of the reign of the Chôḷa king Râjâditya, mentioned in the sequel.—Compare above, No. 95.

[6] *I.e.* the Râshṭrakûṭa Kṛishṇarâja III. ; above, No. 98 ff.

[7] See below, No. 1057.

[8] See above, No. 1056.

[9] Compare below, No. 1080.

[10] *I.e.* the Tiruvaiyaṉ of No. 708.

1062.— *Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister **Irugappa**,[1] the son of the *Dandanâtha* Vaichaya, for the merit of the *Mahâmandalêśvara* **Bukkarâja [II.]**, the son of Arihararâja (*i.e.* Harihara II.) :—

'(In) the Dundubhi year, (on) the day of Kâttigai (Krittikâ), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kâttigai.'

[For **Dundubhi=Ś. 1304**] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.— *Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunru (near Conjeeveram) inscription, recording that the *mandapa* on which it is found was built by the general **Irugappa**, the son of the *Dandanâtha* Vaichaya, at the command of (the Jaina priest) Pushpasêna.

(L. 1).— saṁvatsarê Prâbhavê.

[Prabhava=Ś. 1309.]

1064.— **Ś. 1437.**— *Ep. Ind.* Vol. VII. p. 20. Amarâvatî (Amarêśvara temple) inscription of **Krishnarâya**, the son of Narasa and Nâgamâmbâ, of Vijayanagara :—

(L. 35).— Âshâdhê=bdê Yuv-âkhyê muni-pura-jaladh-îmdv-aṁkitê . . Śak-âbdê . . dvâdaśyâṁ.[2]

The king took Śivanasamudra, Udayâdri, Vinikonda and Bellakonda, captured the Gajapati king's son Vîrabhadra, and took Kondavîdu.

1065.— *Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates[3] (Kaluchumbarru grant) of the E. Châlukya *Mahârâjâdhirâja* **Ammarâja II. Vijayâditya VI.**,[4] lord of Vêṅgî, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapôti who was the disciple of Sakalachandra-siddhânta), made at the instance of Arhanandin's pupil, the lady Châmekâmbâ of the Pattavardhika[5] lineage :—

(L. 62).— uttarâyana-nimittêna.

Genealogy with lengths of reigns as far as Kali-Vishnuvardhana [Vishnuvardhana V.] substantially[6] as in No. 560. His son Gunaga-Vijayâditya [Vijayâditya III.] ('had his arms honoured' by the Vallabha king;[7] reigned 44 years); his younger brother the *Yuvarâja* Vikramâditya's son [Châlukya-] Bhîma [I.] (conquered Krishnavallabha;[8] 30 ys.); his son Vijayâditya [IV.] Kollabiganda (6 months); his eldest son Ammarâja [I.] Râjamahêndra (7 ys.); having expelled his son Vijayâditya [V.], Tâlapa, the son of Yuddhamalla [I.] (one month); having conquered him, Châlukya-Bhîma's son Vikramâditya [II.] (9 months); Tâlapa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabiganda [Vijayâditya IV.] and brother, from a different mother, of Râjamahêndra [Ammarâja I.], *viz.* [Châlukya-]Bhîma [II.] (Râjabhîma, conquered Râjamayya,[9] Dhalaga,[10] Tâtabikki,[10] Bijja,[11] Ayyapa,[12] Gôvindarâja,[13] the Chôla Lôvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lôkamahâdêvi, Ammarâja [II.].

1066.— **Ś. 1238.**— *Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Arulâla-Perumâl temple) Sanskrit and Tamil inscription of the time of the Kâkatîya[14] *Mahâmandalachakravartin*

[1] See above, No. 469.

[2] The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1515.

[3] They contain a short Telugu passage and otherwise a few Telugu words.

[4] See above, No. 563 ff.

[5] See above, Nos. 559 and 564.

[6] But Kubja-Vishnuvardhana is called Kubja-Vishnu (compare No. 581), and Indra-bhattâraka Indrarâja.

[7] *I.e.* the Râshtrakûta Amôghavarsha I. or Krishnarâja II.

[8] *I.e.* the Râshtrakûta Krishnarâja II.

[9] Perhaps the Râjavarman in No. 127 above.

[10] Compare above, No. 562.

[11] Perhaps the Bijja-Dantivarman of Banavâsi, above, No. 127.

[12] Perhaps the Ayyapadêva in No. 126 above.

[13] *I.e.* the Râshtrakûta Gôvindarâja IV.

[14] See above, No. 584 ff.

Pratâparudra of Êkaśilânagarî.[1] The inscription records that Pratâparudra's general **Muppiḍi (Muppiḍi-Nâyaka)** entered Kâñchî and, on the first date here given, installed there a certain **Mânavîra** as governor ; and that, on the second date, he made certain grants *etc.* at Kâñchipuram :—

(L. 2).— Naḷ-âbdê || Mâsê Śuchau Sarppa-dinê cha kṛishṇê vârê sa-Śukrê.

(L. 3).— '(In) the Śaka year 1238, the Nala-saṁvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Âṉi.'

Friday, 11th, and Wednesday, 16th June, A.D. 1316 ; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. Tirukkôvalûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 17th year (of the reign) of king **Vijaya-Nandivikrama.**[2]

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkôvalûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikrama.**[3]

1069.— *Ep. Ind.* Vol. VII. p. 140. Another Tirukkôvalûr (Vîraṭṭâṉêśvara temple (Tamiḻ inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikramavarman.**

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. Śôḷapuram mutilated Sanskṛit and Tamiḻ inscription of the 8th year (of the reign) of king **Vijaya-Kampa.**[4]

The Tamiḻ portion records that a chief named Râjâditya built a temple *etc.* in memory of his deceased father Pṛithivigaṅgaraiyar. The mutilated Sanskṛit portion states that Râjâditya's earliest ancestor was Mâdhava of the Gâṅgêya family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Pṛithivigaṅgaraiyar).

1071.— *Ep. Ind.* Vol. VII. p. 140. Tirukkôvalûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 5th year (of the reign) of king **Parakêsarivarman** (perhaps identical with **Vijayâlaya,** the grandfather of Parântaka I.).[5]

1072.— *Ep. Ind.* Vol. VII. p. 133. Tirunâmanallûr (Bhaktajanêśvara temple) Tamiḻ inscription of the 28th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôḷa king **Parântaka I.**) ;[6] recording the gift of two lamps by a servant of **Kôkkiḻâṉaḍi,** the queen of Parântaka I. and mother of his son **Râjâditya.**[7]

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkôvalûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 28th year (of the reign) of king **Parakêsarivarman** who took Madurai (*i.e.* the Chôḷa king **Parântaka I.**) ; recording a gift by a daughter of **Kayiṟûr Perumâṉâr,** a chief of Milâḍu.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkôvalûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 33rd year (of the reign) of king **Parakêsarivarman** who took Madurai (*i.e.* the Chôḷa king **Parântaka I.**) ; recording a gift by the regiment of prince **Arikulakêsarin** (*i.e.*, perhaps, Ariṁjaya,[7] the third son of Parântaka I.).

1075.— *Ep. Ind.* Vol. VII. p. 134. Tirunâmanallûr (Bhaktajanêśvara temple) Tamiḻ inscription of the 39th year (of the reign) of king **Parakêsarivarman** who took Madurai and Îḻam (*i.e.* the Chôḷa king **Parântaka I.**) ; recording the gift of a lamp by **Mahâdêvaḍi,** the queen of prince **Râjâditya**[7] and daughter of **Ilâḍarâyar** (*i.e.* **Lâṭarâja**), for the merit of her elder brother **Râjâdittaṉ Pugaḻvippavargaṇḍa.**[8]

1076.— *Ep. Ind.* Vol. VII. p. 144. Tirukkôvalûr (Vîraṭṭaṉêśvara temple) Tamiḻ inscription of the 9th year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôḷa king **Râjarâja**

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[1] *I.e.* Warangal.
[2] See above, No. 649.
[3] See above, Nos. 652 and 663.
[4] See above, Nos. 656-658.
[5] See above, No. 672 ff.
[6] See above, No. 681 ff.
[7] See above, No. 712.
[8] Compare above, No. 698.

I.);[1] recording a gift by Kundaṇaṉ's daughter Amitravali, the mother of (Râjarâja's) queen **Lôkamahâdêvî.**[2]

1077.— *Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bâhûr (Mûlêśvara temple) Tamiḻ inscription of the 11th year (of the reign) of king **Râjarâjakêsarivarman** who destroyed the ships (at) Kâṇdaḷûr-Śâlai; (*i.e.* the Chôḷa king **Râjarâja I.**) :—

'In the 11th year . . . in daytime on the day of Kṛittikâ, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[Ś. 918] : Sunday, 14th June A.D. 996.

1078.— *Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamiḻ inscription of the 31st year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôḷadêva [I.]**:[3]—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka in this year.'

[Ś. 964] : Friday, 23rd July A.D. 1042; but the *nakshatra* is irregular.

1079.— *Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple) Tamiḻ inscription of the reign[4] of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôḷadêva [I.]**.

1080.— *Ep. Ind.* Vol. VII. p. 145. Tirukkôvalûr (Trivikrama-Perumâl temple) Sanskrit and Tamiḻ inscription of the 6th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndradêva**,[5] who with his elder brother (Râjâdhirâja I.) conquered Raṭṭa-pâḍi, set up a pillar of victory at Kollâpuram, and terrified (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milâḍu, named **Narasiṁhavarman**,[6] surnamed **Raṇakêsari-Râma**, of the lineage of Bhârgava.[7]

1081.— *South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunâmanallûr (Bhaktajanêśvara temple) incomplete Tamiḻ inscription of the 4th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva** (*i.e.* the Chôḷa king **Vîrarâjêndra I.**),[8] who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world').—The inscription records that the king terrified (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Kûḍalśaṅgamam and put to flight Vikkalaṉ (*i.e.* Vikramâditya VI.) and Śiṅgaṇaṉ (*i.e.* Jayasiṁha III.). It gives a number of epithets of his, among which are Âhavamallakulakâḷa, Âhavamallanai-mummaḍi-veṉ-kaṇḍa (*i.e.* 'he who saw the back of Âhavamalla three times'), Vîra-Chôḷa, Karikâla-Chôḷa, and Kônêriṉmaikoṇḍâṉ.[9]

1082.— *South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kiḻûr (Vîraṭṭâṉêśvara temple) Tamiḻ inscription of the 5th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva [I.]**, who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world').— The king terrified (the W. Châlukya Âhavamalla (Sômêśvara I.) at Kûḍalśaṅgam, and put to flight Vikkalaṉ (*i.e.* Vikramâditya VI.) and Śiṅgaṇaṉ (*i.e.* Jayasiṁha III.); he terrified Âhavamalla a second time, seized Vêṅgai-nâḍu, and performed the anointment of victory.

1083.— *South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tiṇḍivaṉam (Tintriṇîśvara temple) Tamiḻ inscription of the 6th year (of the reign) of king **Rajakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva [I.]**, who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world').—After the

[1] See above, No. 696 ff. [2] See above, No. 716. [3] See above, No. 721 ff.
[4] The figure denoting the year of the reign is lost. [5] See above, No. 744 ff.
[6] For two short Tamiḻ inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.
[7] *I.e.* Sukra; see above, No. 1058. [8] See above, Nos. 753 and 754. [9] See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômêśvara [II.] could untie the necklace which he had put on,[1] and set up a pillar of victory at Karaḍikal; that he expelled Dêvanâtha and other *Sâmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândôṉṟîśvara temple) Tamil inscription of the 7th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Vîrarâjêndradêva [I.]**, who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world'). — The king took the head[2] of the king of the South (*i.e.* the Pâṇḍya), levied tribute from the Śêralaṉ (*i.e.* the Chêra king), and subdued the Śiṅgaḷa (*i.e.* Siṁhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômêśvara I.), regained Vêṅgai-nâḍu, and bestowed [Vêṅgai]-maṇḍalam on the [E.] Chalukya Vijayâditya [VII.]. He also conquered Kaḍâram and granted it to the king who worshipped his feet. He deprived Sômêśvara [II.] of the Kaṉṉara country, invested Vikramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pâḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamil inscription of the 16th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [I.]** :[3]—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mîna.'

[Ś. 1007] : Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâḷ temple) Tamil inscription of **Kariya-Perumâḷ-Periyanâyaṉ** *alias* **Narasiṁha,** lord of Malâḍu, grandson of Râma Narasiṁhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of **Râjarâjadêva** (*i.e.* the Chôḷa king **Râjarâja II.**).[4]

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Naṭarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king **Parakêsarivarman,** who was pleased to be seated together with (his queen) Bhuvanamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**,[5] who was pleased to take Madurai.— The king assisted Vikrama-Pâṇḍya against the son of Vîra-Pâṇḍya, subdued a place named Êḻagam, defeated the Maṟa (*i.e.* Maṟava ?) army, drove the Siṁhala army into the sea, took Madurai from Vîra-Pâṇḍya and bestowed it on [Vikrama-]Pâṇḍya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Naṭarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king **Parakêsarivarman,** who was pleased to be seated together with (his queen) Bhuvanamuḻuduḍaiyâḷ (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious **Kulôttuṅga-Chôḷadêva [III.]**, who, having taken Madurai, was pleased to take the crowned head[2] of the Pâṇḍya.— The king had the nose of the son of Vîra-Pâṇḍya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pâṇḍya, and took the crowned head of Vîra-Pâṇḍya.

[1] According to Dr. Hultzsch, the W. Châlukya "Sômêśvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramâditya VI. who had made his peace with Vîrarâjêndra I." Compare below, No. 1084.

[2] See above, p. 115, note 2.

[3] See above, No. 756 ff.

[4] See above, Nos. 812 and 813.

[5] See above, No. 814 ff.

1089.— Ś. 875.— *Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of **Kulamâṇikkaṉ Irâmadêvaṉ**, chief of the district of **Muṉai** or Muṉaippâḍi :—

(L. 1).— Śagar[ai] yâ[ṇ]ḍu 875âvadu.

1090.— Ś. 876.— *Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the queen of **Kulamâṇikkerumâṉâr**, chief of Muṉai.

(L. 1).— Śagarai yâṇḍu 87[6]âvadu.

ADDITIONS AND CORRECTIONS.

Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for *-paurṇṇamâsyâm* read *-pûrṇṇamâsyâm*.
" 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
" 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
" 10, footnote 5.—*For* 78 *read* 780.
" 10, footnote 6.—*For* 7 *read* 793.
" 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
" 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
" 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
" 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
" 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
" 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
" 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
" 49, No. 273.—Compare No. 1018.
" 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
" 79, No. 464, line 2.—*For* Ommaṇa- *read* Jammaṇa-.
" 83, No. 487, line 8.—*For* Nârayaṇâmbikâ *read* Nârâyaṇâmbikâ.
" 88, footnote 5.—*For* 531 *read* 530.
" 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
" 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.[1]

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169.— † ¶ *W. Gaṅga* Arivarman,	108
188.— † ¶ *W. Gaṅga* Harivarman,	109
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261.— † ¶ *Bâṇa* Malladêva Nandivarman,	668
272(?).— † ¶ *Son of W. Gaṅga* Vishṇugôpa,	110
310.— † ¶ *W. Chal.* Satyâśraya (Pulakêśin I.?),	1
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[523-24].— *W. Chal.* Maṅgalêśa,	5
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532(?).— † ¶ *W. Châl.* Vikramâditya I.,	21
534.— ¶ *W. Chal.* Pulakêśin II.,	9
[554].— ¶ *E. Chal.* Vishṇuvardhana I.,	548
556 (Ky. 3735).— *W. Chal.* Pulakêśin II.,	10
[581].— ¶ *W. Chal. queen* Vijayabhaṭṭârikâ,	23
[586].— ¶ *E. Chal.* Vishṇuvardhana II.,	550
[589].— ¶ *do.*,	551
608.— † *W. Chal.* Vinayâditya,	26
611.— ¶ *do.*,	27
613.— ¶ *do.*,	28
614.— ¶ *do., and Âḷupa k.* Chitravâha,	29
616.— ¶ *W. Chal.* Vinayâditya,	30
621.— *W. Chal.* Vijayâditya,	32
622.— ¶ *do.*,	33
627.— ¶ *do.*,	34
[631].— *do.*,	35
635.— † ¶ *W. Gaṅga* Śivamâra I.,	115
645.— † *W. Chal.* Vijayâditya,	36
651.— † *do.*,	37
656.— † *W. Châl.* Vikramâditya II.,	41
672.— † (?) ¶ *W. Gaṅga* Śrîpurusha,	117
675.— ¶ *Râshṭrakûṭa* Dantidurgarâja,	53
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679.— ¶ *Guj. Râshṭrakûṭa* Kakkarâja II.,	54
684.— † ¶ *W. Gaṅga* Śrîpurusha,	118
692.— ¶ *Râshṭrakûṭa* Gôvindarâja II.,	56
698.— † ¶ *W. Gaṅga* Śrîpurusha,	119
716.— ¶ *Râshṭrakûṭa* Gôvindarâja III.,	61
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730.— ¶¶ *do.*,	63, 64
734.— ¶ *Guj. Râshṭrakûṭa* Karkarâja,	65
735*.— ¶ *Râshṭrakûṭa* Gôvindarâja III.,	66
735.— ¶ *do., and* Gôvindarâja *of Guj.*,	67
738.— ¶ *Guj. Râshṭrakûṭa* Karkarâja,	68
749.— ¶ *Guj. Râshṭrakûṭa* Gôvindarâja,	69
757.— ¶ *Guj. Râshṭrakûṭa* Dhruvarâja I.,	70
765 (?).— *Râshṭrakûṭa* Amôghavarsha I. *and Śilâra* Pullaśakti,	72
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809.— *W. Gaṅga* Satyavâkya (Bûtuga I.),	125
810.— ¶ *Guj. Râshṭrakûṭa* Kṛishṇarâja,	81
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[1] An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used :— *ch.*=*chief*; *Chal.* or *Châl.*= *Chalukya* or *Châlukya*; *co.*=*country*; *di.*=*district* or *division*; *do.*=*ditto*; *E.*=*Eastern*; *f.* = *female*; *Guj.* = *Gujarât*; *k.* = *king*; *m.*=*male*; *min.* = *minister*; *ri.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *vi.*=*village* or *town*; *W.* = *Western*.

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